

BIHĀR PEASANT LIFE,

BEING

A DISCURSIVE CATALOGUE

OF THE

SURROUNDINGS OF THE PEOPLE OF THAT PROVINCE,

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR.

Prepared, under Orders of the Government of Bengal,

BY

GEORGE A. GRIERSON, B.C.S., M.A.S.B., M.R.A.S.,

FELLOW OF THE UNIVERSITY OF CALCUTTA: FORMERLY ASSISTANT AND HINDUSTANI
EXHIBITIONER, TRINITY COLLEGE, DUBLIN.

Calcutta:

THE BENGAL SECRETARIAT PRESS.

LONDON: TROBNER & Co., 57 & 59, LUDGATE

TO

Sir Augustus Ribers Thompson,

K.C.S.I., C.I.E.

IN GRATEFUL ACKNOWLEDGMENT

OF THAT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT WOULD

NEVER HAVE BEEN WRITTEN,

THIS BOOK

IS DEDICATED

BY

THE AUTHOR.

INTRODUCTION.

WHILE this work professes to be a catalogue of the names used by the Bihar peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihār *raiyat* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the groundwork of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference, and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihār districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "*Materials for a Rural and Agricultural Glossary of the North-Western Provinces*

* The writer would here tender his thanks to the various district officers of Bihār, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help has been very considerable.

and Oudh."* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz. the writer's own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke's work made by the writer's assistants once and sometimes twice over in every district of Bihār. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke's book differed from the present work in being to some extent a compilation from existing dictionaries; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it, and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz. those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation, which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long, the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary.

In quoting Arabic and Persian words in the Nāgri character, the dots, which are sometimes used to indicate an original *s*, &c., are omitted, for the reason that the words are given as they are pronounced in Bihār, and that all the dots in the world will not make a Bihāri pronounce a *s* as other than *j*, or a *sad* as other than *s*.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east, and which is bounded on the north by the Nepāl frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitāmarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hajipur; by North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirhut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipūra subdivision of North Bhagalpur. By North Bihār he means all Bihār north of the Ganges, and by South Bihār all Bihār south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihār.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bengal Government, Revenue and General Departments,* will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by

* The writer would also suggest, as an excellent field for the discussion of the various points noted in this book, a magazine called *Panjab Notes and Queries*, edited by Captain Temple, Cantonment Magistrate, Amritsar. Although published in and taking its title from the Panjab, this useful little work deals with the whole of Northern

the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often very indifferent photographs. The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war. or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

ADDENDA ET CORRIGENDA.

A good many types have broken in the process of printing. Advantage is taken of this list of errata to add information obtained after the sheets went to press.

These *addenda* and *corrigenda* are printed on one side of the paper only, and can be cut up and pasted in the appropriate places in the book.

Page.	Line.	Section.	For		Read.
3	5	.....	समधर	...	समधर.
5	.....	27	फहोडा, फहोरा	...	फहोडा, फहोरा.
10	16	.....	डकीया	...	डकिवा.
13	.....	63	फकुचा	...	फकुचा.
17	4	.....	खाना	...	खना.
21	4	.....	चानक	...	चानुक.
22	.....	113	बागडोर <i>bāgdor</i>	...	बाग डोर <i>bāg dor</i> .
23	7 from bottom.	.....	चखबँधना	...	चखबँधना.
24	3	.....	बेंतकी	...	बेंतकी.
25	Last line of footnote.	.....	देखे	...	देखे.
26	.....	137	चपकी	...	चपकी.
27	2	.....	नदोह	...	नदोह.
34	2	.....	चूँचिहारी	...	चूँचिहारी.
42	.....	230	पडेकी	...	पडेकी.
44	.....	239	बूते, बूते-बगियाँ	...	बूते, बूते-बगियाँ.
52	5	.....	हँकडा	...	हँकडा.
58	.....	317	बबतारा	...	बबुतारा.
63	5	.....	upper screw	...	upper roller.
63	Title of illustration.	.....	CHAKRI	...	CHAKRI

Page.	Line.	Section.	For	Read.
78	15	.....	बकस	बकसा.
85	.....	404	बकुरा	बकुरा.
87	17	.....	हरवा	हरवा.
"	29	.....	गरीब	गरीब.
95	1	.....	तमाकुवावा	तमाकुवावा.
"	2	.....	तमाकुवावा	तमाकुवावा.
"	Last	.....	<i>dorasa</i>	<i>dorassa.</i>
96	18	.....	<i>nariyal</i>	<i>nariyal.</i>
97	Last	.....	चकट	चकटी.
102	.....	510	चोकनी	चोकनी.
103	.....	516	चुंदा	चुंदा.
105	.....	538	चकर सान <i>chakar sūn</i>	चकरसान <i>chakarsū.</i>
108	.....	558	<i>thatherar</i>	<i>thathera.</i>
109	.....	567	चुंदा, चुंटी	चुंदा, चुंटी.
110	.....	570	नरि	नरी.
111	.....	572	निचन	निचन.
"	.....	"	<i>kumhain</i>	<i>kumhain.</i>
"	.....	575	चिंदरी	चिंदरी.
112	.....	584	चरवा	चरवा.
113	14	.....	चर	चर.
114	.....	586	कागजी	कागजी.
117	1	.....	कोकस <i>kolsūp</i>	कोकस <i>kolsup.</i>
128	.....	660	बिरहरा <i>birhara</i>	बिरहरा <i>birahra.</i>
134	.....	718	चदीया	चदीया.
141	.....	715	चंदन	चंदन.
145	.....	732	जमा <i>jama</i>	जमा <i>jāma.</i>
152	.....	759	चुंदा, चुंदा	चुंदा, चुंदा.
153	7	.....	चरवा	चरवा.
154	.....	766	<i>sari</i>	<i>sari.</i>

Line.	Section.	For	Read.
3 from bottom.	.....	बिहारी ...	बिहारी.
.....	771	किंकिनि, बुर, हँवर ...	किंकिनी, बुरह, हँवर.
2 from bottom.	.....	उख ...	उख.
.....	784a	Add—'A homestead is also called डोंडा <i>diāra</i> or डोंडो <i>diāro</i> in South Bhagalpur.'	
.....	786	After 'goriatta,' add—'or in South Bhagalpur गोरखी <i>goranti</i> .'	
12	.....	For 'तरि' read 'तरी.'	
.....	794	Add—'Soil mixed with coarse gravel is also कंकरोटिया <i>kankrotiya</i> , and hard rocky soil पथरौडी <i>pathrauti</i> in South Bhagalpur.'	
.....	797	Before 'बिहाकट,' insert 'कुराव <i>kurāo</i> ;' and before 'and गौड़,' add—'कनिह <i>kanil</i> in South Bhagalpur.'	
1	.....	After 'chānch,' add—'or पक्ष पराती <i>pak parti</i> .'	
.....	801	After 'melani,' add—'or छिटा <i>chitta</i> ,' and also add—'Irrigation from wells is कुँदिया बास <i>kunriya chās</i> in South Bhagalpur.'	
.....	808	For 'होवती <i>hewti</i> ' read 'हँवती <i>henwti</i> .'	
.....	812	For 'धन कियारी <i>dhan kiyāri</i> ' read 'धनकियार <i>dhan kiyāri</i> .'	
.. ..	814	After 'बीटो <i>bito</i> ,' add—'or बेरो <i>bero</i> .'	
.....	"	After 'laugāchhi,' add—'or नौगाछी <i>naugāchhi</i> .'	
.....	815	Add,—'Land producing brushwood is जाँटी <i>jānti</i> in South Bhagalpur.'	
.....	818	After 'phāron,' add—'and in South Bhagalpur हर समीय <i>har samaudh</i> .'	
.....	827	After 'dahina,' add—'and in South Bhagalpur उखर हास <i>ukhar hās</i> .'	
.....	828	For 'bhaunriya' read 'bhaunriya,' and add—'in South Bhagalpur मण्डो जोत <i>mando jot</i> or मोज <i>chaumandi</i> .' For 'जवाडेही' read 'जवा डेही,' and after 'other names current are,' add—'जमर <i>lamti</i> in South Bhagalpur.'	

Line.	Section.	
.....	830	For 'हैगात्र' read 'हैगात्र.'
Last ...	.....	For 'हरकी बाबा' read 'हरकी बाबा.'
.....	837	For 'सौंन के' read 'सौंनके,' and for 'हँभिया' read 'हँभिया.'
2	.....	After 'somāta,' add—'or हर समौय har samaudh.'
.....	842	Add—'A ploughman who works for advances is सापौख saonkh in South Bhagalpur.'
.....	848	Add—'Manure is also called हुरा hūra in South Bhagalpur.'
.....	850	Add—'Heavily-manured land is also said to be पटात्र patāēl north of the Ganges.'
.....	856	Add—'Barren seeds are called कुब्बी kubbi in South Bhagalpur.'
3	.....	For 'बावर' read 'बावग.'
.....	859	After 'barua,' add—'and in South Bhagalpur कुब्बी kubbi.'
.....	862	After 'benga,' add—'and in South Bhagalpur बिचरा bichra or बिहन्तर bihantar.
.....	864	For 'बीहन्तर' read 'बिहन्तर.'
.....	864	Add—'The bamboo on which the seedlings are carried is called धरङ्गी dharangi in South Bhagalpur.'
.....	866	Add—'Hoeing is called केलौनी kelauni or कमौनी kamauni in South Bhagalpur.'
.....	867	After 'kelauni,' add—'or कमौनी kamauni.'
.....	871	For 'चकौदा' read 'चकौदार.'
.....	873	Add—'Cane-cutting is पतौर पारब pataur pārāb in South Bhagalpur.'
.....	875	After 'agra,' add—'or चबाना alga.'
1	.....	For 'jhārjharāēl' read 'jharjharāēl.'
.....	887	Add—'Treading grain is दमाही damāhi in South Bhagalpur.'

Page.	Line.	Section.	
192	.....	888	Add—'The first treading out of the grain is also called <i>खूया khūa</i> or <i>खोया khōa</i> , and the second treading <i>तरजार tarjār</i> in South Bhagalpur.'
"	3 from bottom.	.....	For 'दोगडा <i>dogha</i> ' read 'दोगडा <i>dogaha</i> .'
193	.....	891	After 'खूया <i>khūa</i> ,' add—'or खोया <i>khōa</i> or पौर <i>paur</i> .'
94	.....	894	Add—'Loose straw that has been threshed is नीचा <i>mīra</i> in South Bhagalpur.' After 'newāri,' add—'or in South Bhagalpur गभौरी <i>gabhauri</i> .'
"	.....	895	Add—'घोरान <i>ghoran</i> is also used in South Bhagalpur.'
95	.....	896	After 'thathero,' add—'When applied to <i>janera</i> (<i>holcus sorghum</i>).'
96	.....	902	After 'kurtāli,' add—'when between tenant and subtenant.'
98	.....	911	For 'खूद काशत <i>khūd kāsht</i> ' read 'खुदकाशत <i>khudkāsht</i> .'
101	.....	915	Add—'A man irrigating is in South Bhagalpur लरवाडा <i>larwāha</i> .'
103	.....	918	After 'dhurka,' add—'or उपाडा <i>upta</i> .'
104	.....	922	Add—'The spring is in South Bhagalpur also झर <i>bhūr</i> or सोया <i>soa</i> .'
108	.....	939	Add—The 'wooden framework is called जलाला <i>jalāla</i> in South Bhagalpur.'
14	5	.....	For 'खुयाज' read 'खुया.'
"	.....	958	For 'दूबा' read 'दूँबा.'
24	14	.....	For 'जौँबा' read 'जोरबा.'
26	8 from bottom.	.....	For 'नल' read 'नेल.'
28	4	.....	For 'रहरैडा' read 'रहरैठा.'
"	6	.....	For 'देही' read 'दूँही.'
30	.....	1001	For 'मदाएल' read 'मदाएल.'
47	10	.....	For '1464' read '1458.'

Page.	Line.	Section.	
248	.....	1050	<i>For 'भीठ bhit' read 'भीठ bhih.'</i>
253	5 from bottom.	.....	<i>For 'गलङ्का' read 'गेलङ्का.'</i>
273	.....	.....	In last column, <i>for 'ससानी' read, 'ससानी.'</i>
274	10 from bottom.	.....	<i>For 'सवास' read 'सावस.'</i>
280	16 from bottom.	.....	<i>For 'वरसे' read 'वरसे.'</i>
"	4 from bottom.	.....	<i>For 'सानवास' read 'सावास.'</i>
281	3	.....	<i>For 'neede' read 'need.'</i>
290	.....	1110	<i>For 'डेर' read 'डेर.'</i>
292	.....	1117	<i>For 'रककट' read 'करकट.'</i>
299	.....	1147	<i>For 'उदकर' read 'उदकर.'</i>
300	.....	1151	<i>After 'kās charāī,' add—'काह चराइ kās charāī.'</i>
310	13	.....	<i>For 'मङ्पाटी' read 'मङ्पाटी.'</i>
"	15	.....	<i>For 'असेन' read 'सेसन.'</i>
"	17	.....	<i>For 'चोरा' read 'चारो.'</i>
316	10 from bottom.	.....	<i>For 'टकही takahi' read 'टकही takhi.'</i>
318	12 from bottom.	.....	<i>For 'कोयाली koyāli' read 'कोपाली koḍli.'</i>
322	.....	1209b	<i>After 'rent-free,' add—'or revenue-free.'</i>
323	8 from bottom.	.....	<i>For '1487' read '1482.'</i>
330	2	.....	<i>For 'money rents are always assessed,' read 'extra money rents are assessed.'</i>
333	8 from bottom.	.....	<i>For 'काडनी' read 'काडनि.'</i>
337	7	.....	<i>For 'कोइया' read 'कोइया.'</i>
357	4 from bottom.	.....	<i>For 'नेहराङ्क' read 'नेहराङ्क.'</i>
359	.....	1285	<i>For 'बरेजि' read 'बरेजी.'</i>
360	.....	1288	<i>For 'बका' read 'बैका.'</i>

Page	Line.	Section.	
366	.....	1323	Add at end of section—'and in West Tirhut लठहर lathangar.'
369	.....	1338	Add at end of section—'and in West Tirhut खिरखियानी khirkhiyauni.'
372	.....	1349	Add—'The ceremony of cutting the nails is called in West Tirhut नौह छिल्लो nauh chhilli.'
389	4 from bottom.	.....	For 'दोनी doni' read 'दोनी donni.'
391	3 from bottom.	.....	For 'nagra' read 'nagar.'
412	.....	1461	For 'धारनिक' read 'धारनिक.'
APPENDIX.			
2	.....	No. 2	For 'खसरा' read 'खसरा.'
„	.....	No. 2a	For 'गफराजुद्' read 'गज अफजुद्.'
14	.....	14	For 'am' read 'ām.'
		15	For 'बट्टा' read 'बट्टा.'

CONTENTS.

	PAGE.
DIVISION I.—IMPLEMENTS AND APPLIANCES USED IN AGRICULTURE AND RURAL MANU- FACTURES	1
Subdivision I.—Implements used in preparing land for cultivation	ib.
CHAPTER 1.—The plough	1—5
" 2.—Mattocks and spades	5—6
" 3.—The harrow	7—8
" 4.—Rakes used in field work	8
" 5.—Pickaxes, pitchforks, &c.	8—9
Subdivision II.—Implements used in sowing, weeding, and irrigation	9
CHAPTER 1.—Baskets	9—11
" 2.—Brooms	11—12
" 3.—Implements used in weeding, &c.	12—13
" 4.—Implements used in connection with irrigation	ib.
Subdivision III.—Appliances used in field-watching	ib.
CHAPTER 1.—The sling	13—14
" 2.—The scarecrow	ib.
" 3.—The watchman's platform	14—15
Subdivision IV.—Implements used in harvesting	15
CHAPTER 1.—The sickle or reaping-hook	15—16
" 2.—Rakes used on the threshing-floor	ib.
" 3.—Granaries	16—18
Subdivision V.—Implements and appliances used in connection with cattle	18
CHAPTER 1.—The fodder-cutter and trough...	18—19
" 2.—The muzzle and blinkers	19—20
" 3.—The whip and goad	20—21
" 4.—Hobbles for cattle	ib.
" 5.—Ropes	21—24
" 6.—Pads for cattle	ib.
" 7.—Grain-bags and paniers for loaded cattle... ..	25
" 8.—Canvas, leather, or tarpaulin covers	ib.
" 9.—Vessels from which animals are fed	ib.
" 10.—Dairy utensils	25—27
Subdivision VI.—Appliances used in the conveyance of goods or passengers	ib.
CHAPTER 1.—The country cart	27—28
" 2.—The large, complete country cart	28—37
" 3.—The light country cart	37—38
" 4.—The bullock carriage	38—39
" 5.—The pony carriage	40—42
" 6.—The country boat	42—45
" 7.—The litter	45—46
Subdivision VII.—Appliances used in rural manufacture	46
CHAPTER 1.—Appliances used in the manufacture of oil	46—49
" 2.—Appliances used in the manufacture of sugar	50—60

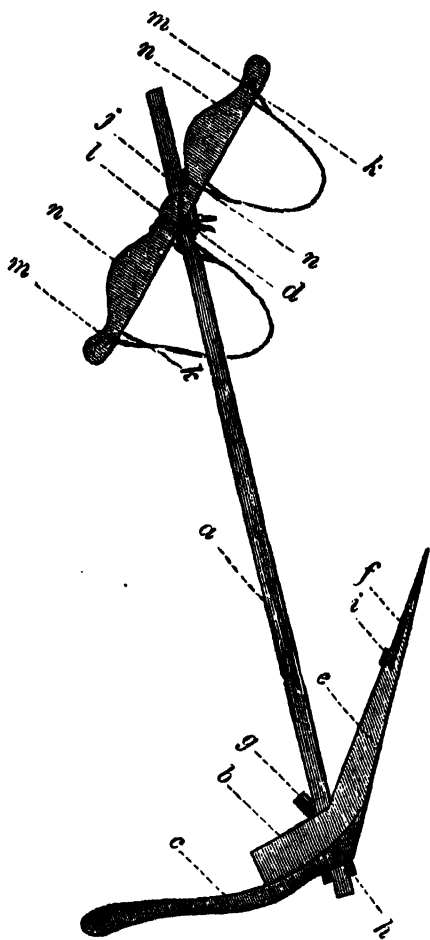
	Page.
CHAPTER 3.—Appliances used in the manufacture of indigo ...	60—62
" 4.—The spinning-wheel	62—69
" 5.—The weaver's loom	69—76
" 6.—The saltpetre manufacture	76—77
" 7.—A distillery of country liquor	77—78
Subdivision VIII.—Appliances used by miscellaneous village traders and professionals	79
CHAPTER 1.—The palm-juice seller	79—80
" 2.—The bird-catcher	<i>ib.</i>
" 3.—The barber	80—81
" 4.—The country surgeon	<i>ib.</i>
" 5.—The farrier	<i>ib.</i>
" 6.—The washerman	81—82
Subdivision IX.—Tools and appliances used by country artisans	83
CHAPTER 1.—The carpenter and turner	83—85
" 2.—The blacksmith	85—88
" 3.—The mason or bricklayer	88—90
" 4.—The grain-parcher	90—92
" 5.—The baker	92—93
" 6.—The confectioner	93—94
" 7.—The tobacco-manufacturer	95
" 8.—The pipe-maker	96—97
" 9.—The pipe-stem maker	<i>ib.</i>
" 10.—The cotton-carder	98
" 11.—The shoe-maker	98—99
" 12.—The blanket-weaver	99—100
" 13.—The fancy silk or fringe-maker	100—101
" 14.—The embroiderer	<i>ib.</i>
" 15.—The dyer	101—102
" 16.—The wood-painter	<i>ib.</i>
" 17.—The tinman	102—103
" 18.—The jeweller	103—105
" 19.—The lapidary	105
" 20.—The seal-maker	106
" 21.—The gold-washer	<i>ib.</i>
" 22.—The brazier	107—108
" 23.—The brass-founder	<i>ib.</i>
" 24.—The brass-bangle maker	<i>ib.</i>
" 25.—The glass-maker and glass bangle-maker	108—110
" 26.—The lac bangle-maker	<i>ib.</i>
" 27.—The potter	111—112
" 28.—The firework-maker	112—114
" 29.—The bookbinder	114—115
" 30.—The rope-twister	115—116
" 31.—The weaver's brush-maker	<i>ib.</i>
" 32.—The bow-maker	<i>ib.</i>
" 33.—The weapon-cleaner	<i>ib.</i>
DIVISION II.—DOMESTIC APPLIANCES AND UTENSILS	117
Subdivision I.—Appliances used in the preparation of food	<i>ib.</i>
CHAPTER 1.—Sieves	117—118
" 2.—The pedal for husking grain	118—119
" 3.—The pestle and mortar used for husking grain	119—120
" 4.—The hand grinding-mill	120—121
" 5.—The grindstone for spices	<i>ib.</i>
" 6.—The roller for making paste	<i>ib.</i>

	PAGE.
Subdivision II.—Domestic furniture	120—121
CHAPTER 1.—Stool	121—122
" 2.—The bed and cot	122—123
" 3.—The weighing scales	123—124
" 4.—Nets	124—126
" 5.—The pad used for supporting water-pots, &c., on a woman's head	ib.
" 6.—The stick	126—127
" 7.—Boxes	127—128
" 8.—Metal vessels used in cooking and for ordinary domestic purposes	129—134
" 9.—Earthen vessels	134—140
" 10.—Wooden vessels	141
" 11.—Leather vessels	141—142
" 12.—Leaf platters	ib.
" 13.—Stands for vessels	ib.
Subdivision III.—Clothes, ornaments, &c.	ib.
CHAPTER 1.—Clothes	142—160
" 2.—Carpets and mats	ib.
" 3.—Jewelry	151—156
Subdivision IV.—Appliances used in worship	156—157
DIVISION III.—SOILS	159
CHAPTER 1.—Classification of soils	ib.
" 2.—Soils classified according to their distance from the village site	159—160
" 3.—Soils classified according to their constituent elements	160—162
" 4.—Soils and water action	ib.
" 5.—Muddy and water-logged soils	162—163
" 6.—High lands and low lands	ib.
" 7.—Ravines, mounds, &c.	163—164
" 8.—Stony soils	ib.
" 9.—Cultivated and waste	165
" 10.—Fallow	165—166
" 11.—Richness and poorness of soil	ib.
" 12.—Irrigated and dry lands	ib.
" 13.—Lands which retain and which do not retain moisture	167
" 14.—Lands bearing a single and a double crop	ib.
" 15.—Terms used in connection with different crops	167—169
" 16.—Land impregnated with salt, &c.	ib.
DIVISION IV.—GENERAL AGRICULTURAL OPERATIONS	171
Subdivision I.—Ploughing and harrowing	ib.
CHAPTER 1.—Ploughing and harrowing	171—174
" 2.—Fields	174—175
" 3.—Boundaries	175—176
" 4.—Furrows	ib.
" 5.—Miscellaneous terms used in connection with ploughing	176—177
" 6.—Ploughman and agricultural labourers generally	177—178
" 7.—Reciprocal assistance in cultivation	178—179
Subdivision II.—Manuring	ib.
CHAPTER 1.—Kinds of manure	179—180
" 2.—Modes of manuring	ib.
" 3.—Manure used as fuel	180—181
Subdivision III.—Sowing and transplanting	ib.
CHAPTER 1.—Sowing	181—182
" 2.—Modes of sowing	182—183

CHAPTER 3.—Seed-beds and nurseries	...	...	...
" 4.—Sowing time	...	...	...
" 5.—Transplanting	...	...	...
Subdivision IV.—Digging, hoeing, and weeding	...	...	...
CHAPTER 1.—Digging	...	...	184—
" 2.—Hoeing	...	...	...
" 3.—Weeding	...	...	185—
Subdivision V.—Watching crops	...	...	186—
" VI.—Reaping and gleaning	...	...	...
CHAPTER 1.—Reaping	...	...	187—
" 2.—Cutting of unripe crops	...	...	...
" 3.—Gleaning	...	...	...
Subdivision VII.—Threshing and winnowing	...	...	...
CHAPTER 1.—The threshing-floor	...	...	...
" 2.—Sheaves and bundles	...	...	189—
" 3.—Treading out grain	...	...	191—
" 4.—Crops on the threshing-floor	...	...	193—
" 5.—Winnowing	...	...	195—
" 6.—Miscellaneous	...	...	...
Subdivision VIII.—Division of crops	...	...	...
CHAPTER 1.—Division and valuation	...	...	196—
" 2.—The shares into which the crop is divided	...	...	197—
" 3.—Deductions and remissions	...	...	98—
" 4.—Mode of division	...	...	199—
Subdivision IX.—Irrigation	...	...	...
CHAPTER 1.—Irrigation generally	...	...	...
" 2.—Kinds of irrigation	...	...	...
" 3.—Irrigation from canals	...	...	...
" 4.—Ditto wells	...	...	203—
" 5.—Construction of wells	...	...	204—
" 6.—The lever used in raising water	...	...	206—
" 7.—The skin bag used for drawing water	...	...	...
" 8.—Other well appliances connected with irrigation	...	...	208—
" 9.—The pathway for bullocks, &c.	...	...	...
" 10.—The workmen employed at the well	...	...	209—
" 11.—The Persian wheel	...	...	...
" 12.—Irrigation from tanks and streams	...	...	...
" 13.—Water-lifts and other terms common to irrigation by the swing-basket and the spoon-lever...	...	...	...
" 14.—Water-channels	...	...	211—
DIVISION V.—AGRICULTURAL PRODUCTS AND THEIR ENEMIES	...	...	...
Subdivision I.—Agricultural products	...	...	...
CHAPTER 1.—Wheat	...	...	213—
" 2.—Mixed crops	...	...	214—
" 3.—Barley and oats	...	...	...
" 4.—Rice	...	...	215—
" 5.—Indian corn or maize	...	...	223—
" 6.—The large millet	...	...	224—
" 7.—The small bulrush millet	...	...	...
" 8.—The small millets	...	...	225—
" 9.—Pulses	...	...	227—
" 10.—Peas	...	...	...
" 11.—Gram	...	...	231—
" 12.—Sugarcane	...	...	232—
" 13.—Cotton	...	...	237—

	PAGE.
CHAPTER 14.—Tobacco	239—241
" 15.—Opium poppy	241—243
" 16.—Hemp	<i>ib.</i>
" 17.—Indigo	243—244
" 18.—Other dyes	244—246
" 19.—Oil-seeds	246—247
" 20.—Fibres	247—248
" 21.—Betel	248—249
" 22.—Garden crops	260—257
Subdivision II.—Insects and causes of injury to crops ...	<i>ib.</i>
CHAPTER 1.—Destructive insects and diseases	257—265
" 2.—Noxious weeds	265—269
" 3.—Miscellaneous	269—270
DIVISION VI.—AGRICULTURAL TIMES AND SEASONS	271—285
DIVISION VII.—CATTLE AND OTHER DOMESTIC ANIMALS	287
CHAPTER 1.—Cattle generally	<i>ib.</i>
" 2.—Bulls	<i>ib.</i>
" 3.—Bullocks	287—291
" 4.—Cows and breeding	291—292
" 5.—Calves	292—293
" 6.—Buffaloes	293—294
" 7.—Goats	<i>ib.</i>
" 8.—Sheep	<i>ib.</i>
" 9.—Pigs	294—295
" 10.—Horses, mules, and asses	<i>ib.</i>
" 11.—Elephants	295—296
" 12.—Camels	<i>ib.</i>
" 13.—Straying of cattle	<i>ib.</i>
" 14.—Colours of cattle	296—297
" 15.—Hides	<i>ib.</i>
" 16.—Cattle slaughter	297—298
" 17.—Feeding cattle	298—299
" 18.—Pasturage	<i>ib.</i>
" 19.—Fences	300
" 20.—Grazing-fees	<i>ib.</i>
" 21.—Cow-houses and enclosures for cattle, cattle-owners, &c.	300—301
" 22.—Cattle-dealers	<i>ib.</i>
" 23.—Milk and its preparations	301—303
" 24.—Cattle diseases	304—306
" 25.—Cattle fodder	306—311
DIVISION VIII.—LABOUR, ADVANCES, WAGES, AND PERQUISITES	313
CHAPTER 1.—Pay and advances to labourers	313—314
" 2.—Advances to tenants	314—315
" 3.—Dues paid by tenants	315—320
DIVISION IX.—LAND TENURES	321
CHAPTER 1.—Tenures	<i>ib.</i>
" 2.—Proprietary tenures	321—323
" 3.—Intermediate tenures	323—324
" 4.—Shares and sharers	324—325
" 5.—Cultivating tenures	325—327
" 6.—Rents	327—330

DIVISION X.—THE NATIVE HOUSE	...	...
CHAPTER 1.—The native house	...	3
" 2.—Parts of a house	...	3
" 3.—Materials used in the construction of the house	...	3
DIVISION XI.—FOOD	...	...
CHAPTER 1.—Meals	...	...
" 2.—Kinds of food	...	3
DIVISION XII.—CEREMONIES AND SUPERSTITIONS OF RURAL LIFE	...	...
CHAPTER 1.—Marriage	...	3
" 2.—Wedding ceremonies generally	...	3
" 3.—Special wedding ceremonies amongst the Hindus	...	3
" 4.—Marriage ceremonies amongst the Musalmāns	...	3
" 5.—Birth customs generally	...	3
" 6.—Ceremonies peculiar to the birth of a Hindu child	...	3
" 7.—Birth customs amongst Musalmāns	...	3
" 8.—Disposal of the dead amongst the Hindus	...	3
" 9.—Disposal of the dead amongst Musalmāns	...	3
" 10.—Ceremonies at ploughing and sowing and transplanting.	...	3
" 11.—Harvest ceremonies	...	3
" 12.—Miscellaneous	...	3
" 13.—Arbitrations, oaths, &c.	...	4
" 14.—Miscellaneous superstitions	...	4
DIVISION XIII.—TRADE, MONEY-DEALINGS, AND ACCOUNTS	...	...
CHAPTER 1.—Trade and bazār accounts	...	4
" 2.—Accounts between landlord and tenant	...	4
" 3.—Interest, discount, and commission	...	4
" 4.—Rates of interest	...	4
" 5.—Mortgage	...	4
" 6.—Miscellaneous	...	4
DIVISION XIV.—WEIGHTS AND MEASURES	...	...
CHAPTER 1.—Measures of length	...	4
" 2.—Superficial measure	...	...
" 3.—Measures of proportion	...	4
" 4.—Measures of weight	...	4
APPENDIX	...	...



The Country Plough.

(NOTE.—The front portion of the body is given in section, so as to show the position of the share.)

DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as **हर** *har*. Sometimes the Hindi form of the word, **हल** *hal*, is used. In Gaya the word **लंगल** *lāngal* is also used.

2. **खिनौरी** *khinauri* is used for an old or worn plough. In the South-East and in North-West Tirhut this is **थेंठी** *thenthi*, and generally over North-East and South Tirhut **थेंठा** *thentha*. In Shahabad it is **खुटहरा** *khutahra*. A new plough is **नवठा** *nawtha* or **नौठा** *nautha* to the west, **नवघर** *nawghar* in Champāran, and **लवठा** *lawtha* generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur **संगठ** *sānga*, and in South Munger **संगह** *sāngah*, mean the plough and all its appurtenances, as in the sentence **संगठ (or हर संगठ) लेने आव बहियार** *sānga (or har sānga) lene āw bahiyār*,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows :—

5. *The beam* (a).—North of the Ganges this is **हरिष** *haris*, and so also in Shahabad. In East Tirhut it is also called **हरसी** *haris*. In Patna, Gaya, and South Munger it is **सई** *sānrh*. In South Bhagalpur it is **रेस** *is*. **हरिष** *haris* is, however, understood more or less everywhere.

6. *The body (b).*—This is everywhere **हर** *har*.

7. *The handle or stilt (c).*—In Shahabad and north of the Ganges this is **परिचय** *parihath*; in the eastern portion of the latter tract it is also **लगन** *lāgan*. **लगना** *lagnā* is used in South Munger, Patna, and Gaya, and **नँगनो** *nāngno* in South Bhagalpur. In South-Western Shahabad **परिचत** *parihat* is used. The knob at the end of the body near the handle is in Patna **चँदवा** *chandwa*, in Gaya **चाँदी** *chāndi*, north of the Ganges and in Shahabad **मूठ** *mūth* (or in the south-west of the district **चँदुली** *chanduli*), and in the south-east **मुठिया** *muthiya*. In South Bhagalpur **मकरी** *makri* is a piece used for mending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam (d),* by which the share is raised or lowered.—In Sāran **खेदा** *kherha*, in Gaya **खेही** *khenrhi*, and in Shahabad **खेही** *kherhi*. In Patna they are **खेवा** *kheha*, in Champāran **खाला** *khāla*, and throughout Tirhut **खारी** *khārhi*. In South-East Tirhut it is also **खड़वा** *kharha*, and in South-East Bihār **खोहरा** *khonrha* or **काढ़** *kārha*.

9. *The sole (e),* in which the share is fixed.—

In West Bihār it is **टोर** *tor* or **टोरा** *tōra*. In East Bihār it is **नास** *nās* or **नासा** *nāsa*.

North of the Ganges the thicker end of the sole is called **माँच** *mānth* or **माँचा** *mānthā*.

10. *The share (f).*—Everywhere **फार** *phār*. In North-East Tirhut also **फारा** *phāra* or **फाला** *phāla*, and in South-East Tirhut also **लोहामा** *lohāma*.

11. *The wedge fixing the beam to the body (g).*—North of the Ganges and in Shahabad and South Munger this is **पाट** *pāt*. Variants are **पटा** *patta* (Gaya), **पाटा** *pāta* (South Tirhut and Patna), and **पाटो** *pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as **चेही** *chāhi* everywhere north of the Ganges and in Gaya and the south-west, and also as **चेल्की** *chelkhi* in South-East Tirhut. In East Tirhut it is also called **चेरी** *cheri*. Another name is **पाचड़** *pāchar* (in North-East Tirhut and Shahabad), or **पचड़ी** *pachri* everywhere south of the Ganges. In South Bhagalpur it is called **उपर पाटो** *upar pāto*.

12. *The peg (h)* passing through the shaft at the end, to prevent the body coming off.—This is **बराइन** *barāin* generally, or **बरेन** *barain*

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are, बरेन *baren* in North-East Tirhut, बरहान *barhan* in Sāran, बरेनी *baraini* in Patna, and बरन *baran* in Shahabad. Other names are सब धरिया *sabh dhariya*, सत धरिया *sat dhariya*, in Patna, and सबधर *sabhdhar* in Gaya, because it holds the whole plough together. Also तरेल *taraila* in South Bhagalpur, तरेली *taraili* in South-West Shahabad, and हम्मना *humna* in Patna.*

13. *The iron clamp (i)* for preventing the share falling off.— करुआर *karuār* or करुआरा *karuāra* everywhere to the west. A variant is करुआरी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called कुरा *khūra*. In Patna it is also called जोंका *jonka*, and the same name is current all over Bihār. जोंकी *jonki* and चोबी *chobhi* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गसी *gāsi*.

14. *The yoke*.—North of the Ganges always पाळो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पाळ *pāla* in South Bhagalpur. In Shahabad and Gaya the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तरसेला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट *mot*); so also the two following pins. As a general rule पाळो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जूआ *jūa* for the single-bar cart-yoke. See § 938.

15. *The outer pins*, which join the two bars of the yoke, are सेला *saila* or समेल *samail* to the west and कनेल *kanail* to the east. They are also कनकिली *kankilli* in South Bhagalpur.

16. *The inner pins* are समेल *samail* or (Patna and the south-east) समेला *samaila* and (Gaya) समैया *samaiya*.

17. *The leather thongs (j)*, which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन *nāran*, with a variant लरनी *larni* in

* About हम्मना *humna* there is a story of a Jolha (the proverbial fool of Bihār stories) who found a *humna* on the road and cried out in his foolishness पाचों हर को हम्मना, खेतीकर बनिय *pāchō har ke humna, kheti karab bandī*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally *लारन* *lāran* in South-East Bihār. *नाचा* *nācha* and *नरैची* *naraiči* are used in Shahabad, and variants of the former word occur in *लदधा* *ladha* (South-East Tirhut), *लेधा* *leidha* or *लाधा* *lādha* (North-East Tirhut), and *हर लधी* *har ladhi* or *हर नाचा* *har nādha* over South Tirhut generally. *नाचा* *nācha* is also used in Gaya. *हर ना चा* *har nādha* in Sāran is only used when they are of string. When they are of leather, in that district they are called *दुवाही* *duāhi*. South Bhagalpur has *दोंडा* *donra* or *लेधा* *ledha*.

18. *The ropes (k) which go round the bullocks' necks.*—These are everywhere except in the extreme west *जोती* *jōti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, *जोता* *jōta*, is the usual one. In North-East Tirhut they are also *सनेल* *sanēl* or *सनेल* *samail*, and in South Bhagalpur *फाँस* *phānsa*.

19. *The projecting knob (l) in the middle of the upper part of the yoke.*—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere *महादेवा* *mahādewa*. Variants are *महादेवी* *mahadeo* (Patna and Gaya) and *महदवा* *mahdawa* (South Munger). In South Bhagalpur it is *मंजवार* *manjhwarā*.

20. *The notches (m) near each end of the yoke.*—To these the ropes which go round the bullocks' necks are fixed. These are *खँड़ी* *khānri* in Patna, with variants *खारी* *khārhi* in South-East Tirhut and *खेरी* *kherhi* to the west. South-West Shahabad has *खड़ी* *khaddhi*. In Gaya the word used is *कनौची* *kanausi*, and in South Bhagalpur *खता* *khāta*, while *सिमल* *simal* or *नकली* *nakli* are optional names in South-East Tirhut.

21. *The leaf of the yoke (n).*—This is *पत्ता* *patta*, *पजा* *palla*, or (in South Munger) *पलई* *palai* and (in Sāran) *पाता* *pāta*.

22. *The trough in which the share lies when fixed in the body is खोल* *khol*, or in South Bhagalpur *खोली* *kholi*.

23. *The bamboo whip with which the bullocks are driven is पेना* *paina*, and its *lash* is *छिटि* *chhīti* in North-East Tirhut. Other names will be found in § 98 and ff.

24. *A drill plough.*—This is generally *तार* *tār*, with variants in South-East Tirhut *तौड़ी* *tānri* and *टोर* *tor* in South Munger. The share is *तरसूई* *tarsūi*. *खिला* *khilla* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār *बाँसा* *bānsa*, also sometimes *बसा* *bansa* in Shahabad. In East Bihār this is generally *चोंगा* *chonga*, except in South Munger, where it is *हर चोंड़ी* *har chānri*.

The cup at the top, into which the grain is poured, is in West Bihār **माला** *māla* or **मल्ला** *malla*. In East Bihār it is **पैला** *paila* (sometimes spelt **परला** *paīla* or **पयला** *paēla*) or **माली** *mālī*. In South Munger it is also **उखरी** *ukhri*, and in Patna **अकरी** *akri*.

25. *The sharpening of a ploughshare is called as follows in the various districts:—*

Shahabad: **धार पिटावल** *dhār pitāwal*; or in the south west of the district **धार फरगावल** *dhār phargāwal*.

Patna: **धार असराप्र** *dhār asrāēb*.

Gaya: **असार** *asār*.

South Munger and South Bhagalpur: **धार पजाव** *dhār pajāw* or **असार** *asār*.

North of the Ganges generally: **धार पिटावल** *dhār pitāwal*.

Also, North-West Tirhut and Sāran: **धार पिजावल** *dhār pijāwal*.

North-East Tirhut: **धार बनाप्र** *dhār banāēb*.

South-East Tirhut: **धार करा जाप्र** *phār karā lāēb*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches (*d*). This is called in West Bihār **औगार** *augār*. In North-West Tirhut it is called **लगार** *lagār*, and in the rest of Tirhut **तरा** *tarakh*. In South-West Shahabad it is called **अवाप्र** *awāē*, in South Munger **ठारा** *thārha*, and in South Bhagalpur **ठाढ़** *thārh*. Light ploughing is done in the converse way, and is known everywhere as **सेव** *sev*, or in North-East Tirhut **सेब** *seb*.

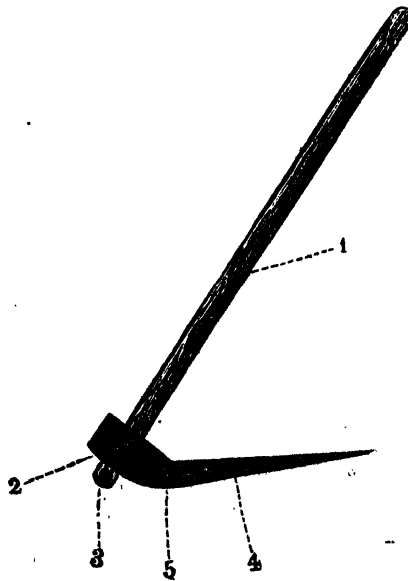
CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya **फौरा** *phaura*. Variants are **फहोरा** *phahora* (Patna and Gaya), **फहोरा** *phahora* (South Munger), **फहोरा** *phaōra* (Patna and Gaya), and **फहरा** *phahura* or **फरुहा** *pharuha* in Shahabad. In South-West Shahabad it is **फरसा** *pharsa*. In Tirhut it is **कुदर** *kudār*, and in South Bhagalpur and South Mungēr **कोदर** *kodār*. Another name current in Gaya is **जाम** *jām* or **जामा** *jāma*. In the same district **अभी** *abhi* is a heavy kind of wooden spade tipped with iron for hard soils, and **खुरनी** *khurni* or **खुदनी** *khudni* is a kind of spade.

28. A mattock with a narrower blade is **कुदारी** *kudāri*, **कोदारी** *kodāri*, or **कोदारी** *kodāri*. South of the Ganges it is also **कुदाही** *kudāhi*.

कुदाच *kudal* and कुदर *kudār* are often used to signify also the smaller variety. In South Bhagalpur it is ठेंडी कौदर *thenthi kodār*.

29. The handle is बेंट *bent*, and the upper end of it, which projects beyond the socket, हूरा *hūra* or हूर *hūr*, or (in South-West Tirhut) मुठा *mūtha*. Other names for this end are एरा *era* or अरानी *ārāni*, and in South Bhagalpur पाटा *pāta*. The ring or socket in the blade, to which the handle is fixed, is पास *pās* or पासा *pāsa* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पंवाँरी *pamwānri*, and in South Munger (optionally) पसाटा *pasāta*. The curved part of the blade is in Sāran and Patna फरी *phari*. Elsewhere, north of the Ganges and in South Munger, फरकी *pharki*. In Patna and South Munger it is also called फल *phal*, in South Bhagalpur फरो *pharo*, and in Gaya फारी *phāri*. In Shahabad it is धार *dhār*, and in the south-west of the district दम्प *damp*. The place where the ring and the blade meet is कण्ठी *kanthi* in Patna and Gaya, नखी *nahīn* in Shahabad, सन *san* or कण्ठ *kanth* in South Bhagalpur, and सुन *sun* in South Munger. In Sāran the part of the handle which is grasped is मुठ *mūth*, and the corners काना *kāna*. A new mattock is नवघर *navghar*, and a worn one ठेंडी *thenthi*.



1. Bent (handle).

2. Pāsa (socket).

3. Hūra,

4. Phari (blade).

5. Kanthi (neck).

The Mattock (Phaura or Kodār).

CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut it is called हेंगा *henga*, and in East Bihār more usually चौकी *chaunki* or चौकी *chauki*. In Patna it is also called सिलवे *silwe*, पटवे *patwe*, or लगवरी *lagāwri*.

31. When drawn by one pair of oxen—one ox at each end—it is called हेंगी *hengi* in Champāran, दुगोड़ी *dugori* in Tirhut, एक हरा *ek hara* in South Bhagalpur, and दोबरन्दा *dobarda* elsewhere. When drawn by two pair of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा *chaugora*, in the rest of Tirhut चरगोरी *chargori*, दो हरा *do hara* in South Bhagalpur, and elsewhere चौबरन्दा *chaubarda*.

32. The pegs to which the hauling ropes are fastened are generally खूँटी *khūnti*. In Shahabad they are also called सैरु *sanrusa*, and in the south-west of the district गुल्ली *gulli*. In Gaya they are बाँका *baunkha*, in Patna and South Munger बक्खा *bakkha*, and in South Bhagalpur अंकोरा *ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, बारही *barhi*. North of the Ganges they are also हेंगही *hengahi*. In Shahabad chains used for the purpose are सौंकर *sinkar*, and in Patna and Gaya सीकर *sikar* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also चौक नारन *chauk nāran* when of rope. In South-East Tirhut they are also called मरिखर *marikhar*, and in South Bhagalpur जगडोरी *jagdori*. In South Munger they are सीकर *sikar* when made of chain, and मरिखर *marikhar* when made of rope, and मज्जौतर *majhautar* is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is मज्जौतर *majhotar* in East Tirhut. In East Tirhut, when made of leather they are called मेरन *mairan* or मेदन *merhan*, and when made of rope बरन्दा *barha* or बारही *barhi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger कुडखी *kudandi*, in South Bhagalpur बसजोती *basjoti*, and elsewhere आरोवा *arawā*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur घघरी *ghaghri* or गार *ghāi*, in South Munger खद्धा *khaddha*, and elsewhere खद्धा *khaddha*. The channel is generally the

hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow).

2. *Khūnti* (pegs).

3. *Barhi* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पल्ला *palla* (Patna), कड़ी *kari* (Gaya), एकठा *ektha* in Shahabad, and लकड़ी *lakri* in South-West Shahabad. Elsewhere it is simply चौकी *chaunki* or चौकी *chauki*.

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *henga* or चौकी *chauki*, &c., as above.

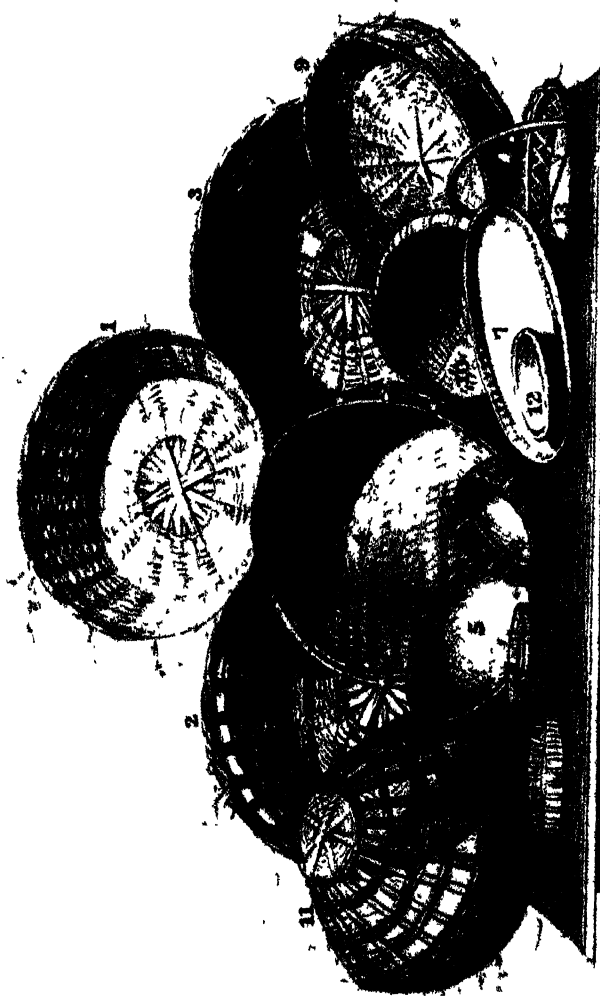
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut the कंटा *kanta* or खखोरनी *khakhorni* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पचपूरिया *pachphariya* or (in Sāran) गेलनी *gelhni* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. *A pickaxe.*—North of the Ganges this is गैता *gainta*, south of the Ganges it is गैता *gainta* or गैती *gainti*. In South Bhagalpur it is गैचा *gaincha*, and in South Munger गैता *gāta*.

39. *The dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut it is चालना *chalna*, and in Champāran



A Collection of Baskets.

1. Uthainata.	made of	split bamboo.	8. Dagri.	made of	split bamboo, edge sewn with tail leaves.
2. Ditto	"	ditto, woven up with tail fibre	9. Dala.	"	split bamboo.
3. Oriya	"	split bamboo.	10. Tokri	"	tail slips and bamboo
4. Baura	"	ditto	11. Táp	"	bamboo slips.
5. Dewari	"	ditto, strengthened with tail leaves.	12. Sitahuti	"	mung grass.
6. Two ditto.	"	split bamboo.	13. Phuldali	"	flower-basket
7. Dagra		ditto, edge sewn with watan			

तरङ्गी *tarchhi*. In North-East Tirhut it is चौडी *chhiti*, कटुडी *kathuti*, or पथिया *pathiya*. चौडी *chhiti* is also used in South-East Tirhut, where also occur कटुवन *kathuat* and. (also in Shahabad) तगाड़ी *tagāri*. Elsewhere south of the Ganges it is गैता *gainta* or खन्ती *khanti*, and in South Munger चौडा *chhita*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खुंटा *khunta* north of the Ganges generally, गजाड़ा *gajāra* in Sāran, and गोभन्नी *gobhni* in South-West Tirhut. In Gaya it is खोभन्ना *khobhna*, and in Shahabad खोभन *khobhan*, but in the south-west of the latter district it is लरन्हा *larha*. In South Munger it is डेभन *debhan*, and in South Bhagalpur it is गजाड़ा *gajāra* or खन्ती *khanti*.

41. The *hooked stick* for pulling down fruit from trees is generally लग्गा *lagga* or लग्गी *laggi*. The hook of this is कंकुची *ankusi* or (in South Bhagalpur) कान्नी *kāni*. The long pole with a small net at the end to catch the fruit as it falls is जोडा *jhola*, खोंची *khonchi*, or (in Sāran) जोरा *jhora*. Another optional name in South Munger is जलखरी *jalkhari*.

The short stick thrown up into fruit-trees to bring down fruit is भटखा *jhatha*, and also (in Sāran) लगूसी *lagūsi*.

SUBDIVISION II.

IMPLEMENTS USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

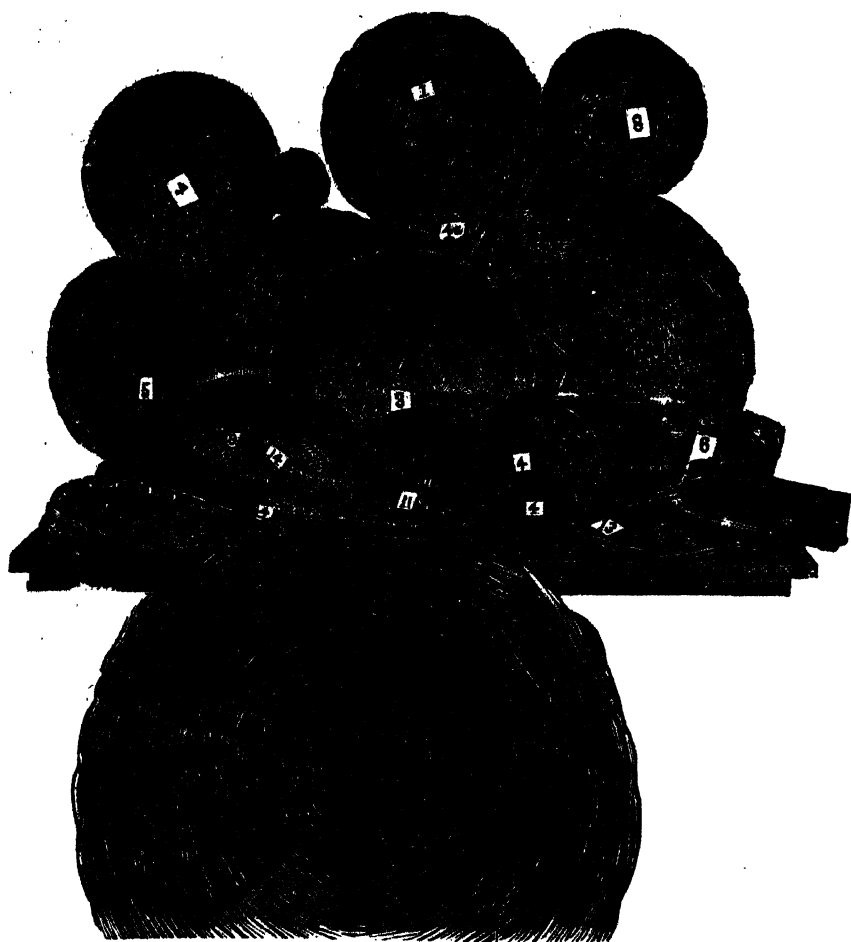
43. Baskets used specially by the sower are called generally ओड़ा *ora*, ओड़ी *ori*, or ओड़िया *oriya* (sometimes made partly with the fibre of the leaves of the tāl palm); also we meet, to the west, छैटी *chhainti*, and to the east चौडा *chhita* (a large one), चौडी *chhiti* (a small one), or दौरी *dauri*. South of the Ganges they are also called in Patna बट्टा *battā*, (also in Shahabad) दौरा *daura*, or दौरी *dauri* (sometimes made of the culm of the *sik* grass, *andropogon muricatum*), in Gaya (also in North-

East Tirhut) पथिया *pathiya* (also used for feeding cattle), and in South Munger खंचिया *khanchiya*. The only difference amongst all these is that in the case of the दौरा *daura* and दौरी *dauri* the bottom is woven of bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are चंगेली *changeli* or चंगेरी *changeri*, and sometimes डाली *dali* or डलिया *daliya*, especially towards the east. In Patna and South Munger they are called बटरी *batri*. Another very similar basket (but still smaller) is called very generally मौनी *maunni* or मौनिया *mauniya*, also बट्टा *batta* in Patna, Gaya, and South Munger, and फुलुकी *phuluki* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the tāl palm is called टोकड़ा *tokra*, डाका *dhākā*, डाकी *dhāki*, ओड़ा *ora*, or चैंटा *chainta*. A smaller variety is called गंजा *ganja*, टोकरू *tokri*, डकीया *dhakiya*. When the bottom is very finely woven, so as even to hold water, it is called ओइसा *oraisa*. The धामा *dhāma* is an open basket made of rattan. The खैचा *khaincha* or खाँचा *khāncha* is a large coarse basket made of twigs of *cytiscus cajan* (*rahar*) or tamarisk (*jhāū*). South of the Ganges we also find डेली *deli*. A smaller basket of the same kind is known as खाँची *khānchi* (also खाँकी *khānki* in North-East Tirhut), खंचिया *khanchiya*, खचोली *khacholi*, पथुली *pathuli* (Gaya), नोनहारो *nonihāri* (Patna), or (South Bhagalpur) दमहरिया *damhariya*. The डगरी *dagra*, डगरी *dagrī*, also called south of the Ganges दौरा *daura*, दौरी *dauri*, or (in South Bhagalpur) डाला *dāla*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा *daura* or दौरी *dauri* (see above). In Shahabad करू *karū* or डोकी *doki*, and north of the Ganges सिकडती *sikahuti* or सिकौती *sikauti*, is a little basket made of the stalks of the *mūnj* grass.

45. A broken basket is छितनी *chhitni*, or in Gaya छतना *chhatna*, or in South Bhagalpur छितना *chhitna*.* The जाम्पी *jhampi* or जंपिया *jhampiya* is a little basket with a lid. It is also called पौती *pauti* or पौतिया *pautiya* (being then generally made of *mūnj* grass) and पेटारी *petari* (made of bamboo or rattan). A larger kind is called जाम्पा *jhāmpa*. The lid of all these is called पेहानी *pehāni* or जाम्प *jhāmp*. ठेचा *thaicha* or चंगोर *changor*, or in Shahabad ठैचा *thaincha* or ठौचा *thīncha*, is a kind of large open basket. फुलदाही *phuldāhi* is a flower-basket.

* A common curse amongst Gaya women is छितनी बटनी जागौ *chhitni barhni lāgau*,—may your wealth be swept away.



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.
- 4 & 4a. Dauris of various sizes.
5. Deli.
6. Khaincha.
7. Tāp.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sūp. }
14. Chalni (sifting sieves).

MATERIALS.

Nos. 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tāl palm.
 4a, of the culm of the sik grass (*andropogon muricatum*).
 5 & 6, of tamarisk (jhāū).
 7, of rahar (*cytiscus cajan*).
 11, of bamboo twigs.
 13, of sirki (the upper joint of *saccharum procerum*).
 The rest are of bamboo slips.

sirhath, and in North-West Tirhut *सरहथ sarhath*. In Champārān it is *खरहरा kharhara*, and in the rest of Tirhut *खरै kharra*. South of the Ganges it is, in Gaya and South Munger, *कुचा kucha*, in Shahabad *कुंचा kūncha*, and in the south-west of the district *कुचो kunchi* or *सेथन sethan*. In South Bhagalpur it is *जटरी jhatari* or *खरहरा kharhara*.

56. The broom used by grain-parchers for turning the grain which is being parched is *आरु jhāru* in Patna and Gaya, *बरहनी barhni* in the south and east generally, *लरना larna* in North-East Tirhut, *चिपनी chhipni* in South-East Tirhut, *चलौनी chalauni* to the west of the North Gangetic tract, and in South-East Bihār *भुजनाठी bhujnāthi*.

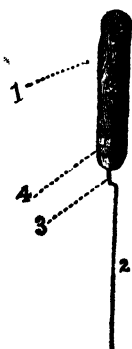
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, *खरहरा kharhara*, and to the east *खरै kharra*. South of the Ganges, in South Bhagalpur, it is *खरहरौ kharharo*; but in Patna *झाँटा jhānta*, in Gaya *आरु jhāru*, in Shahabad *सिरहथ sirhat* or *झाँकी jhānkhi*, in the south-west of the same district *जहना jharna*, and in South Munger *झाँटा jhānta* or *जटरी jhatari*.

58. To sweep is in Patna and Gaya *बोहारब bohārab* or *बाहब bārhab*; the former is also used in the south-east. To the west it is *बाहारब bahāral*, and in Tirhut *बाहब bārhab*, *आरब jhārab*, or *आरि जुरि देब jhāri jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The *खुरपा khurpa* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this the iron blade is *खुरपा khurpa*, or in North-East Tirhut *पासङ्ग pāsang*. The handle is *बेंड bent*. The iron ring-fastening in the blade is *साम sām* or *सानी sāmi*, and also in Shahabad *चुरिया churiya*, and in the south-west of the district *मुद्ररी mundri*. The spike of the blade which goes into the handle is north of the Ganges *नार nār*, and south of it *नार nār* or *दन्ती danti* or (South-West Shahabad) *दाँरी dānri*. Towards the east we find, north of the Ganges, an optional variant *लार lār*, and in South Bhagalpur *लार lāru*.



1. *Bent* (handle).
2. *Khurpa* or *khurpi* (blade).
3. *Nār* or *dānri* (spike).
4. *Sām* (ferule).

The Hoe (Khurpa or Khurpi).

61. A smaller instrument for scraping grass or weeding is called,

when the blade is curved, *खुरपी khurpi*, and (south of the Ganges) when it is straight *पसनी pasni*. An optional name for the curved variety in Gaya is *बँकुआ bankua*.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called *दियारी diyāri*. In South Bhagalpur they are called *केचारी keāri*. In South Munger *गँदारी ganrāri* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a single man, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges *फरही pharuhi*, and in East Tirhut *फरहा pharuha*. North of the Ganges, to the west, it is called *फहरी phahuri*. In South Bhagalpur it is called *फरुआ pharua*, and in South Munger *फरही pharhi*. In Gaya it is called *पेन्नी penrni*.

64. A wooden shovel used in distributing the water in a field is called *हथा hatha* or *हत्था hattha*. South of the Ganges it is also called *आभा ābha*, in South Bhagalpur *छिहा chhitta*, and in South Munger *कठौआ kathaua*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally *धेलमास dhelmās* or *धेलमांस dhelwāns*. In Patna, Gaya, and (optionally) Shahabad it is also called *धेन्मांस dhenkwāns*. Another name current in Shahabad is *धेकुआस dhekuās*.

In South-East Tirhut it is also called डेहौरी *dhelauri*. In South Munger and South Bhagalpur it is दिंदोर *dinror*. दुरगदेस *gurdal* to the east, गुलेती *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धूध *dhūh*, धूहा *dhūha*, or धुषा *dhua*. In Patna it is पुनखा *putla*, and in Gaya डही *dhahi*.

68. A scarecrow pulled by a string and hung on a tree is north the Ganges डबडबवा *dhabdhabwa*, डकरा *thakra* to the west, डकडकि *dhakdhakiya* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut and elsewhere तारक चहा *tārak chhaja* or धुषा *dhua*. South of the Ganges it is in South-West Shahabad डमहौषा *damhaua*, elsewhere in the district डमको *damko*. In Patna it is डमकौला *damkaul* and in Gaya डलकौषा *dhalkaua*. In South Bhagalpur and South Munger it is डरका or डड़का *harka*.

69. Cultivators also usually put an old black earthen pot in field to keep off the evil eye, which is called in Tirhut टोडका *totk* or in North-East Tirhut तौला *taula*. South of the Ganges we find also टोडका *totka*, with variants टोडना *totma* (Gaya) and टोट *totwān* (South Bhagalpur). In Shahabad it is called टोना *tona* or नजर गोजर *najar gojar*, and in South Munger नजर गुजर *naji gūjar*. Another general name is करिखार हाँड़ी *karikhāi hāuri* or करखादि हँडिया *karkhāhi hanriya*, from करिखा *karikha* or करख *karkha*, 'soot.' Local variants of this last word are करखी *karkhi* (Shahabad), कारिख *kārikh* (Gaya), and करखो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चूना *chūna*). Thus, a man of Aizawl would say हँडिया में करिखा लगा के चुन्ना के ठीक दे के खेत में धै बावस जाला *hanriya men karikha laga ke chunna ke thik de ke khet men dhai āwal jāla*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान *machān*, with an optional variant मॉच *mānch* in the west.

71. The shed over the platform has various names, viz. north of the Ganges जॉपन्ही *jhompri* and खॉपन्ही *khompri* generally, चपन्ही *chhapri* (North-West Tirhut), छाही *chhāhi* (North-East Tirhut), and लगौरी *lagauri* (South-East Tirhut). South of the Ganges we have चपन्ना *chhapra* to the west and मरुका *maruka* and चपन्ही *chhapri* to the east.

72. मर्रा *marā* and also (in East Tirhut) मर्रा *marra*, गोहिया *gohiya* (South-West Tirhut) and पलानी *palāni*, is a shed on the ground without any platform.

SUBDIVISION IV.

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

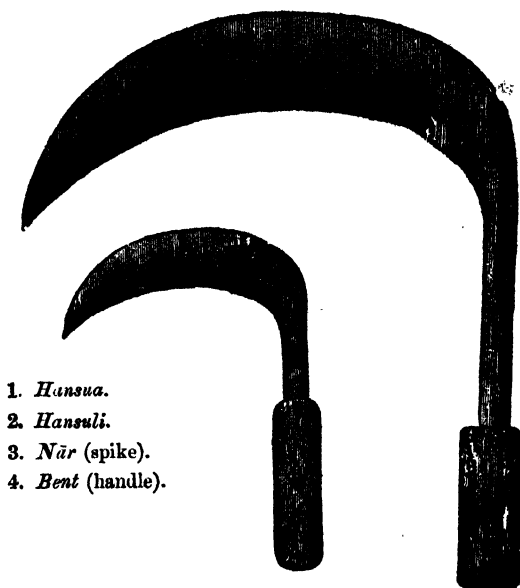
73. (a) *With a sharp cutting edge.*—These are everywhere हंसुआ *hansua*. A kind with a heavier blade is called पघरिया *paghariya* or पघरुआ *pagharua*, or बधरा *badhra*, बधरी *badhri*, बधरिया *badhariya*, or बधरू *badhāru*. It is also called in East Tirhut सँगिया *sangiya*, in South Bhagalpur दाबा *dāba*, and in Gaya चिलोही *chilohi*.

(b) *With teeth.*—These are called हंतुला *dantula*, from दांत *dānt*, 'a tooth.' They are also called कैचिया *kainchiya*, of which कचिया *kachiya* is a variant in South-East Bihār.

74. हंसुली *hansuli* is a small sickle without teeth, principally used by girls for cutting spinach (सग *sāg*), and by toddy-sellers (पासी *pāsi*) for cutting palm-trees. The पक्षुल *pahsul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कट्टा *kattu* is an instrument used by Doms for cutting bamboos, and क्योन्चा *kyoncha* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

हार *lār*. Other names are डर्री *dānri* (South-West Shahabad), नरिया *nariya* (Gaya), and नाब *nāb* (Patna). The handle is बेंड *bent*.



The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is खेना *akhaina*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खेना *khenā* and खेना *akhena* (Patna, Gaya, and South Munger), खेन *akhain* in South-West Shahabad, and खेनो *ukhaino* in South Bhagalpur. When it has five prongs, it is called पचखा *pachkha* north of the Ganges, in South Munger, and in Shahabad, and पाँचा *pāncha* also in the last district. This is also called in South Munger पाँचख *pānchakh*.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—A structure of straw or brushwood in the open air.—These are बहार *bakhār*, बहारी *bakhāri*, or कोठी *kothi*. Local names are बेही *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बहारी *badāri* (also in South Bhagalpur) or मुनहार *munhar*

in South-East Tirhut. In Tirhut a गोठी *golī* is a round कोठी *kothī*; जबरा *jabra* in Gaya is a small granary.

2nd.—*Underground pits for storing grain.*—These are everywhere खाद *khād*, and also (south of the Ganges) खाता *khatta* or खाता *khāta*. Local names are चौर *chaur* in South-East Tirhut, मात *māt* in Gaya, and खाद *khād* or खाता *khāta* in South Bhagalpur.

3rd.—*Granaries inside the house.*—In Sāran डेहरी *dehri* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothī*, कोठिया *kothila*, or कोठिली *kothili* is everywhere generally made of sun-baked mud, and is larger.

4th.—*A space surrounded by mats for holding grain* is डेक *thek*. A granary made of straw only is in South Bhagalpur खोंचरी *khonchri*, and in South Munger बाँध *bāndh*.

78. The support of the granary is गोड़ा *gora* generally. Local optional names are बेसना *besna* (South-East Tirhut), बैसक *baisak* (East Tirhut and South Munger), खुरा *khūra* (Patna), and ओटा *ota* (Shahabad).

79. The cover of a कोठी *kothī* is everywhere except in South-East Bihār पेहान *pehān* or पेहना *pehna*. In Sāran and Gaya it also means the plug or stopper (see § 81). Local names are जपना *jhapna* (South Tirhut and South Munger), धपना *dhapna* (East Tirhut and South Bhagalpur), and चाक *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मुँहखड़ *munhkhār* in Sāran. In the same district the cover of a बखारी *bakhāri* is खोंप *khomp*.

80. The bottom is called everywhere पैद *pend*, पैदा *penda*, पैदी *pendi*, or पेनी *peni*. The South Bhagalpur form is, however, पैदो *pendo*.

81. The hole through which the grain is removed is generally आन *ān* or आना *ānā*, local names being आण *āēn* or मोहका *mohkā* in East Tirhut and Patna, and मुँह *munh* north of the Ganges. The plug for filling the hole is दबकन *dabkan*, or in the south-east मुँदन *mūndan*. In Sāran and Gaya it is also पेहान *pehān* (see § 79), and in South Bhagalpur थेपी *thepi*.

82. A heap of grain is डेरी *dheri* or रास *rās*. In Gaya it is also सिल्ली *silli*. In South Munger a smaller heap is called कुदी *kuddi*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कूँरा *kūra*, मात *māt*, घैला *ghaila*, or हँरिया *hanriya*. महका *matuka*, खोंच *khonrh*, चेरु *cheru* are also used, but principally to the west. South of the Ganges we have चरुा *charua*,

खुम *khum*, खोरा *khora*, and मऊकी *matki* in Patna, Gaya, and South Munger (the last two also in Tirhut); चौड़ *chhorr* in Shahabad, and कूँरी *kūnri* in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are डकना *dhakna* (Shahabad), झकना *jhakna* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली *kothili*, but used for keeping cooking-pots and curd-dishes, &c., is called जबरा *jabra*.

SUBDIVISION V.

IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH.

86. This is गँड़ास *ganrās*, गरँस *garāns*, गँड़ासा *ganrāsa*, or गँड़ासी *ganrāsi*. Local variants are गँड़सी *ganrsi* in North-West Tirhut and गरँसा *garānsa* in South Tirhut. The word गँड़ासी *ganrāsi* is the usual one. It has a short heavy handle. Other similar implements are दाव *dāv*, टंगारी *tangāri* (Tirhut), and (in Patna, Gaya, and South Munger) काकुट *kakut* or कंकुट *kānkut*. The गँड़ास *ganrās* and गँड़ासा *ganrāsa* are properly heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

87. The heavy wooden part immediately over the blade of the fodder-cutter is called जाली *jāli*, जलिया *jaliya*, or मुंगरी *mungrī*. Sometimes, especially to the east, it is simply called बेंट *bent*.

88. The blade is गँड़ासी *ganrāsi*, &c., as above. The handle is north of the Ganges मूठ *mūth* or मूठी *mūthi*, and south of it बेंट *bent*.

89. The knob at the end of the handle has various names, viz. एरा *era* north of the Ganges generally, हूर *hūr* in North-East Tirhut, ठेकवा *thekwa* in South-West Tirhut and in Shahabad, and आरह *ārha* in South-West Shahabad. Elsewhere no special name has been noted, unless we include मूठ *mūth* and मुठिया *muthiya* in South-East Bihār.

90. The spiked part of the blade, which goes into the handle, is खुरा *khura* or खुरी *khuri* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gora*, and in North-East Tirhut चोबी *chobhi*.

A very general name is नार *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nāri* (Gaya), or लार *lār* to the east generally.



Fodder-cutter (*ganrāsi*) and block (*theha*).

91. The *block on which the fodder is cut*.—This is north of the Ganges and in Shahabad ठेहा *theha*. Another name is परिकठ *parikath* (Shahabad and North-East Tirhut), or परिषड *pariath* (South-East Tirhut and Gaya), परकठो *parkattho* or परैठो *paraitha* (South Bhagalpur), and परकटा *parhata* (South Munger). Other local names are कुटकटना *kutkatna* (Shahabad) and निरुहा *nisuha* (South-West Shahabad).

92. The *feeding-trough*—When made of earthenware this is नाद *nād* or नाँद *nānd* generally, a local variant being लाद *lād* or लापद *lāed* towards the east.

93. In Champaran and North-East Tirhut पथिया *pathiya* is a basket used for the same purpose; elsewhere it is ओरैसा *oraisa*. In the same tract a wooden trough for feeding cattle is called नाव *nāv*, a general name for the same being कठरा *kathra*. In Shahabad चरन *charan* or चरनी *charni*, in Gaya गौरी *gauri*, and in South Munger गोंड़ी *gonri*, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The *net cattle-muzzle*, which is put on them when treading corn and at other times, is जाब *jāb*; local variants being जाबा *jāba* (Gaya) and जाबी *jābi* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābi* means a smaller muzzle, put on calves to prevent them eating earth. Instead of जाब *jāb*, जाही *jāhi* is used in South Munger. मोहरी *mohri* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The *conical wooden frame* put on a calf to prevent it sucking its mother is डील *dil*, with for local variants डिला *dila* (Shahabad

and the east) and *ढोको dilo* in South Bhagalpur. In South Bhagalpur another name is *कैंडेको kantelo*.

96. In Patna *ढाढा dhātha* is a piece of wood tied round a bullock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut *बेरुवा berua* (west), *काजरी kajari* or *लगामी lagāmi* (south-east), *तेमा tema*, (north-east), and *जूना jūna* (east generally).

97. *Blinkers* for cattle are in Sāran and Champāsan *अनपट anpat*, and in Tirhut and the south-east *खोल्सा kholsa*. To the east generally they are also *खोल khol* or *खोला khola*. In Shahabad they are *छोपनी chhopni* or *नोकना nokta*, in Patna *अंधियारी andhiyāri*, and in Gaya *अंधेली andheli*. In Patna *टोकनी tokni* or *खोला khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is *अंकमुंदनी ankhmundni*.

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving bullocks is *पेना pena* or *पेना paina*. The latter is sometimes spelt *पणना paēna*.

99. Its *lash* is generally *चाबुक chābhuk*, with a variant *चबुकी chabhuki* in the north-west. In North-East Tirhut it is *छिटि chhiti*. *साँटा sānta* is found in South Bhagalpur, and local variants of this are *साटा sāta* in Sāran and South Tirhut and *सटका satkā* in Shahabad. *चरकी chharki* is used in Patna and Gaya, and *झिही jhitti* in South Munger.

100. The *thong* at the end of the lash is *जबू jhabbū* in North-West Bihār, *गिरब (the knot)* in North-East Bihār, *फुना phunna* in Gaya, *फिक phik* or *फुदना phudna* in South Bhagalpur, and *फुंदना phundna* in Shahabad.

101. The *spike* at the end of the stick is *आरार arār*, of which *आरुआ aruūā* is a local variation in Patna and South Munger and *आर ār* or *आरुआ arua* in South Bhagalpur.

102. An *elephant-goad* is *अंकुस ankus* or *आंकुस ānkus*. A *spear* for driving elephants is *भाढा bhāḍa*, *बरचा barchhā*, *बरन्ही barchhi*, or (in Shahabad and East Tirhut) *बल्लम ballam*. Another name is *गजबाक gajbāk* or (Patna and Gaya) *गजनाग gajbāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply *मुग्दर mugdar*. The *अकुरी akuri* is a *wooden goad* for young elephants, and when made of bamboo it is called (in South-West Tirhut) *कनार kanār*.

103. *दाँग dāng* (East Tirhut and Patna), *डेंग deng* (Gaya), and *साँटा sōntā*, are short *sticks* which may be used for driving cattle,

चाहुन *chhākun*, चहुनी *chhakuni*, or (South-West Shahabad) चिहःकन *chhitkan* and (Gaya) पिठौर *pitaour*, are twig whips used for the same purpose.

104. A horse-whip is कोरा or कोड़ा *kora* or चाबक *chābuk*, and a spur काँटा *kāntā*.

CHAPTER IV.—HOBBLES FOR CATTLE.

105. These are चान *chhān* or चाँद *chhānd*.* Other local words are पेड़ा *pairh* or पैदा *pairhā* or (in East Tirhut) पैकर *paikar* or पैकर *painkar* and (in South Bhagalpur) गोड़ाणी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut it is ठोकर *thokar*, and in North-West Tirhut ठोकरा *thokra*. In Patna it is ठेकरा *thekrā*, and in South Munger ठेकुर *thekur*. North of the Ganges we often find मुंगरा *mungra* or मुंगरी *mungri*, and other local names are डगरन *dagran* (Gaya) and गरहर *garhar* or गरहरा *garharo* in South Bhagalpur.

107. A cattle chain is सिक्कर *sikkar*, सीकर *sikar*, सिकरा *sikra* or सिकरी *sikri*. Sometimes these are spelt with a dotted *r*: thus सिक्कड़ *sikkaṛ*, &c.

CHAPTER V.—ROPES.

108. A. Those used for cattle.—The rope for tethering cattle is everywhere पगन्हा *pagha*, and also in South Bhagalpur जोर *zor* or गेंठा *gentha*. In Saran and Gaya it is also तगन्ही *taghi*. The knots or loops by which they are tied are जोर *zor* or ठेका *theka*.

109. In Gaya and the south-east सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल *sel*.

110. A tethering-rope, by which cattle are tied to a peg, is चान *chhān* generally, or (locally) गूड़ा *gūrha* (North-West Tirhut, Gaya, and Shahabad), गोड़ाँव *gorānw* (South-West Shahabad), गोड़ा *gorār* (Patna and Gaya), गोड़ावन *gorāwan* (Gaya and South Munger), डेहौराजोर *derhaurāzor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *zor* (Champāran and North-East Tirhut), and जोरो *joro* or गोड़ाणी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गद्गा गेंठा खरग, चान लगले गेंडेहि *gadha gelāh sarag, chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; i.e., vices follow one to a future life.

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges **दोबगगी** *dobaggi*, or in South-East Tirhut **दोगहा** *dogahā*, in North-East Tirhut **दोबगली** *dobagli*, in North Bhagalpur **दोबानी** *dobāgi*, and in Saran **दुबगली** *dubagli*. South of the Ganges **चरकी** *chharkī* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. **नाथ** *nāth* is a head-rope for cattle, passing through the animal's nose.

113. **अगार** (or **अगार**) *agār* or **अगारी** (or **अगारी**) *agāri* is a head-rope for horses, a local name being **गलखोर** *galkhor* in Gaya and Shahabad. **पिछाड़ी** (or **पिछारी**) *pichhāri* is the heel-rope, which is also called (north of the Ganges) **पछाड़** *pachhār*. **बागदोर** *bāgdor* or **बगदोर** *bagdor* is a rope for tying horses. **तान** *tānt* or **मोजमा** *mojamma* is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is **गरौनधन** *garaundhan* or **गरदाँव** *gardānw*, or (in Shahabad) **गर औनधा** *gar aundha*, and (in North-East Tirhut) **गरदम** *gardam*.

114. To the west and north **पैकर** *paikar*, **पैकर** *painkar*, or **पैकुरा** *painkra* is a heel-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. **नकैल** *nakail*, **नकेल** *nakel*, or in Saran **नकःखोल** *naklol*, is the nose-rope of a camel.

115. *B. Ordinary ropes.*—An ordinary rope is **रस्सी** *rassi*, **रसरी** *rasri*, **दोर** *dor*, **दोरी** *dori*, or **जँवर** *jemwar*. **जोर** *jor* is also used, and (in Tirhut, Patna, and Gaya) **जौरी** *jauri*.^{*} **रस्सा** *rassa* is a cable. A ship's cable is **लहासी** *lahāsi*, or in Saran **लहास** *lahās*; and a tow-rope, **गून** *gūn* or (in Gaya and the south-west) **गोन** *gon*. **गैना** *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champāran is **घुरचौला** *ghurchila*. For the ropes used by a **पासी** *pāsi* or toddy-seller, see § 375. The string used in drawing water from a well with a brass vessel (**लोटा** *lota*, &c.) is called **दोरी** *dori*; while the general name with other vessels is **उबहन** *ubhan*, **उबहनी** *ubahni*, or (in South Bhagalpur) **उबहैन** *ubhain*, and in North-East Tirhut **उबेन** *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad **अरवन** *arwan*, and in Patna, South Munger, and South-East

^{*} As in the proverb **जौरी जरि गेल**, **पैठन ठामे** *jauri-jari gel, aintan thāme*,—the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his pride.

Tirhut रौना *rauna*. Other local names are फणकी *phanki* (North-East Tirhut), फंदनी *phandni* (Gaya), फाँच *phāns* (East Tirhut and South Bhagalpur), and फाँसरगाही *phansargāhi* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पनखोर *panchhor*. A local name is छोरी *chhori* (Champāran and South-East Tirhut). Its knot is मुन्धी *mundhi* in Tirhut and the north-west, and मुद्दी *muddhi* in Shahabad. A thick well-rope is रसा *rassa* or बरसा *barha*.

116. The rope which is used in working the irrigation lever (लाठा *lātha*, &c.) is बरसा *barha*, with an optional variant बार *barah* in South Munger. Other names are हथबरही *hathbarhi*, and in Champāran and North-East Tirhut उबहनी *ubahani*. The short rope joining it and the bucket by a slip-knot is पनखोर *panchhor* or छोरी *chhori* everywhere, with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jota* (Saran, Patna, and Gaya and the south-east), जोती *joti* (Shahabad and South Munger), नाधा *nādha* (optionally in Gaya), नधान *nadhān* (optionally in Saran), and बगसा *bagha* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड़ *chānr*, &c.) are known as डोर *dor* or डोरी *dori*. In Saran they are जोती *joti*.

118. The ropes used for dragging a harrow are north of the Ganges generally हंगही *hengahi* or बरही *barhi*, &c., as described in § 33.

119. To the west मोजर *mojar* or मोजरी *mojri* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुसा *gerua* or (also in Champāran) बन्धना *bandhna*. In West Shahabad and Gaya it is गुरही *gurhi*, and in South Bhagalpur जर्बन्धना *jarbandhna*.

120. The generic term for a grass rope is जुना *juna* or जूना *jūna*, and in Patna and Gaya also जौरी *jauri*, and in Champāran पतार *pathar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सरपत *sarpat*. गतान *gatān*, or in Shahabad गत *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *joti*, उखबन्धना *ukhbandhna*, गतौरा *gataura* (South-West Shahabad), and पंगार *pangār* (North-East Tirhut) or पगड़ा *pagra* (made of sugar-cane leaves in South Bhagalpur). गुरही *gurhi* in Shahabad and north of the Ganges, to the east generally कचरा *kachra*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp rope (but गुरही *gurhi* may be either straw or hemp) for tying up bundles of crops.

121. A rope made of the stems of the *cytiscus cajan* (*rahar*) and similar plants for tying up bundles is called बेंती *benti* in Patna, Gaya, and South Munger, and बेंतड़ी *bentri* in South Bhagalpur. In Gaya it is also called बंधेरी *bandheri*. जुनेरी *juneri* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges जहास *jhalās* or जहासी *jhalsi*. Bundles of *munj* grass twisted up for cleaning vessels are लूँरा *lūnra* or नूँरा *nūnra*. A thick hemp rope is बरहा *barha*, बारही *barhi*, or (in Gaya and South Munger) बरता *barta* or बरती *barti*.

122. For most of the above the word जूना *junā* or (when the rope is made of straw) गतान *gatān* may be used, or a periphrasis may be used, e.g. कुसक रसरी *kusak rasri* for जुनेरी *juneri*.

123. सूत *sūt*, सूता *sūta*, or तागा *tāga*, is ordinary thread for sewing and weaving. सुतरी *sutri* or (rarely and only in the extreme west) सुतली *sutli* is twine. This in South Bhagalpur is called सुकरी *sukri*. Twisted string is south of the Ganges ठररा *tharra*. North of the Ganges and in South Munger बाँटल रस्सी *bāntal rassi*, ऐँटल रस्सी *ainthal rassi*, or (to the west) बारल रस्सी *baral rassi*, is used.

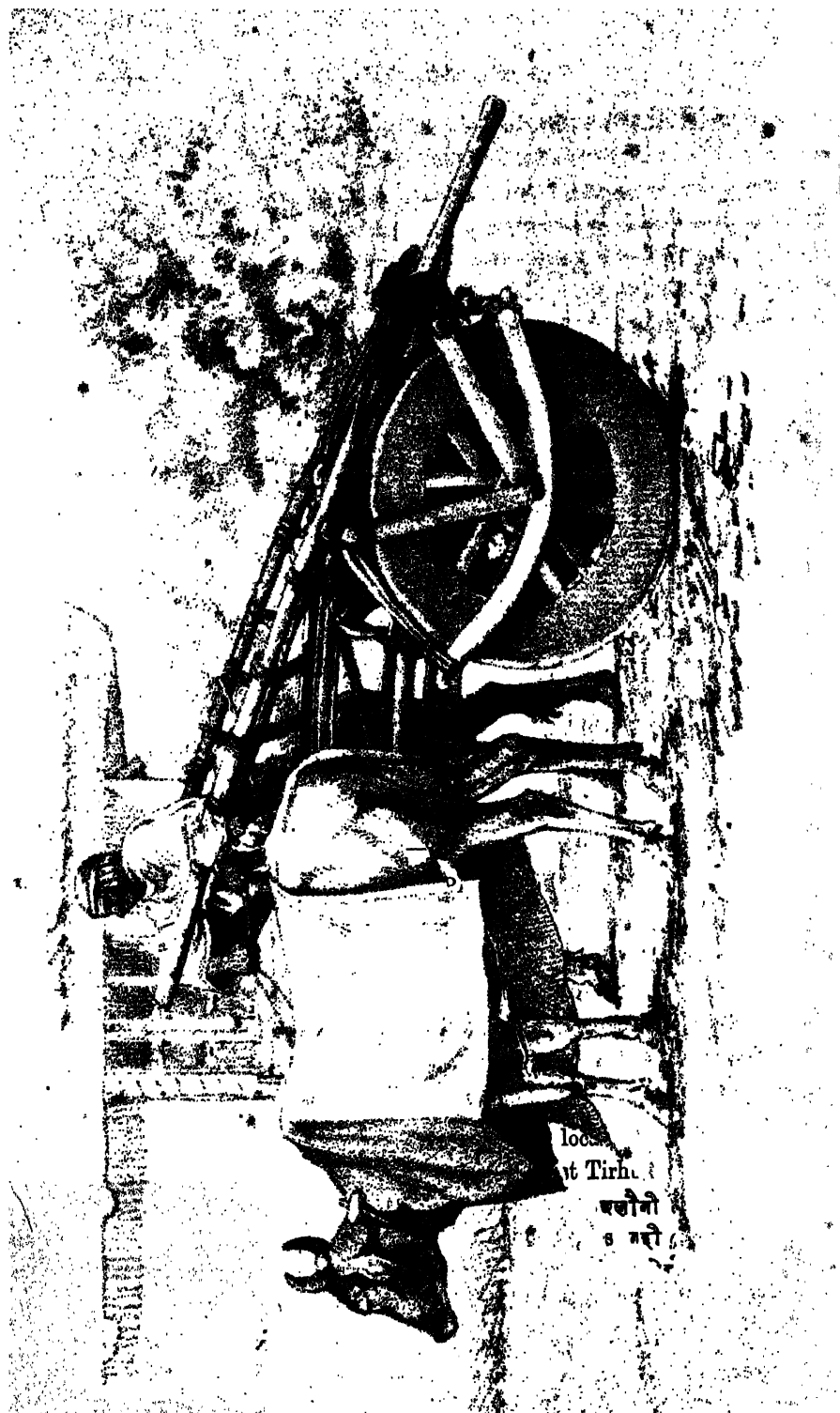
124. To the west चोप *chop* is string made of the bark of the *butea frondosa* (परास *parās*) or of the palm-tree. In Gaya it is called चोप *chomp*.

CHAPTER VI.—PADS FOR CATTLE.

125. These are known generally as गद्दी *gaddi* or पलान *palān*. In Patna, Gaya, and Shahabad बखरा *bakhra* is a leather sheet which goes over this. A खरिया *kharahiya*, or in Saran खरैया *kharaiya*, is a pad stuffed with खर *khar*, and under it is placed the कनेही *kanheli*. पेटार *petār* is in South-West Shahabad a belt for tying them, and पकोही *pachholi* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is लेवा *lewa*, local names being पिथिया *pithiya* (Tirhut) and सुरका *surka* (also in East Tirhut) or तरही *tarchhi* (Shahabad). In North-East Tirhut and Gaya चहौनी *chhalauni* is the cover of the pad. That of a bullock is (besides गद्दी *gaddi* and पलान *palān*) north of the Ganges and in South Munger कनेही *kanheli*, and south of it, to the west, चहाबखरा *chhallābakhra*, and to the east चहा *chhalla*.

127. An elephant's pad is गद्दी *gaddi*, and in Shahabad also गद्दा *gadda*. Underneath is placed a softer one called गदेवा *gadela*.



loc.
at Tirh.
बहौनी
8 गरी

CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are बाबा *ākha*, बाँबा *ānkha*, or तङ्गी *tangi*;* south of the Ganges they are also गेथिया *gethiya* or पट्टा *patta*. In Shahabad, however, they are जोरा *jora* or गोन *gon*.* A large grain-bag carried on a bullock's back is in Saran लदौरी *ladauri*, or (also in North-West Tirhut) लगौरी *lagaui*. In Gaya this latter word means the cord by which the bag is fastened on the animal's back.

129. खुरजी *khurji* is a gunny (ढाड़ *tāt*) bag borne by asses and used by potters for bringing clay from earthpits (मटिकान *matikhān*), and by others for carrying bricks, &c.

130. A rice-sack is बोरा *bora* or तङ्गी *tangi*.

131. In South Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katāri*, and in South Munger it is हँदुवाच *hanrwāy*. In Saran it is खाच *khās*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are तिरपाच *tirpāl* or (when made of चाच *chhāl*, leather) चला *challā*.

133. झूल *jhūl* or जोली *jholi* is a body-cloth put over bullocks in cold weather. In Gaya it is also जोला *jhola*, and in Saran ओढ़ना *orhna*. झूल *jhūl* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is जोली *jholi*, or in Champaran जोला *jhola*. A horse's grain-bag is तोबरा *tobra*. In Patna कपार *kapāi* is a [redacted] bag for cattle.

135. Feed[redacted] is described in §§ 92, 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail.*—This has various names, according to locality. North of the Ganges generally they are जबाही *jhabhi* or दुदही

* As in the proverb बैल ना कुदे, कुदे तजी *bail na kūde, kūde tangi*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल ना कुदे कुदे गोन, ई तमासा देखे कोन *bail na kūde, kūde gon, i tāmāsa dekhe kon*.

कँडिया *dudahi kantiya*; but they are also भँड़ा *bhānra* in Champāran, घुरला *ghurla* in the North-West generally, and चपरी *chapari* in North-East Tirhut. South of the Ganges we have डहरी *tahri* or पूरा *pūra* in South-West Shahabad, and कँडिया *kantiya* in the rest of the district and East Biḥar; चाँपी *chāmpi*, टेहरी *tehri*, or पतला *patla* in Patna and Gaya; दुहनी *duhni*, चुकी *chukki*, कडिया *katiya*, मेटिया *metiya*, कठली *kathli*, or कठरी *kathari* in South Bhagalpur; and चुकड़ी *chukri* or चुका *chukka* in East Tirhut and South Munger.

137. दाबा *dāba*, डबही *dabhi* (also in Champāran), पाथा *pātha*, रास *rās*, or रासि *rāsi*, are large milkpails used in North Tirhut, and थपरी *thapri* is a smaller one. काँरी *kānri* or कठरी *kathari*, also in North-East Tirhut कड़ा *kattha*, are in Tirhut wooden milkpails. In South Munger रास *rās* is used instead of रास *rās*.

138. Vessels used in making and keeping clarified butter (घृ *ghṛa*, &c.) and curds (दही *dahi*, &c.).—This also has various names, viz. north of the Ganges दहियारी चाँड़ी *dahiyāhi hānri* or काराही *karāhi*. A local name is करना *karna* (Champāran and Tirhut) or कौरना *kaurna* in North-East Tirhut. South of the Ganges we meet भँड़ा *bhānra* generally, with a variant भँड़ *bhānra* in South Bhagalpur and दहेड़ी *dahenri* to the west. In Patna and Gaya we have चम्पा *champa*, महाड़ा *mahāra*, and नदिया *nadiya*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur other names are कान्त्री *kantri* and चहचह *chhānchh*.

139. There are sometimes special names for special sizes. Thus while चाँड़ी *hanri* or कँडिया *hanriya* is everywhere used for the larger size, the next smaller size is in Tirhut कोरा *koha* or करना *karuna*. कोरा *koha* is also used in South Munger, and पतिला *patila* or पतुकी *patuki* is used with the same meaning in Saran. The next smaller size is कोही *kohi* or कान्तरी *kahtari*. A still smaller size is चहचह *chhānchhi*, टमकुरी *matkuri* (of earth always) or मटकुरी *matkūhi* (North-West Tirhut), and the smallest size of all is कँडिया *chhānchhiya* or नदिया *nadiya*.

140. The vessel for holding clarified butter is गिवाही भँड़ा *ghiwaḥi bhānra*, कँडिया *kantiya*, कोही *kohi*, रास *rās* (large), चुका *chukka* (small), &c. Other names in North-East Tirhut are गिवाक कड़ना *ghiwaḥ karha* (large) or गिवाक कड़री *ghiwaḥ karhi* (small). In Patna, Gaya, and South Munger चम्पा *champa* or चाँपी *chāmpi* are used, and रसोली *rasoli* (large) and फेरवा *pherua* (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कूप *kuppa* or कूपी *kuppi*. The latter is smaller than the former, and is also used for

holding oil. In North-East Tirhut it is also called चमड़ी *chamri* or चौकड़ी *chaukthi*. नदो *nadoi* is used in Gaya, and गेहा *gelha* is a similar smaller vessel.

142. *The churn.*—To churn is मचल *mahal* to the west and महल *mahab* to the south and east. The act of churning is महार *mahāi* or मथार *mathāi*; local variants being मही *mahi* in Champāran and South Bhagalpur, and मथार *mathai* or महन *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मटमहनी *matmahni*. In Tirhut and Gaya it is कुँड़ा *kūṇṛa* or (south-east and also in Gaya and Champāran) कुड़ा *kunda*, and (north-east) खोर *khōr*. South of the Ganges it is कमारी *kumāri* in South-West Shahabad, तौला *taula* in the rest of the district (also in East Tirhut), घोरमाहा *ghormāha* north of the Ganges and in Patna and Gaya, and महौड़ा *mahanra* in South Munger.

144. The stirrer or stick moved in the churn is राही *rahi* generally, and also महनी *mahni* to the west and in Tirhut. The latter has local variants, viz. मथनी *mathni* (Tirhut and the West), महान *mahan* (West), and महौनी *mahonni* (Gaya). Local names are गजही *gajhi* (South-East Tirhut), छोड़ी *chhorhi* (South-West Shahabad and East Tirhut), and घोराही *ghorāthi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसरी *rasri* or डोरी *dori*; but more specific names are नेत *net* (generally), with local variants नेवत *newat* or नेवता *newta* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिंचनी *khinchni*, and in South Munger दम *dam*. Another name in South Bhagalpur is जोती *joti*.

146. *Various vessels.*—In South Bhagalpur काई *kāin* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pātha* contains one *ser*, and a चुका *chūka* four *ser*. In Sāran a चुका *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गाड़ी *gāri*, but in Sāran it is more usually गड़ी *gari*. The चक्रा *chhakra* or

गाड़ा *gāra* is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut it is sometimes called चघूस गाड़ी *chaghūs gāri*. The सगगर *saggar* or सागर *sāgar* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad it is also called लरहिया *larhiya*.

148. For carrying passengers the रथ *rath* or रन्थ *ranth* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called सौंगी गाड़ी *sāwgi gāri* or (in Gaya) सौंगी गाड़ी *saungi gāri*. It is also called मंजोली *manjholi* in Tirhut and Gaya and बहल *bahal* generally, with variants बहेली *baheli* (Patna and Gaya) and बहली *bahli* (Gaya). The एक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Sāran it is also called बोड़ बहल *ghor bahal*. The किराँची *kirānchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबरदा *dobarda* or दोकरा *dokra*. One drawn by two pairs is चौबरदा *chaubarda* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धूरी *dhuri* or धुरिया *dhuriya* to the west and जोड़ी *jori* to the east, and the leader बौड़ *baur* or बिड़िया *binriya* to the west and जिही *jhitti* (also in Sāran) or नाटा *nāta* to the east.

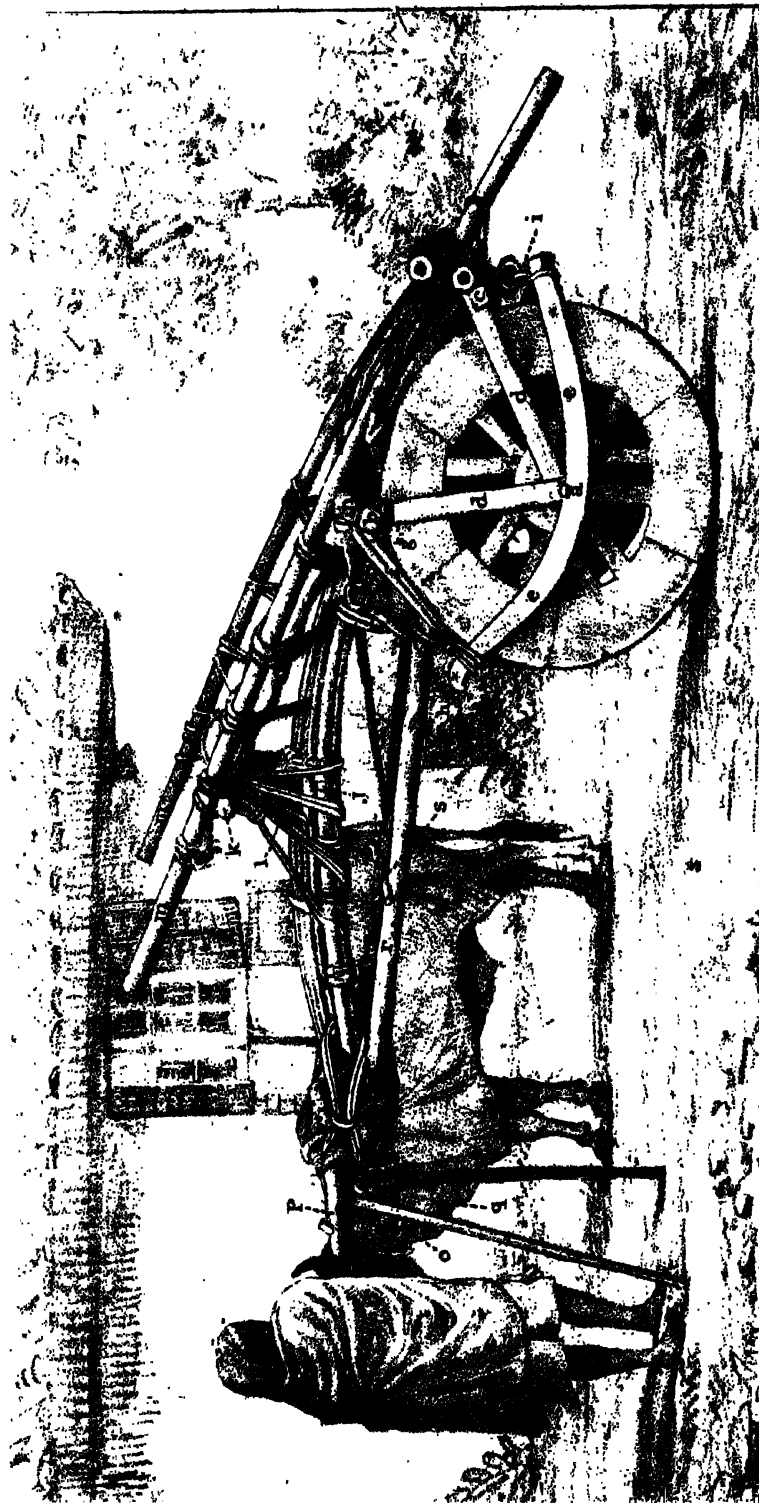
CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is चक्का *chhakra*, गाड़ा *gāra*, or चघूस गाड़ी *chaghūs gāri* (see Chapter I). Its parts are as follows:—

151. *The wheel.*—This is everywhere पहिया *pahiya*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakka*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोड़ *jamat*. It is made of six segments of sisu wood, called each पुट्टी *putthi*.

153. The *nave* is called नाच *nah*. In Gaya it is also नाच *nah*, and in Sāran नाचा *nāha*. Through this the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair,



a = projecting end of the axle.
 b = end of takani.
 c = end of ak.
 d = the tulawas

e = the painjani.
 f = the janti.
 g = the karis.
 h = the amerhi.

i = the kulangra.
 j = the pirhiya.
 k = the tij.
 l = the khuntri.

m = the balls.
 n = the bilaiya.
 o = the segun.
 p = the munhthopra.

q = the utra.
 r = the laypa.
 s = the jaitia

by Begun Bahery Das, Student Govt. School of Art Calcutta.

A full-sized Bullock-cart (Chhakra). side view

Cornwallis Press Calcutta

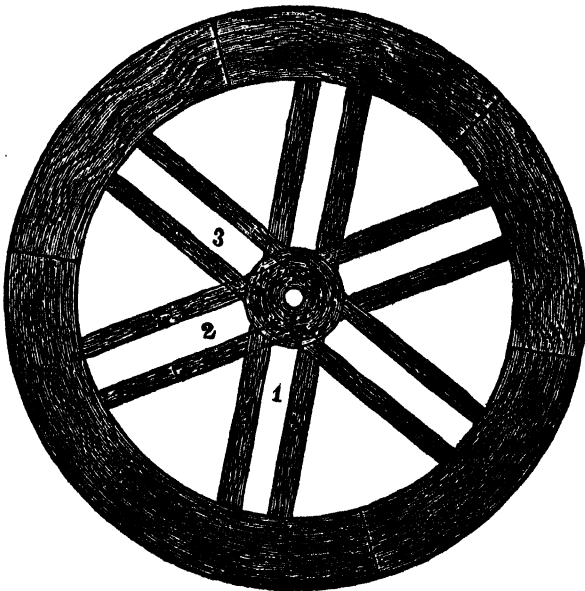
and the second pair than the third pair. In crossing each other in the nave, the second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.—

154. *The spokes.*—1.—The first pair is called **आरा** *āra*. This is the thickest and strongest pair of spokes in the wheel.

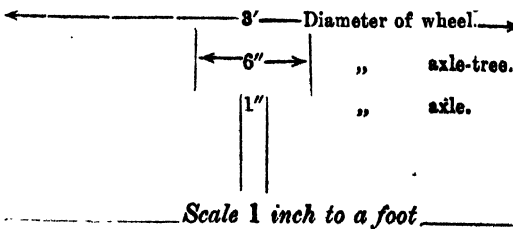
2.—The second thickest and second strongest pair of spokes is called **निमारा** *nimāra*, other names being **बेलि** or **बेली** *beli* (Tirhut and South Bhagalpur), **नीम धूरी** *nīm dhūri* or **नेबारा** *nebāra* (South-East Tirhut), and **लेवारा** *lewāra* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called **गज** *gaj*.

To the west and in Gaya, both the second and third pairs are called **गज** *gaj*. The spokes are collectively called **डंड़िया** *danriya*, and to the west also **आरागज** *ārāgaj*.



- 1. *Āra.*
- 2. *Nimāra.*
- 3. *Gaj.*





FULL SIZED BULLOCK CART (CHHAKRA) - BACK VIEW.

165. The outside washer of hemp (एन *san*) is चेनी *cheni*, चँदी *chendi*, or (in Sāran) चेन्ही *chenhi*. That inside the wheel is खानन *khānan*, with variants खनन *khanan* (Sāran), खनखन *khanhan* (South-East Tirhut), खँगन *khāngan* (South-West Shahabad), and खँदन *khāndan* (South Munger, Patna, and Gaya).

166. *The axle*.—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhūra* or धूरी *dhūri*. Sometimes a distinction is made, धूरा *dhūra* being used when the axle is of wood and धूरी *dhūri* when it is of iron; but this is by no means universal.

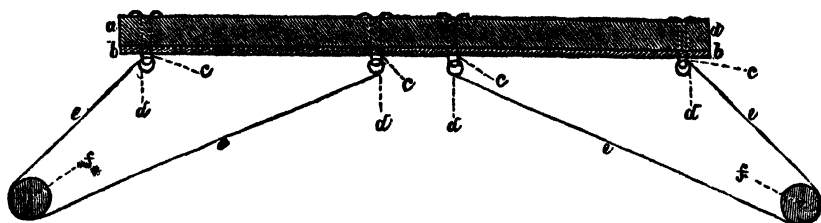
167. *The outside supports of the axle*.—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where, at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekāni*, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक *āk*, &c.) (see illustration). These supports are called तुलावा *tulāwa*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

168. The curved branch of *sisu* wood which passes under the point of the axle, where it projects from the तुलावा *tulāwa*, and thus further supports the axle, is called पँजनी *painjani*, with variants पँजनी *panjani* (Shahabad optionally) and पँगनी *pengni* (North-East Tirhut). In Gaya it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पँजनी *painjani* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *kari*. One of these hooks is fastened to the टेकानी *tekani*, and the other to the bottom of the cart, farther on in front, to one of the कड़-कड़ी *karhari* (*vide post*). The जन्त *jant* are tightened by a stick called अमेही *amerhi*, or in Sāran सलेया *saluiya*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पँजनी *painjani* is called कुलंगड़ा *kulangra*, or in Sāran तुलंगड़ा *tulangra*. It generally consists of one iron chain. Two rings (खर्कखरिया *kharkhariya*) hang in two staples (कोँदा *konrha*) to the underside (पराक *parāk*) of the rear bar (आक *āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other

at the end near the wheel. The chain is fastened to one, then passes round the end of the पैँजनी *painjani*, and the other end is fastened to the other ring. In this way the पैँजनी *painjani* is held in its place. The accompanying sketch will make this clear.



a-a = the *āk*.

d = the *kharkhariya*.

b-b = the *parāk*.

e = the *kulangra*.

c = the *konrha*.

f = the rear end of the *painjani*.

171. The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side it resembles a shallow arch, and from above a triangle. Across the back a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The बाक *āk* or बाग *āg* is the *main beam in the rear* of the cart. It is made of *sisu*. In Shahabad this is called आँख *ānkh*. Another and lighter piece of wood going underneath the बाक *āk* to strengthen it, and also made of *sisu*, is called पड़ाक *parāk*. A slip of bamboo tied on behind the बाक *āk* and forming the tail of the cart is known as पच्छलकड़ा *pachhlakra*, with local variants, viz. पँचलकड़ा *panchlakra* in West Tirhut, पिच्छलकड़ा *pichhalkara* in Patna and Gaya, and पिच्छलकड़ा *pichhlakra* or कड़ा *kara* in Shahabad. In South Bhagalpur it is अँकोर *ankora* or पच्छेना *pachherna*.

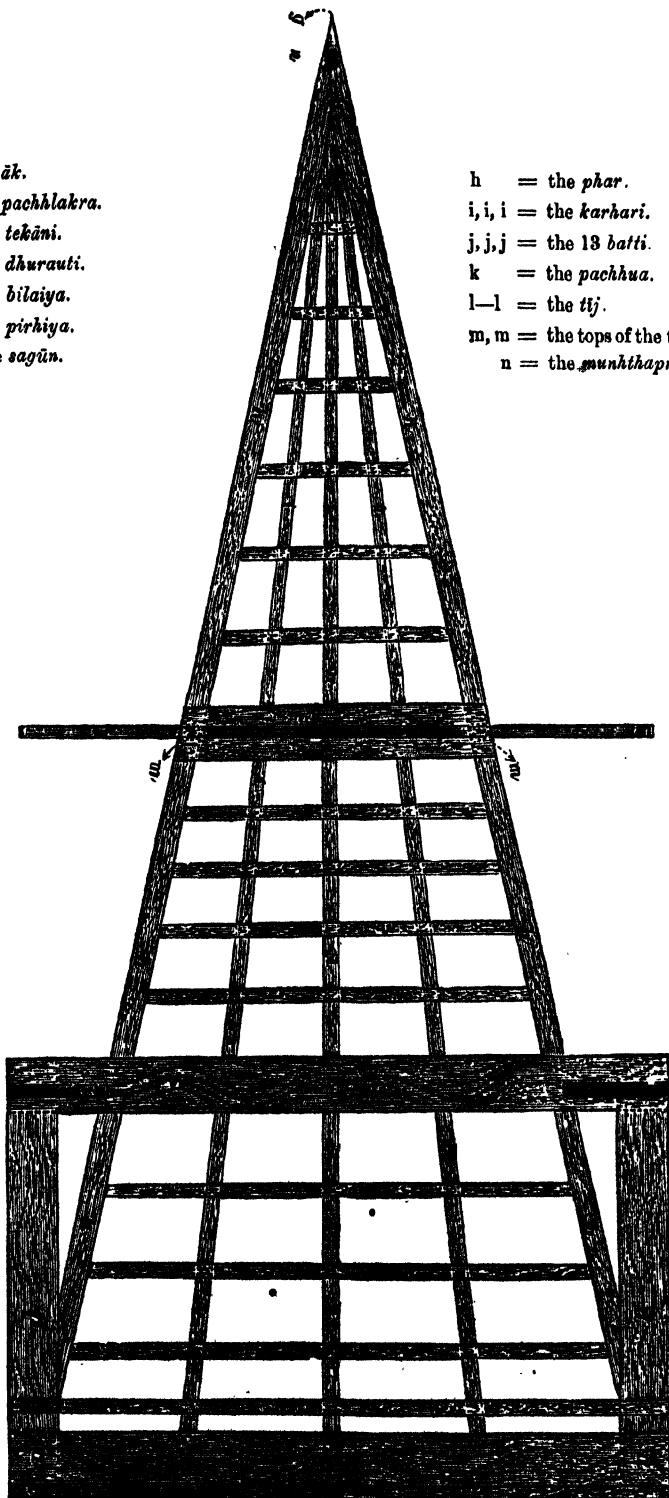
173. The *front bar* of the square portion of the cart is known as टेकानी *tekāni*. In South Munger it is तेकानी *tekāni* with a dental *t*.

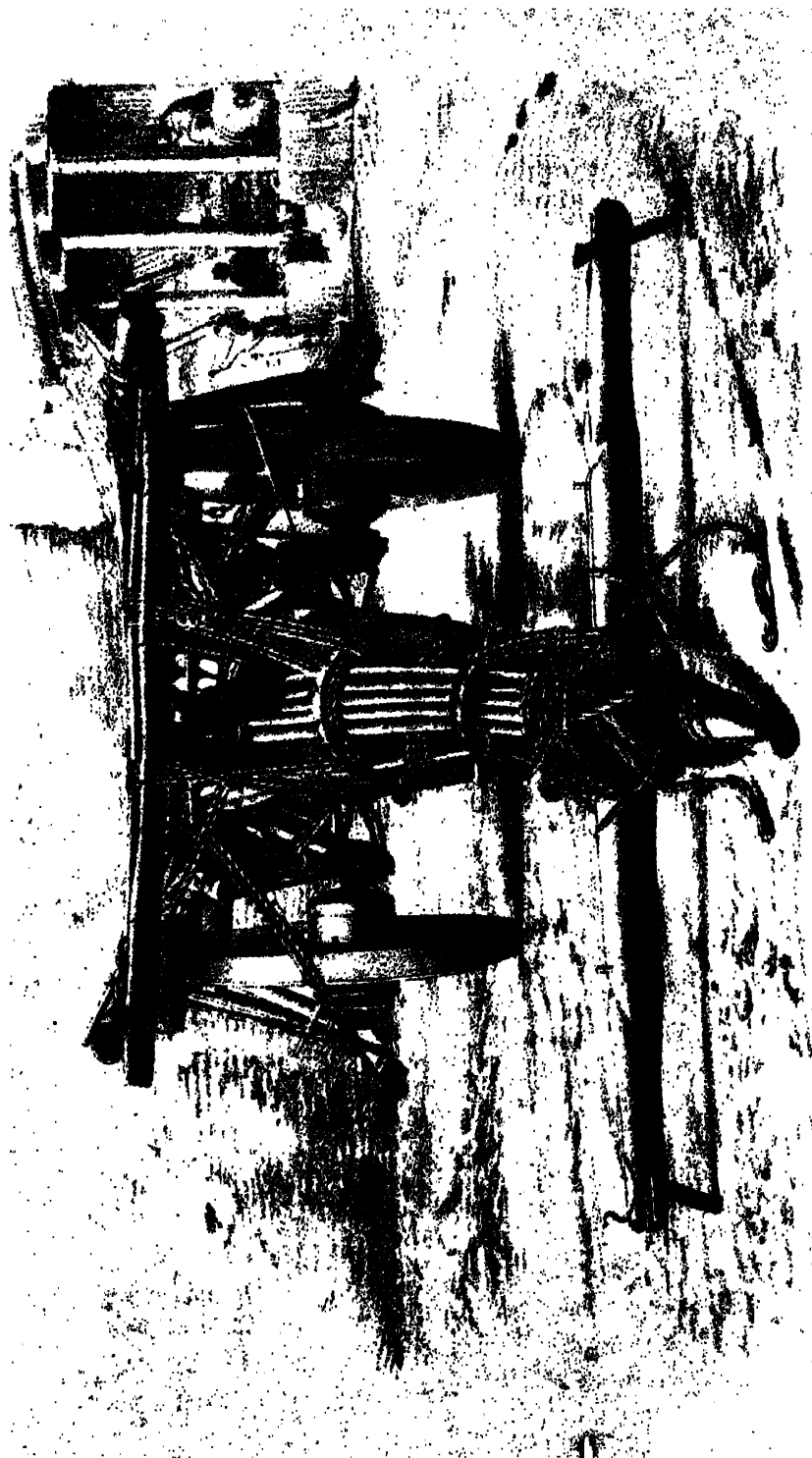
174. The *sides* of the square part of the body, going over the wheels and joined at one end to the बाक *āk* and at the other end fitting on to the top of the टेकानी *tekāni*, are called धुरौटी *dhurauti*.

175. The piece of wood fitting over the end of each of the धुरौटी *dhurauti*, where it joins the टेकानी *tekāni*, and holding the former in its place, is called बिलैया *bilaiya*.

a-a = the *āk*.
 b-b = the *pachhlakra*.
 c = the *tekāni*.
 d, d = the *dhurauti*.
 e, e = the *bilaiya*.
 f = the *pirhiya*.
 g = the *sagūn*.

h = the *phar*.
 i, i, i = the *karhari*.
 j, j, j = the 13 *batti*.
 k = the *pachhua*.
 l-l = the *tij*.
 m, m = the tops of the two *khuntari*.
 n = the *munhthapra*.





FULL-SIZED BULLOCK CART (CHHAKRA)—FRONT VIEW

176. The short stout *cross-bar* of *sisu* wood crossing the triangular body of the cart between the डेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिदिषा *pirhiya*.

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगुन *sagūn*, or in Patna and Gaya सगुनी *guni*. The lower portion of this is called in Sāran चोप *thop*.

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the चाक *āk* and meeting in the सगुन *sagūn*, are known as फर or फड़ *phar*, a local variant being फेड़ *phair* (North-East Tirhut). They are also called तंगा *tānga* south of the Ganges and हारसा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर *pattar*, बन्द *band*, or बन्द *band*.

179. The whole *bottom* of the cart is called चल्जा *chhajja*. It is composed of the फर *phar*, the चाक *āk*, the डेकानी *tekāni*, and the पिदिषा *pirhiya*, and has in addition three long strips running the length of the cart, called कड़गड़्डी *karhari*, and thirteen cross-pieces called बत्ती *batti*, or in Sāran बत्ता *batta*, and in Gaya also चाखी *chāli*. The कड़गड़्डी *karhari* are also called फरी *phari* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges they are also called मन्जा *mānjha*, मँजा *mānjha*, or भरानी *bharāni*. They are fastened in their places by pegs, called फरगिळा *pharkilla*, कठगिळी *kathkilli*, or किळी *killi*, पुर *pachchar* (&c.), or काँटी *kānti*. Of the thirteen बत्ती *batti* or cross-pieces, there are three between the चाक *āk* and the डेकानी *tekāni*, four between the डेकानी *tekāni* and the पिदिषा *pirhiya*, and six between the पिदिषा *pirhiya* and the सगुन *sagūn*.

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining goods in the cart. These are the following, but they are not all used in the cart:—

181. At the rear of the cart, just in front of the चाक *āk*, is tied a thick bough of wood. This is called the पडुचा *pachhua*. It prevents goods falling out behind.

182. Over the पिदिषा *pirhiya*, and of equal length to the डेकानी *tekāni*, runs a bamboo called the तीज *tij*, supported by two stout pillars about a foot high, each standing on one end of the पिदिषा *pirhiya*. These pillars are called the खुन्टरी *khuntri* or खुन्टरा *khuntra*, local variant

being खुंटहरी *khuntahri* (Saran and South Tirhut) and खुंटेहरी *khuntehri* or खुंटिहरी *khuntihri* in Shahabad. In Gaya similar posts are called माँची *mānchi*.

183. Two very long bamboos now form *sides*, each resting on one end of the चाक *āk*, on a बिसेया *bitaiya*, and on one end of the तीज *tij*. Each projects behind the चाक *āk* and a long way in front of the तीज *tij*, and is called बाला *balla*. Other names are बाँस *bāns*, बाँसबल्ली *bānsballi*, बाँसौरा *bānsaura* (Shahabad), or चंदवा *chandwa* (Patna).

184. Sometimes bamboos run from end to end. These are called चीप *chip* when they commence at the टेकानी *tekāni* and run close under and fastened to the फर *phar*, up to the सगून *sagūn*. They serve to strengthen the फर *phar*. When they run the whole length of the cart, from the चाक *āk* to the सगून *sagūn*, and form as it were the string of the bow formed by the body of the cart, running close to and parallel with the झटका *jhatka* (*vide post*), they are called लप्पा *lappa* or (in Tirhut) लप्पु *lappu*. They are fastened to the body of the cart by ties, known as दाँगन्ही *dāngli* in Sāran, दाँगन्डी *daungri* in East Tirhut, बाधी *bādhi* in Shahabad, जौदा *jaunrha* in Gaya, and सौठ *sonth* in South Bhagalpur. Elsewhere they are simply रस्सा *rassa*, &c.

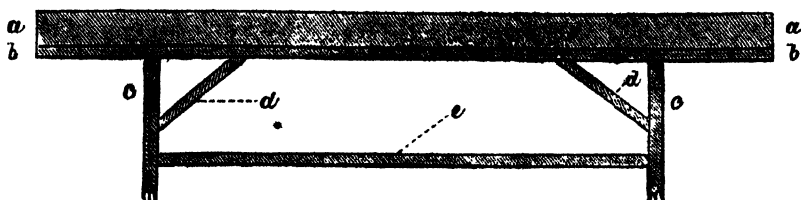
185. Sometimes the बाला *ballā* is raised behind by a pillar (खुंटरी *khuntri*) at each end of the चाक *āk*, and the space between it and the body of the cart filled up with a rope *siding*. This rope siding is then called हथवासा *hanthwāsa*, or in Patna फड़का *pharka*, and in Sāran एरा *era*.

186. The flat board forming the *driver's seat* is called मोहरा *mohra*, or in South Bhagalpur मोदा *morha* and in Shahabad मुँहड़ा *munhra*.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel, like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुरिया *guriya* or गोदिया *goriya*, or (in Patna) खजाना *khajāna*. Like the rear तुलावा *tulāwā*, its upper end is fastened into the चाक *āk*. It is strengthened in its place in the चाक *āk* by a strut, called मेहराब *mehrab*, and the two गुरिया *guriya* are further strengthened by a cross-piece called चंदरी

heri, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.

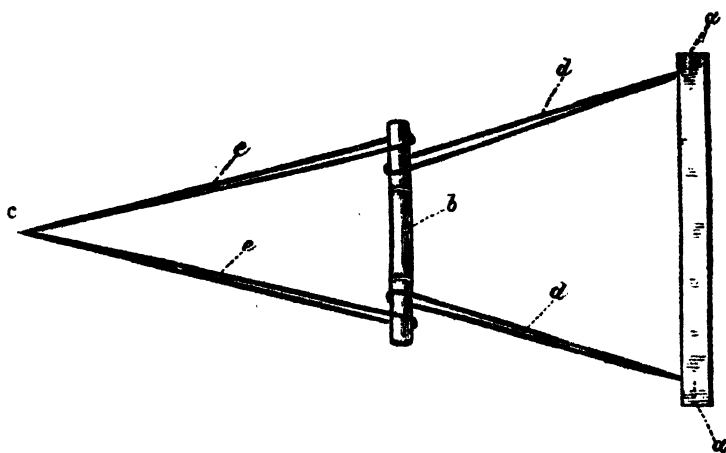


- a—a = the *āk*. d, d = the two *mehṛāb*.
 b—b = the *parāk*. e = the *danrheri*.
 c, c = the two *goriya*.

189. The front supports of these pairs are each called *थोभ* *thobh* or *thop*. The upper ends of these are fixed in the *डेकानी* *tekāni*.

190. The apparatus for keeping the body of the cart curved.—s consists of a set of strings called *झटका* *jhatka*, which passes right over the cart from end to end, one end being fastened to the *चाक* and the other to the *सगून* *sagūn*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



- a—a = the *āk*.
 b = the *danta*.
 c = the *sagūn*.
 d = strings fastened to the *āk*, passing round the *danta* and back to the *āk*.
 e = strings fastened to the *sagūn*, passing round the *danta* and back to the *sagūn*.

191. The *दन्ता danta*, or in south Bhagalpur *अमेरी ameri*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the *जहङ्का jhatka* when necessary. Sometimes bamboos run parallel to the *जहङ्का jhatka* from the *सगुन sagūn* to each end of the *आक āk* as further strengtheners. These are called *लप्पा lappa* or (in Tirhut) *लप्पू lappū*.

192. The *चहिया chhatiya* is a slip of wood fastened across and under the body of the cart from *थोभ thobh* to *थोभ thobh*, which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle, is, as already stated, the *सगुन sagūn* or *सगुनी sagun*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called *उटनरा utra*. On the top of the *सगुन sagūn*, to afford a boss for fastening the yoke to, is fixed the *मुँहथोपड़ा munthopra*, *मुँहथपड़ा munthapra*, or (south of the Ganges) *मोथापड़ा mothāpra*. In Champaran it is called *मोहड़ा mohra*.

194. The *yoke* is *जूआ jūa*, and also in Shahabad *जूषड़ jūar*, as distinct from *पालो pālo* or *जुआठ juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks, to prevent them shirking their work, are made either of wood or iron. The name *समैल samail* is generally applied to them when of wood, and *सेमल semal*, *समाल sammal*, or *सिमाल simmal* when of iron; but this distinction is not always observed. To the east they are called *कनैल kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) *चिरेया chiraiya*. They may be of either iron or wood.

195. *Props*.—When the bullocks are unyoked, the front of the cart is supported at the *सगुन sagūn*, to prevent it falling forward, by the *सिपावा sipāwa* or (in North-East Tirhut) *सिरपावा sirpāya* and (in Sāran) *सिपवा sipwa*. The top of this is called in Gaya *मंजा mānjha*. The prop to prevent the cart falling back is *एड़ा era*, *उलरुआ ulurua*, *सिधवार sidhucū*, or (in Patna) *लरुआ larua*.

196. The *ropes* which go round the bullocks' necks are *जोना jota*, *जोनी joti*, or *गलजोनी galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west *दिँदिया dinriya* or *बिरिया biriya*, and in Sāran and the east *जिह्नी jhitti*. The rope (*रस्सी rassi*, &c.) by which the yoke is kept in its place is called *बिहुआ bichhua*, or in North-East Tirhut *भौँक jhonk*.

197. The *mat* put in the bottom of the cart to prevent grain from falling out is चतर *chatai* generally, but it is हरियार *hariyār* in Patna and भँदारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran a canvas mat used in the same way is called धाला *dhāla*.

198. The *iron chain* for tying up the bullocks at night is generally सीकर *sikar* or जनङ्गीर *janṅgīr*. Local names are पाही *pāhi* or दानर *dānrar* in Champāran and Tirhut, बेल *bel* in Gaya, and पैकल *paikal*, (also in Gaya) पैकर *paikar*, or पैकड़ *paikar* in Shahabad. The portion round the bullock's neck is called गरदनी *gardani*.

199. The above is the description, except where otherwise stated, of a very complete चकड़ा *chhakra*, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to $1\frac{1}{2}$ feet:—

	Cubits.
Length from आक <i>āk</i> to टेकानी <i>tekāni</i> ...	$1\frac{1}{2}$
„ टेकानी <i>tekāni</i> to पिड़िया <i>pirhiya</i> ...	$1\frac{1}{2}$
„ पिड़िया <i>pirhiya</i> to सगून <i>sagūn</i> ...	3
<hr/>	
Total length ...	6 cubits, = 9 feet.

The आक *āk*, टेकानी *tekāni*, and तीज *tīj*, were each three cubits long.

The बाला *ballā* were each six cubits long, and the खुँटरी *khuntri* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिड़िया *pirhiya*, where it was one cubit.

The height of the सगून *sagūn* from the ground when supported by the सिपावा *sipāwa* was $2\frac{1}{2}$ cubits, and that of the आक *āk*, at the same time, $1\frac{1}{2}$ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सगड़ *saggar*, सागड़ *sāgar*, or लड़िया *larhiya* (see § 147). In Sāran it is called गारा *gāra*.

This cart is rougher, lighter, and cheaper than the चकड़ा *chhakra*.

202. The *wheel* is the same as in the चकड़ा *chhakra*.

203. *The axle.*—There is only one axle (दूरा *dūra*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मँदरा *mandra*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरकिल्ली *dhurkilli*, &c. (see § 164). Sometimes the wheels of the सगड़ *saggar* are protected by a board outside, one end being fastened to the आक *āk* and the other to the टेकानी *tekāni* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the *linch-pin*. This board is called पँजनी *painjani*, पँजनी *panjani* (Shahabad optionally), or (North-East Tirhut) पँगनी *pengni*, and must be distinguished from the different wheel support bearing the same name in the चक्रा *chhakra*.

204. The body of the सगड़ *saggar* is not arched, as in the चक्रा *chhakra*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक *āk* and ending together at the सगून *sagūn*, are called, as in the चक्रा *chhakra*, फड़ *phar*, &c. As the सगड़ *saggar* has no तुलावा *tuliwa*, थोभ *thobh*, or गुरिया *guriya*, the body rests directly on the axle, being supported by two blocks of wood, called तेल्ला *tella*, तेलिया *tetaliya*, or in Saran तंतुला *tentula*, each of which rests on one end of the मँदरा *mandra*, and on which, on the other hand, the corresponding फर *phar* rests. Along the फर *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

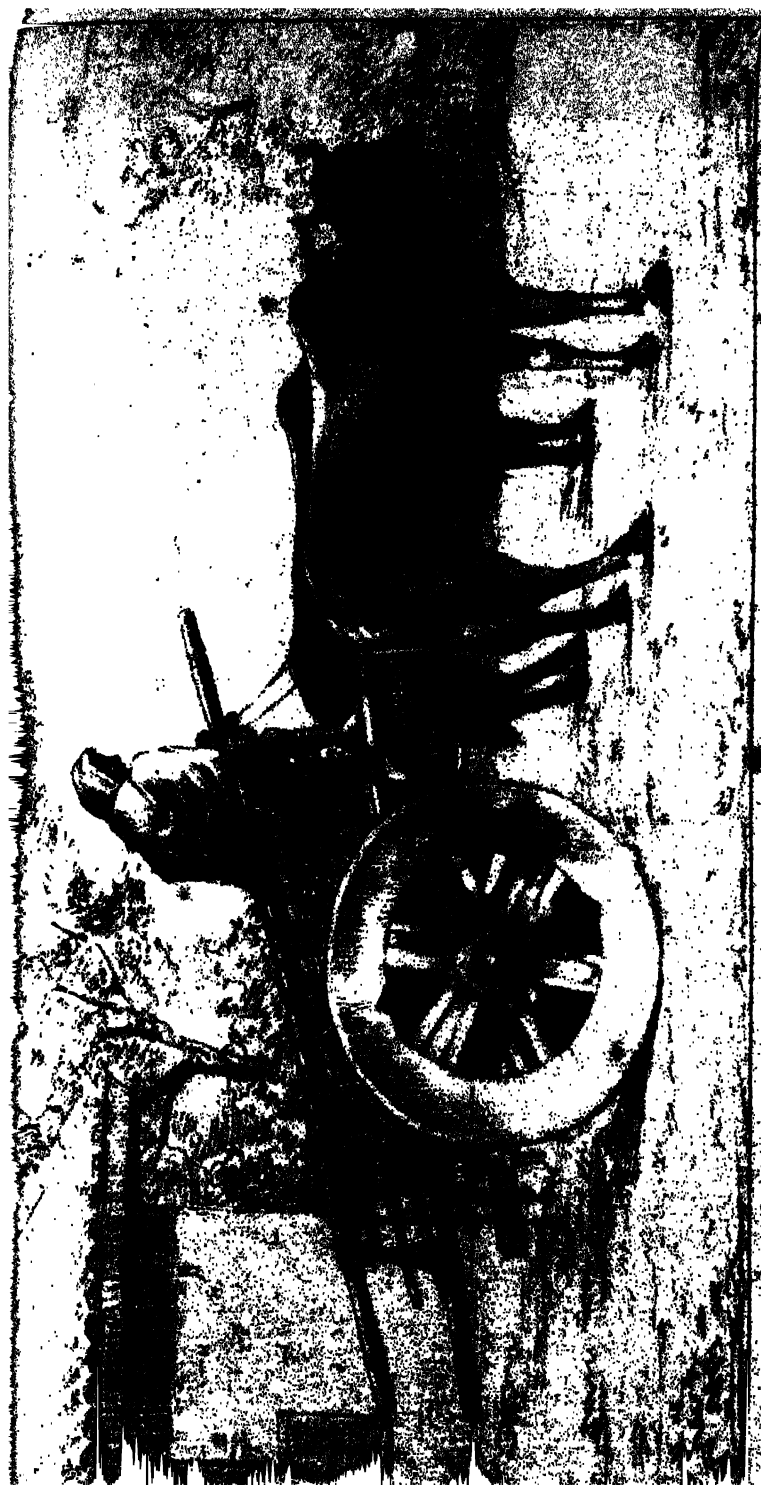
205. In other respects a सगड़ *saggar* differs little from a चक्रा *chhakra*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no जटका *jhatka*, &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

206. When it has four wheels, it is called रथ *rath* or रन्थ *ranth*. This is rare in Bihār.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *baheli* (Patna) and बहली *bahli* (Shahabad and Gaya).

208. This cart is almost exactly the same in principle as the चक्रा *chhakra*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called साँगी *sāngi* or साँगी *saungi*; hence the cart is also called a साँगी गाड़ी *sāngi gāri*.



The Light Country Cart (Saggar)

Printed by the Government of India, Calcutta

Printed by the Government of India, Calcutta



209. Its parts are as follows :—

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चकली or चकली *chakli*, गद्दा *gadda*, or बिठरी *bithari*.

210. *The axle.*—As in a cart (see § 166).

211. *The supports of the wheels and axles.*—These are the same as in a चकड़ा *chhakra* (see § 167 and ff., § 187 and ff.).

212. *The body of the vehicle.*—The lower part is like a चकड़ा *chhakra*. Over it is placed the following, the whole of which is called साँवगी *sāmugi* or साँगी *sāungi*.

213. The frame of the seat is पट्टी *patti*, local variants being पट्टा *patta* (East Tirhut and Patna), पटिया *patiya* (East Tirhut and the west), and बौदन्दी *baudandi* (Gaya). Its supports are खूँटा *khūnta* or खुंटा *khunta*. On these are ornamental brass knobs, called फुलिया *phuliya*. The posts supporting the awning are दन्दा *danda* or दंडा *danta* (East Tirhut and the west). The top of the awning is छत्रि *chhatri* or (in Shahabad and Gaya) ठत्रि *thatri*, and the stuffed cover to keep off the sun is गद्दा *gadda* or गदेला *gadela*. In South Munger it is गद्दी *gaddi*. The net forming the bottom of the seat is साँवगी *sāmugi* or साँगी *saungi*, and the leather guard of the body inside the wheels is धमाका *dhamāka*.

214. The two long sides are called फड़ *phar*, &c., or तंगा *tānga*, as in the चकड़ा *chhakra*. Between them are placed narrow planks, called मंजहा *mānjha*.

215. The supports of the body behind are धरुवा *dharua* or धंरुवा *dhanrua*, and similar smaller ones inside are बावली *bāwli*.

216. The दंतुवा *dantua*, or in Sāran धाला *dhala*, is the back seat for carrying luggage, and it is also called अरानी *arāni* in South-East Tirhut and Champaran. डोरी *dori* are the strings forming the side of the awning, and पर्दा *parda* is the side awning, which may be raised or let down as required. In Sāran it is also called ओहार *ohār*.

217. The rails on each side of the driver's seat are बली *balli*.

218. In other respects the bullock carriage is the same as the चकड़ा *chhakra* (see Chapter II).

CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

220. The *wheel* is the same as in the bullock carriage (see § 151 and ff.).

221. The *axle* is धूरा *dhūra* or धूरी *dhūri*, which is strengthened inside by a short metal tube, सामा *sāmma*, सामा *sāma*, or सामी *sāmi*. In North-East Tirhut the latter is also called साम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūri*), on which both wheels run. Outside each wheel are a pair of तुलावा *tulāwa*, but inside there are no थोभ *thobh* or गुरिया *guriya*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekāni*, the चाक *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (*i.e.*, just above the point of axle), is tied to it a short stick serving as a footstep, called चहार *salāi* or चलेया *salaiya*.

222. The तुलावा *tulāwa* are fastened to the चाक *āk* and the टेकानी *tekāni* (see §§ 167, 172, and 173) by iron hooks, called अँकुरी *ankuri* or (Champāran, South Tirhut, and South Munger) अँकुरा *ankura*. South of the Ganges they are also called in Shahabad and South Bhagalpur तुलार *tulāi*. हाल *hāl* is the tire of the wheel. The leather splashboard over the wheel is तखन्ता *takhta* or तखन्ती *takhti*. In South-West Shahabad it is called पटगरा *patra*.

223. The props of the *body* are दण्डा *danda* (west), डण्डा *danta* (east and Champāran), or खूँटा *khūnta*. The top of the awning is छत्री *chhatrī*, and the roof of it is छत *chhat* or (in Gaya) तड़क *tarak*; गदेला *godela* or (in South-East Tirhut and South Munger) गद्दी *gaddi* is a cushion at the top to keep off the sun. The awning at the sides is परन्दा *parda*, or in Sāran घटा ढोप *ghata top*, which is fastened by iron rings, कड़ी *kari* or (in Gaya) कोली *kholī*. The ropes which support the awning poles are हथवाँसा *hathwānsa*, and the rope trellis between the two rear awning poles चौक *chauk*. This last serves as a back to lean against.

224. The खूँटा *khūnta* or खूँटरा *khuntra* are posts which support the body in front on the axle. धरवा *dharua*, धारवा *dhārua*, or (in South Bhagalpur) धालुआँ *dhāluān*, are the posts which support the body on the axle behind the खूँटा *khūnta*. बावली *bāwli* or बीली



PONY CARRIAGE (EKKĀ), WITHOUT CANOPY.

Man Chandra Dutt, Student, Govt. School of Art, Calcutta.

Printed by Abdee Rahim Govt. School of Art Calcutta.



AN EKKA WITH CANOPY.

bauli are similar posts behind the *खूँडा khūṇṭa*, but in front of the *धरुवा dharua*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called *गज ganj*. The *पोंछिया ponchhiya* or (to the west) *पिछुवा pichhua* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called *दगन्गी dagli*. *तान tān* are the four iron bars which support the body on the axle. Two of them are called *खूँडतान khuntātān* or (in South-West Shahabad) *गजबग गजबग*. *मंजा māṅja* are similar wooden supports. The *सॉन्गी sāṁgi* or *सौंगी saungi* is the twine net under the seat, and the straps which keep it up are the *सौंगी के नारी saungi ke nāri*. The *गोड़िया goriya* are side ropes which fasten the splash-board to the axle, and the *धमाका dhamāka* is the leather siding inside the wheels. The four curved bamboo shafts are *तंगा tānga* or (in Patna) *टांगा tānga*. The *छाती के नारी chhātī ke nāri* is a strap inside, fastening the body to the axle in front of the *सौंगी के नारी saungi ke nāri*. The *लदाव ladāv* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut they are called *पठो phuthi*, and in South Bhagalpur *बत्ता battā*. The net at the bottom is *जाला jāla*, and the *जटका jhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

225. The driver's seat is *करतली kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are *लुक्खोरा luthkora* generally north of the Ganges, or *दरेंरी darenri* in Saran and *डंड़ेरा danrera* in South-East Tirhut. In Shahabad they are *लतेड़ा latera*, in Patna and Gaya *दड़िया danriya*, and *तरेरा tarera* in South Bhagalpur. The *गोड़िया goriya* or (in South-East Tirhut) *घोड़िया ghoriya* are pieces of wood which join the upper and lower shafts. *पङ्खी pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, *मुथरा muthra*, and to the south of it *मोथड़ा के नारी mothra ke nāri*, or in Shahabad *मुंथड़ा के नारी munhra ke nāri*. In Patna and Gaya it is called *चहरा chhara*. The *मोथपड़ा mothapra* is a brass cap fitting on to the ends of the two shafts.

226. *Harness*.—The pointed part of the saddle is *खोगीर khogir*, or in Shahabad and East Bhagalpur *खगूर khagūr*. The pad is *गद्दी gadi* or *नद्दी gaddi*. The wooden block is *कठरा kathra* or (in South-West Shahabad) *कठला kathla*. The rings through which the reins pass are *करा kara* or *रास करी rās kari*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is *पुश्तङ्ग pushtang* or *पुश्तङ्ग*

pustang. Another name is जोत *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāwa* or (in South Bhagalpur) तवक *tawak*, the leather cover of the saddle; नागन्हा *nāgla*, नगन्हा *naḡla*, or तसन्हा *tasma*, the straps which fasten the shafts to the saddle; and कैची *kainchi*, the wooden side supports of the saddle. Other names for this last are कैचिया *kainchiya* (Champan and Tirhut), गोड़िया *goriya* (South Tirhut, Patna, and Gaya), टिकन्ही के लकड़ी *tikthi ke lakri* in South-West Shahabad, and टेकन्ही *tetkhi* in South Bhagalpur. दुमन्ची *dumchi* or दुमन्का *dumkaja** is the crupper. The bridle is पूंजीपट्टा *pūnji patta*, and the iron bit लैगाम *lagām*. The martingale is जेरबन्द *jerband*, the cloth over the eyes which serves as blinkers अंधारी *andhāri*, the neck-ornament कन्धा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गँजिया *ganjiga* or तोबन्हा *tobra* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एक्का *ekka* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *katahra*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमन्धन्दा *nimdanda*.

CHAPTER VI.—THE COUNTRY BOAT.

229. Boats are of various kinds. The following may be noted :—

The general term for a boat is नाव *nāw*, and to the west also नैया *naiya*.

230. The larger *kinds* of boats are उल्लूक *ulūk* (which has a long narrow bow overhanging the water in front), मेल्हन्नी *melhni* (which has a broad bluff bow), पटेली *pateli* or पटेली *pataili*, also called in Saran कतरा *katra* (on which the boards forming the sides overlap and are not joined edge to edge), कच्चा *kachchha* (which is shaped like a square shallow box, without proper bow or stern, and is steered with two rudders. It takes great hurdens, and will go in very shallow water), and the सरङ्गा *saranga*, or in Shahabad सलीमा *salīma*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are डोहट *dohat* or in Shahabad डोण्ट *doēt* (which has a flattish bottom for shallow water, and has its bow and

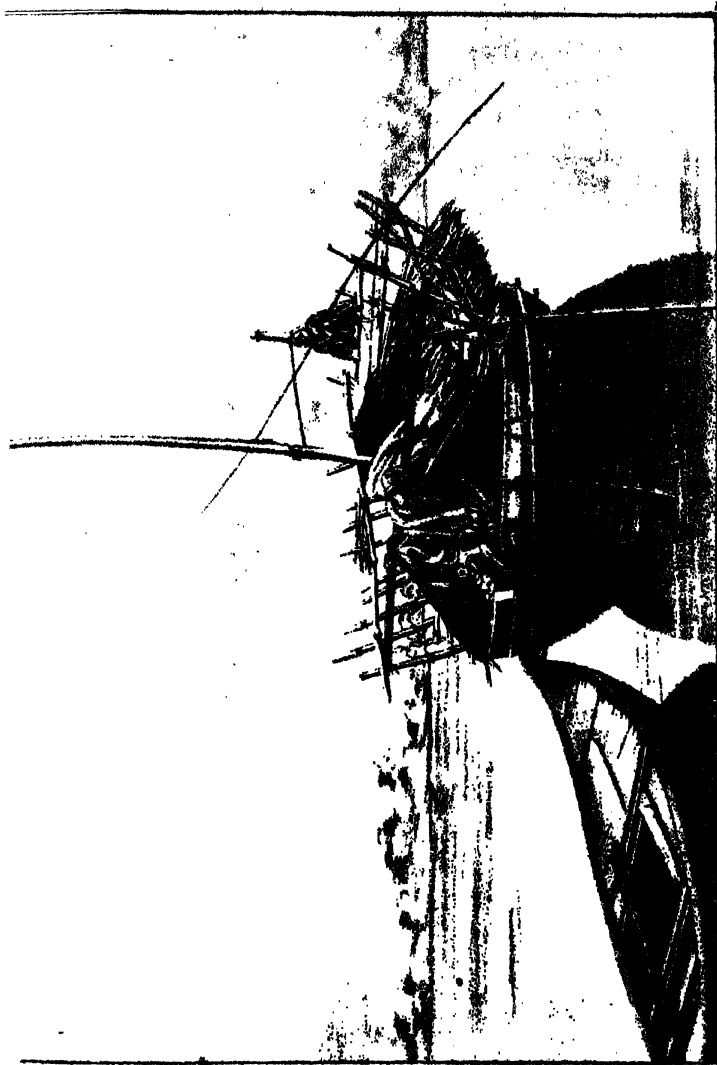
* The fate of the *ekka* pony is well shown in the proverb दाना न रास दुन चाँद दुमन्का *dāna na ghās, dunu sājh dumkaja*,—no grain or grass, and the crupper on night and morning.

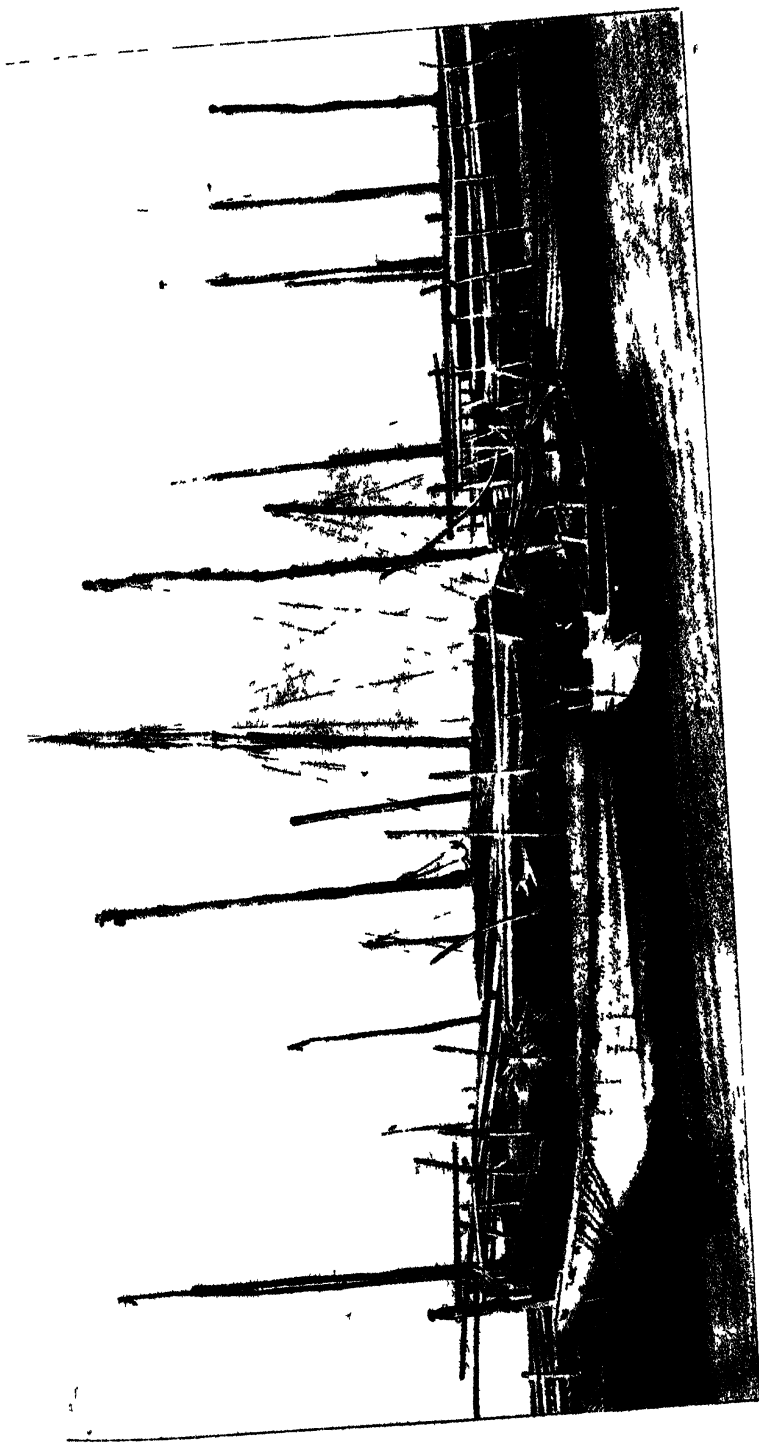
PALWĀR.

Lith. by H. C. Ghoshal, Student Govt. School of Art, Calcutta.

SARANGA.

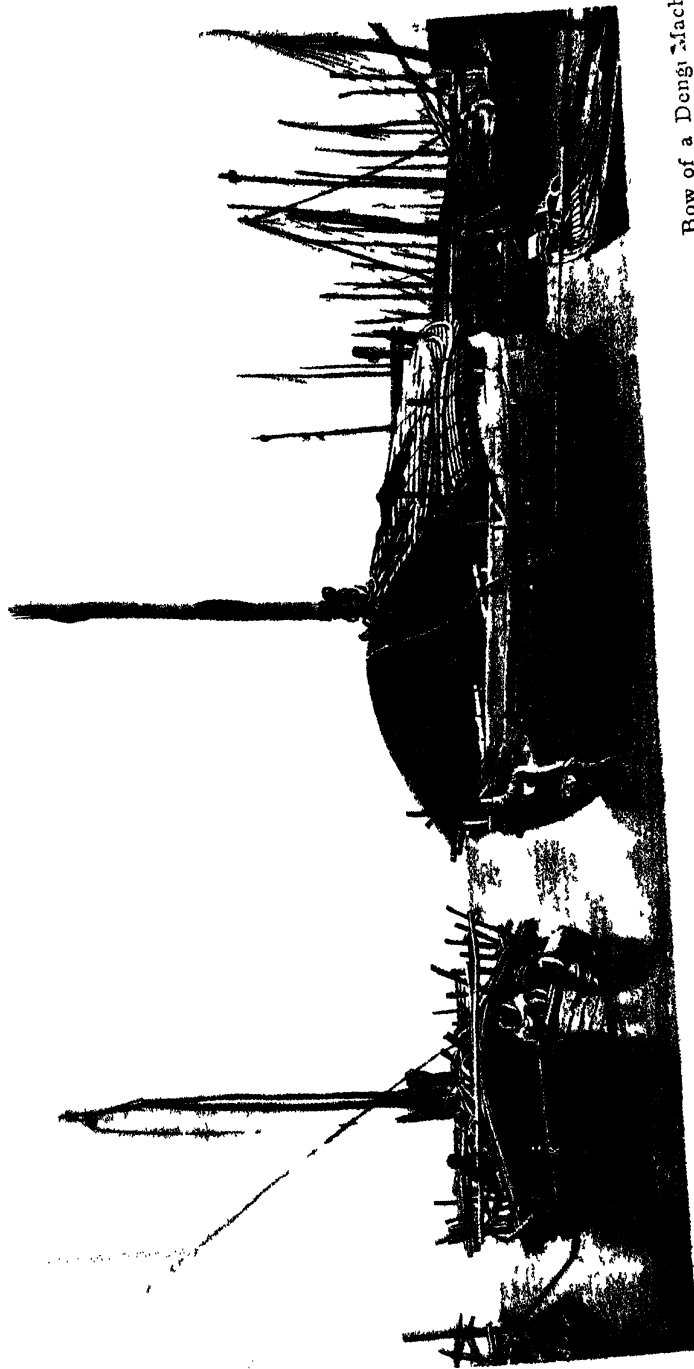
Printed by A. Rohim Govt. School of Art Calcutta.





A GROUP OF MELNIS.

Printed by Abdoul Rohim Govt. School of Art Calcutta.



Stern of a
Melni.

Dohat.

Panchu

BOATS USED IN BIHAR.

Bow of a Dengi Machhua.



SARINGA.
PATAILL.

PATAILLIS
UTĀNK

Printed by Aladoul Kookum Govt. School of Art, Calcutta.

ern portions cut out of solid wood), and पन्सुही *pansūhi* (which has round bottom, but goes in shallow water).

232. The smallest kinds are पल्वार *pahwār* or skiff and एकडा *ektha* dug-out. The latter is also called बंग्ला *bangra*. Also the ओलनेया *olnaiya*, with both ends rising like a gondola well out of the water, and which cannot sink. Another similar boat is called the जैंगी मछुआ *ngi machhua*, or dingy. घरनर *gharnar* (South Bihar) is a temporary ft made of water-jars (घड़ा *ghara*) and bamboos tied together.

233. The parts of a boat are as follows:—The thwarts are गूदा *gūrha* and the ribs बाता *bāta* or (in Champāran) ठरुबाता *tharbāta*, ठरुया *tharhiya* (in Champāran and North-West Tirhut), गोछा *gochha* (in Saran and South-West Tirhut), गुछा *guchchha* (in North-East Tirhut), and काछ *kachh* (in South-East Tirhut). Smaller transverse ribs are बाँक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काछ पाटी *kāchhak pāti*. In Gaya it is जलमहार *jalamhār*. In Shahabad the planks which run from end to end in the length of the boat are हार *ahār*, and देवाल *dewal* is also used to mean the “wall” or side planks. The flooring inside the boat is पाटन *pātan* or पटवटन *patwatan*, in Saran पटौरी *patauri*. A long plank running over this is in Shahabad अपन्ती *apti*. The grating above the bottom of the boat is चाली *chālī* or (in South-West Tirhut) उरुहा *urhrha*, and (in North-East Tirhut) पटार *patāi*. In a पटौली *pataili* the planks at the bottom which run from end to end are लेवा *lewa*, and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mareya*, and in Saran मोरिया *moriya*. The platform on which the rower sits is पटौरी *patauri* or बिटन *bitan*. When on the roof of a large boat, it is बीड *bit* or पटार *patāi*, or in Shahabad हलमचानी *halmachāni* or मचान *machān*. The deck planks in the middle are पाटना *pātna*. चचार *chachār* is brushwood put in the bottom to stand on. कड़वा *karwa* or कड़वा *karwa* are the posts which support the thwarts. जौंका *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called करी *kari*.

234. When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रसवत *raswat*, and when with hemp it is गहनी *gahni*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is सेका *sikka*. In Champāran it is सहन *sahan*, and पतैन *patain* or दंडा *danda* in South-East Tirhut. It runs the whole length of the boat, and hence

दिखा *sikka* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and the stern post गलही *galhi*. The prow is मलङ्ग *malang*, माँगि *māngi*,* or माँग *māng*.

236. The rudder is पतवार *patwār* or (in North Tirhut) पतिवार *patiyār*. In Gaya it is पडवार *patwār*. This is properly the lower piece. The rudder post is गोल *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamha*, or in Gaya गौला *gaula*, and it is fastened to the thwart by a rope called नथिया *nathiya*. The tiller is सैला *saila* or (in South Munger and North-East Tirhut) डन्टा *danta*, and the socket in which it works बनरा *banra* or (in North-West Tirhut) डेल *thel*, and (in North-East Tirhut) डेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गङ्कसा *ganrkassa*, and another, by which it is held up, is अँकवरिया *ankwariya*. The steersman is माँगी *māngi*.

237. सेवन्ता *seuta* or (in South-East Tirhut) सोता *sota* is the wooden vessel used for baling out water. An oar is डाँड़ *dānr*, a paddle कर्षार *karuār*, केरवार *keruār*, or in Sāran कर्षारी *karuāri*, and the blade of it पाता *pāta*. A punting pole is लग्गी *laggi* or लग्गा *lagga*.

238. The mast is गुरखा *gurkha* or मस्तूल *mastūl*, or in Shahabad गुनखा *gunarkha*, and the yard is मोरनी *morni*. The mast is raised on a post to which it is spliced. This is दरख्खा *darsūdha* or जसोधा *jasodha* in South Munger and Tirhut, जारख्खा *jarsudha* in Champāran, and जावख्खा *jawsadha* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दरख्खा के मलिया *darsūdha ke maliya* or मलखा *malha*. The सतवनियाँ *satwaniyān* is the thwart to which the post is tied. It is called in South-East Tirhut सूत *sūt*. The pulleys are घिरनी *ghirni*, and the sail is पाल *pāl*, and in Shahabad सूते *sūrt* or सुतेवनियाँ *surtwaniyān*.

239. The tow-rope is गून् *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुआ *berua* or खूँटा *khūnta*, or in Shahabad बारुआ *barua*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुन्वाह *gunwāh*. लाहसी *lahāsi* is a cable, and लङ्गर *langar* or गिराबी *girābi* the anchor. A large iron anchor is लोहलङ्गर *lohlangar* or गिरामी *girāmi*.

240. To draw water (of a boat) is पानि तोड़ *pāni torāb* to the east and पानि तूर *pāni tūral* to the west, e.g. ई कच्चा बड़त कम पानि तूर

* The most comfortable seat is in the bow. Hence the proverb जनिका खेवा नहि ई पगिका माँगि सवार *janikā khewa nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bow seat.



वा i *kachekha bahut kam pāni tūrat bā*,—this *kachekha* draws very little water. To be aground is डीकव *tikab*.

CHAPTER VII.—THE LITTER.

241. The litter is खटोली *khatoli*, डोली *doli*, or (in North-East Tirhut) खोटली *khotli*. डोली *doli* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चनडोल *chandol* or तर्तारुवन *tartarwān*. The last word is said by natives to be a corruption of the Persian تاخت روان *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बिहउती पालकी *biyahuti pālki*.

242. The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

243. The litter itself is खटोली *khatoli*, and is a kind of small bed (चरपाय *charpāy*) with a bottom made of rough twine (सुतरा *sutri*). The sides and ends of the bed are पाटी *pāti*. In South Bhagalpur the sides are called पट्टी *patti* and the ends सिरवा *sirwa*. At each end two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwa*, or in South Munger सिपावा *sipāha*, and in Sāran सिपवा *sipwa*, and they are fastened to the corners of the bed, and, at the apex of the triangle, to the pole by a string called बरकास *barkas*. This string is also twisted round the सिपावा *sipāwa* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipāwa*, and, descending perpendicularly, is braced to them by strings. This is called टेँरुवा *tenrua* or डेरुवा *terua*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौषा *paua*, and the strings for tightening the bottom of the bed are ओरचन *orchan*, and also in Shahabad ओरदावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called ठट्टरी *thatri*, and in South Bhagalpur also चहत्नी *chhatni* or चहत्नी *chhatni*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or परदा *pardā*.

247. A superior kind of litter, used by richer women, is मेढा *meḍa*, मेढाना *meḍāna*, महप्पा *mahappha*, दान्नी *dānri*, or दानिया *danri*. It has a domed roof, called ठात्री *thatri*, supported on eight pillars (four at each side), called डन्टा *danta*. The side-boards of the body are called दीवाल *divāl*, or in Shahabad दिहवा *dilhā*, and the doorway दुहारी *duhāri*, or in South Munger दुहारी *duāri*. The rest is like the डोली *doli*.

248. The बरहदारी *bardari*, or in Shahabad बारहदारी *barahdari*, as called in Saran बरहदरिया *kharkhariya*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pāṭi* or पटिया *pati*, the net bottom बिनावट *bināwat*, the legs पौचा *paua*, the side-board पट्टरी *patri*, the four pillars at each side सिपौचा *sipaua*, the doorway दुहारी *duhāri*, and the roof चहत्त *chhat*. The shelf inside at the feet of the litter is दराज *darāj*.

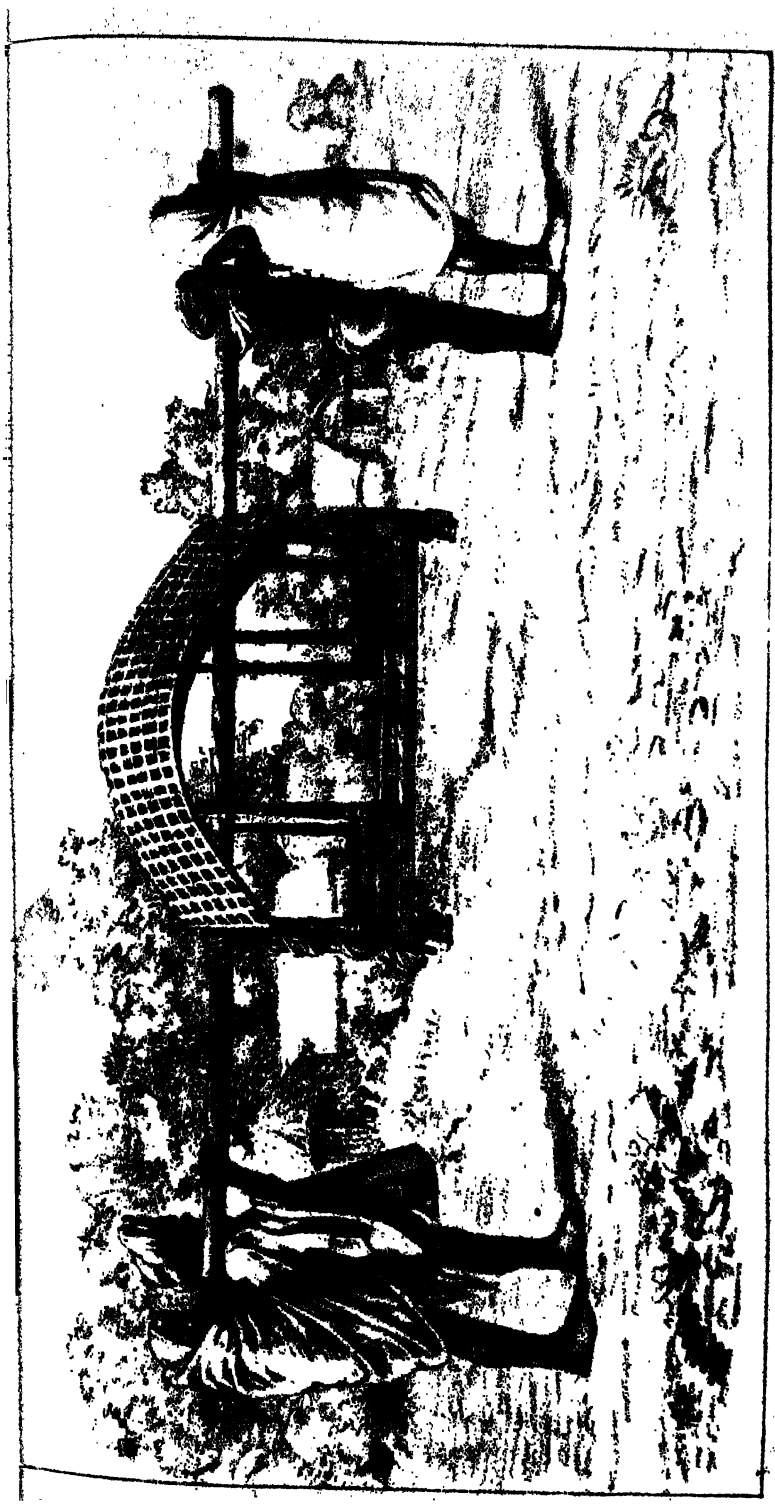
249. The poles are called बाँस *bāns*, and the curved end of the front pole थोप *thop*. The four iron struts at each end are called तान *tan*, and they meet in a ring (चुकिया *chukiya* or in South Bhagalpur चसमी *sami*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुकिया *chukiya*, also in South Munger सामी *sāmi* or खुबिया *khubiya*. The rope net filling up the space between the two lower struts at each end is called कसावट *kasāwat*, or in South Bhagalpur कसन *kasan*.

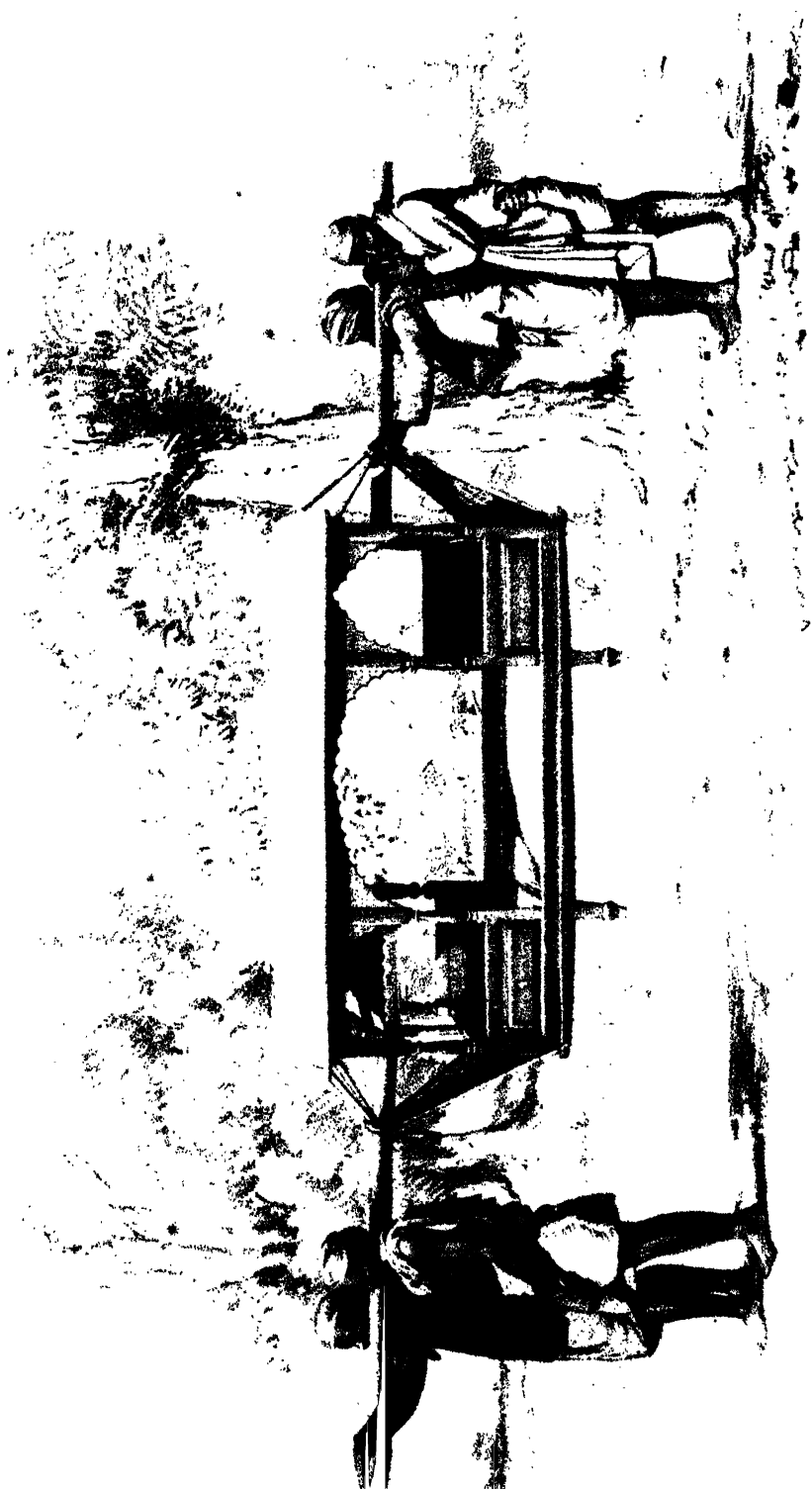
SUBDIVISION VII.

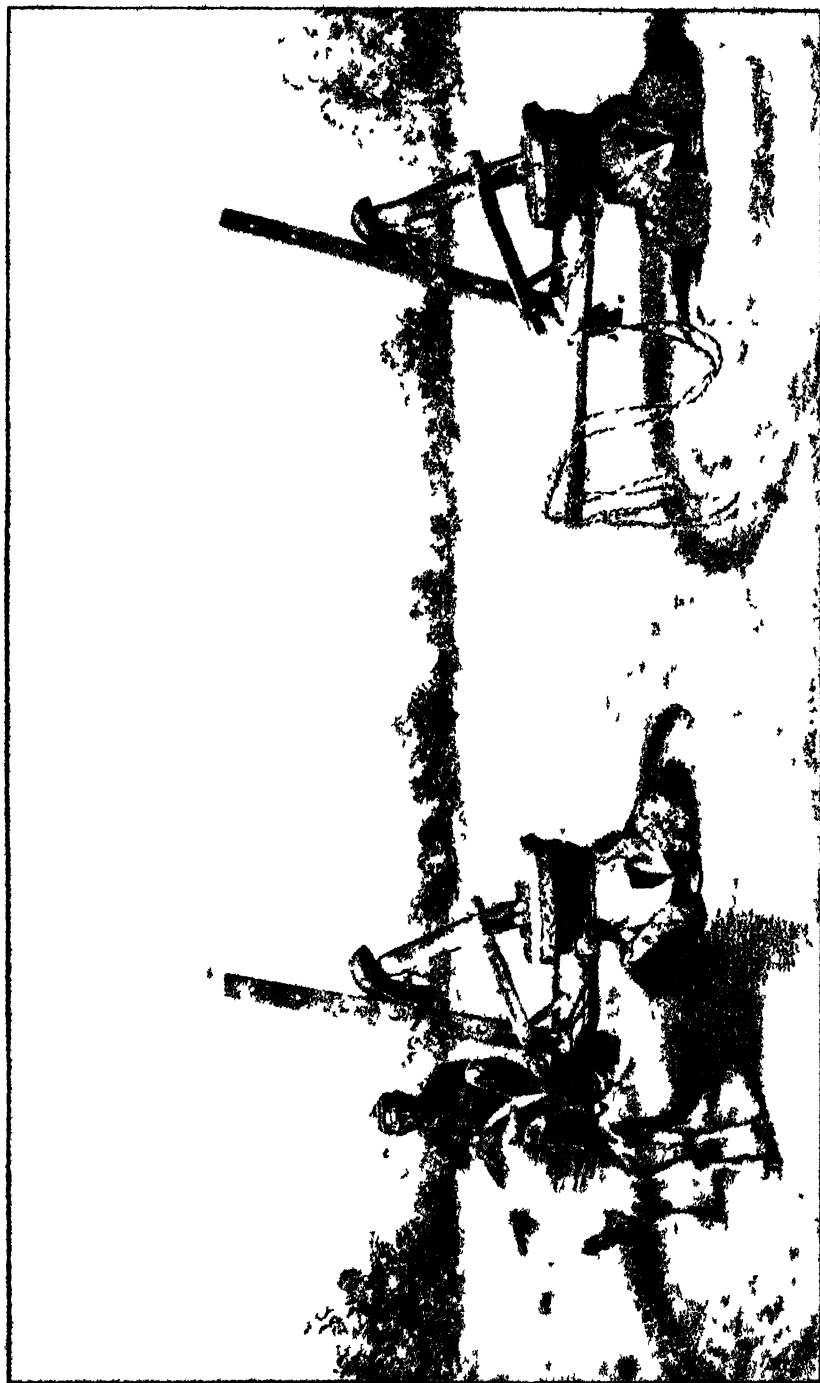
APPLIANCES USED IN RURAL MANUFACTURE.

CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

250. The oil-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. In Gaya it is also केल्हू *kelhu*. It closely resembles a sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances surrounding it, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. In these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known pro-







Die in London 11/10/1919

about the oil-mill is देव खरी काय नहिँ, कोख चाटे जाव *del khari khay nahiñ, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; i.e., stolen goods are sweet.

251. *The hollow wooden block forming the bed of the mill.*—This is कोख *kolh* or कोखू *kolhu*, and in Gaya also केखू *kelhu*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेट *pet* or हन्दा *handa*, or in North-East Tirhut कुँह *kūnh* and in Shahabad खान *khān*. In the oil-mill this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोख *niroh*. The lower half of this hour-glass cavity is known as अथरी *athri*. The lower end (मुँदी *mūñdi*) of the pestle (महान *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called ठरपचर *tharpachra*, or in North-East Tirhut तरपचर *tarpachra*, and the new inner lining पेटपचर *pētpachra*.

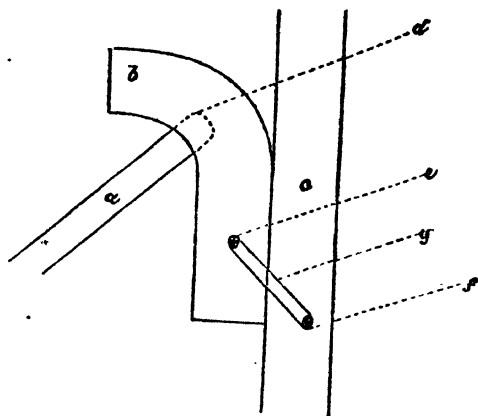
252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *jangha*. Round the base a circular mound of earth is fitted, called भौंता *bhaunta*, or in South Bhagalpur भौंठो *bhauntho*, in North-East Tirhut भत्ता *bhatta*, and in Sāran मँकौटा *manjhautā*; and in this, below the exit for oil, a space is dug out for the vessel (छन्ना *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athri*. This oil exit, together with the cavity for holding the vessel, are together called निरोख *niroh*, and in Sāran and Tirhut also नरोख *naroh*.

254. The flat top of the block is called पारा *pāra*.

255. *The horizontal board to which the bullocks are attached.*—This is called कटरी *katri*. On it the oilman (तेली *tehi*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

256. *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*—This is मोहन *mohan* or मणन *m*. To the west it is also called जाठ *jāth*, or in Shahabad मोहन *monhan* in North-East Tirhut मोहैन *mohain*. The ball at the end of this beam which fits into the narrowest part of the hollow of the block, is मूँरी *mūnri*. The ferrule round this is मुकुवारी *murwāri*. The notch in this is कान्ह *kānh* or कन्हा *kandha*. The upper end of the pestle round off is चूर *chūr* or पूँची *pūnchhi*, and the curved piece of wood joining this is डेंका *dhenka*, or in North-East Tirhut डेंकुवा *dhenkua*. The curved block of wood connects the pestle with the upright post : this is fixed in the horizontal driving-beam : thus—



257. In the above sketch *b* is the डेंका *dhenka*, *a* is the top of मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the pegs *e* and *f*.

258. The upright post is called मरथम *marthamh*, or in East Malik *malik tham*, the pegs *e* and *f* खुँटी *khūnti*, and the string नाधन *nādhan*, or in East Tirhut लाध *lādh* and South Bhagalpur लध *ledha*. The string is generally made of straw. The upright post is fastened to the horizontal board, कतरी *katrī*, by a wedge, गड़ *garkilli*, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a lump of wood called फेंडा *phēnta*, or in Saran फेडा *pheta*, which acts as a kind of washer between the end of the board and the block, and it also rests against the latter, revolving in a horizontal groove (मोन्दार *māndār*) cut in the latter's exterior surface. A bamboo

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called **खरचाडी** *khar-chāḍī*, or in North-East Tirhut **खंरचारी** *khanrchāri*, and in Gaya and Shahabad **खंरचर** *khanrchar*.

260. *The arrangement for stirring up the oil-seeds.*—This is called **रेवडी** *rewṭi*, or in South Bhagalpur **भरनाडी** *bharnāṭhī* or **उठकनी** *utkani*, and does not exist in the sugar-mill. It consists of a peg, **खूँडी** *khūṇṭi*, standing up in the cavity amidst the oil-seeds, alongside the pestle; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, **मरगन्ध** *marthamh*, by another peg, **खूँडी** *khūṇṭi*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. *The yoking apparatus.*—The rope which is fastened to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called **काहा** *kārha*, and the rope passing under the bullock's chest, joining the two traces thus made, is **पेटी** *peti*. The canvas pad on the bullock's hump is **काँधी** *kāṇḍhī*, and the cloth or wicker basket by which he is blindfolded is **टोकनी** *tokni* or **खोला** *khola*, or to the east **खोल्सा** *kholsa*. The rope from the bullock's neck up to the curved block or **डँका** *dhenka* is **पगन्धा** *pagha*, and the iron link fastened to this close to the bullock's neck is **भौर कली** *bhaunr kali*. The rope round his neck, connected to the **पगन्धा** *pagha* by this link, is **गरद्वानी** *gardwāni*, or in North-East Tirhut **गरदानी** *gardāni* and in Champāran **गरदानी** *gardāni*, and that going through the bullock's nose is **नाथ** *nath*. A bullock employed in an oil or sugar-cane press is called a **नाटा बैल** *nāṭā bail*.

262. *Miscellaneous.*—The circle in which the bullocks move is called **पौर** *puur* or **पौरी** *pauri*, and in South Bhagalpur also **भर** *bhar*.

263. The pot into which the oil drops is called **चहा** *chhanna*. As much oil-seed as can go into the press at one time is called **घानी** *ghāni*. The oil-cake which remains after the oil has been expressed is called **खली** *khalli*, or in Sāran **खरी** *khārri*, except the oil-cake of poppy seeds (**पोखना** *posta*), which is called **पीना खली** *pīna khalli*, or simply **पीना** *pīna*.

264. To work the mill is **पेरव** or **पेरव** *perab*.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL.

265. The cane-mill is known as कोह *kolh* or कोहू *ke* throughout the province. Patent mills introduced by Europeans are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has use of country mills died out, that the writer found it impossible to find a single one in the sadar subdivision of the Patna district which was a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference:—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रैवडी *rewṭi*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.* This is generally known as कोह *kolh* or कोहू *kolhu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran चरग *charag* and to the east, कुण्ड *kund* or कूँड़ *kūnr*. In Shahabad it is known as हन्दा *handa* or हँडोलना *hanrolwa*. In South Munger it is हँड्रा *hānra*, elsewhere south of the Ganges हन्दा *handha* or हन्दा *handā*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पौँड़ *pūnr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagal मर्रा *marra*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally कोर

morwār, with variants मोरवाह *morwāh* (North-East Tirhut), मुर्व *murwār* (Shahabad and Patna), मूर्द *mur* (Gaya), मुरेरा *murera* or मुर्व *murwār* in South Munger, and चमवा *chamwa* in Sāran. The पाचर *pachar* is a round piece of wood placed in the bottom of the cavi and on which the crushing-pestle moves. रोज़ा or रोर *rora* is used the smaller wedges of wood placed in the cavity above this to help crushing the juice. These are also called चँदिया *chandiya* in Champār and North-East Tirhut, and खोंच *khonch* to the east. In Sāran a Champārān रौन *raun* is a canal out on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called रैन *rain*, in North-East Tirhut रस *rasp*, and in South-East Tirhut खाता *khata*.

270. The drain for the juice out in the bottom of the block to the north नरदोह *nardoh*; also in Tirhut नरोह *naroh*, in North-East Tirhut नरोही *narohi*, and in South-East Tirhut रसीड़ *raser*; South-West Shahabad it is गुजुरवा *gujurua*, and in the rest of district जोहा *joha* or रसवा *rasha*; in Patna it is रसवारा *rasghāra* निरोह *niroh*; in Gaya it is खोनी *khoni*; in South Munger, चोना *chon* and in South Bhagalpur, लरलो *larlo*.

271. The wooden spout through which the juice drops is पतन *patnari*. In the body of the block a channel is cut in which the ब्लेंडा *phenta*, of the driving gear works. This is called घरगरा *gha* in Shahabad and मँदर *mādar* in Patna.

272. The horizontal board to which the bullocks are attached. This is कतरौ *katari*, with a variant, कातरि *kātari* or कातर *kātar*, Shahabad, South-East Tirhut, and South Bhagalpur.

273. The upright beam or pestle which moves in the hollow of mill and crushes the cane.—For this three names are current, viz. मो *mohan* (Tirhut, except the north-west, Champārān, Patna, and South Munger), with variants, महान *mahan*, in Gaya and North-West Tirhut and मोंहान *monhan* in Shahabad, लाठ *lāth* (Tirhut and Champārān) and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Sār only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is मूँद *mūn*, मूँदा *mūnra*, मूँदी *mūnri*. The notch above this is north of the Ganges and in Patna कान्ह *kānh* or कंधा *kandha*. North-West Tirhut it is कंधिया *kanhiya*, and in South-East Tirhut पन्जा *panja*. In Shahabad it is कान *kān* or लंगरा *langra*. In Gaya it

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL.

265. The cane-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadar subdivision of the Patna district which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference:—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रेवड़ी *rewṭi*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.*—This is generally known as कोल्ह *kolh* or कोल्हू *kolhu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champārān घर गhar; and to the east, कुण्ड *kund* or कुंर *kūr*. In Shahabad it is known as हन्दा *handa* or हन्डोलवा *hanrolwa*. In South Munger it is हॉन्दा *hānra*, and elsewhere south of the Ganges हन्दा *handha* or हन्दा *handa*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पौंर *pinr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagalpur मररो *marra*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally कोरम्बर

morwār, with variants मोरवार *morwāh* (North-East Tirhut), मुकुवार *murwār* (Shahabad and Patna), मुर *mur* (Gaya), मुरेरा *mūra* or मुकुवारी *murwāri* in South Munger, and चमूवा *chamua* in Sāran. The पाचर *pāchar* is a round piece of wood placed in the bottom of the cavity, and on which the crushing-pestle moves. रौड़ा or रौरा *rora* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चँदिया *chandiya* in Champāran and North-East Tirhut, and खोंच *khonch* to the east. In Sāran and Champāran रौन *rann* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called रेन *rain*, in North-East Tirhut रसपैन *raspain*, and in South-East Tirhut खाता *khāta*.

270. The drain for the juice cut in the bottom of the block is to the north नरन्दोह *nardoh*; also in Tirhut नरोह *naroh*, in North-East Tirhut नरोही *narohi*, and in South-East Tirhut रसीर *raser*; in South-West Shahabad it is गुजुरवा *gujurua*, and in the rest of the district जोहा *joha* or रसवा *rasha*; in Patna it is रसवारा *rasghāra* or निरोह *niroh*; in Gaya it is खोनी *khoni*; in South Munger, चोना *chona*; and in South Bhagalpur, लरलो *larlo*.

271. The wooden spout through which the juice drops is पतनारी *patnāri*. In the body of the block a channel is cut in which the block, फेंटा *phenta*, of the driving gear works. This is called घररा *gharra* in Shahabad and मँदर *mādar* in Patna.

272. The horizontal board to which the bullocks are attached.—This is कतरी *katri*, with a variant, कातरि *kātari* or कातर *kātar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. The upright beam or pestle which moves in the hollow of the mill and crushes the cane.—For this three names are current, viz. मोहन *mohan* (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, महान *mahan*, in Gaya and North-West Tirhut, and मोंहन *monhan* in Shahabad, लाठ *lāth* (Tirhut and Champāran), and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is मूँर *mūr*, मूँरा *mūra*, मूँरी *mūri*. The notch above this is north of the Ganges and in Patna कान्ह *kānh* or कन्हा *kandha*. In North-West Tirhut it is कन्धिया *kanhiya*, and in South-East Tirhut पन्जा *panja*. In Shahabad it is कान *kān* or लंगरा *langra*. In Gaya it is

मोहनम्बहा *mohanthambha*, and in South Munger डेंका *dhenka*. The upper end rounded off is चूर *chur* or चुरिया *churiya*, or (in North-East Tirhut) मूँर *mūnr*; and the curved block of wood joined to this is डेंका *dhenka* or (in North Tirhut, Shahabad, and South Bhagalpur) डेंकुषा *dhenkua*, and in Sāran डेंकुहा *dhenkuha*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हरसा *harsa* or हरिषा *harisa*, and to the east (and in South Bhagalpur) मनिक्थम *maniktham* or मानिक थम *mānik tham*. In Shahabad it is मन्कथम *mankham*, in Patna and Gaya खूँटा *khūnta* or मरन्थम *marthamh*, and मानिकथम *mānikham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिलिया *jibhiya*, or in Sāran the front one is called फेन्टा *phenta*, and the back one कनेह *kanail* or (south of the Ganges) कनेहो *kanheli*, and in Sāran कनेहो *kanaili*. In North-East Tirhut they are called जिलिया *jibiya*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन *nāadhan*, in Champāran नधना *nadhna*, in Tirhut नधान *nadhān*, but in East Tirhut लाध *ladh*. In Shahabad it is टेंदना *tanrna*, in Gaya नाध बरन्ता *nādh barta*, in Patna नाधन *nāadhan*, in South Munger नाध *nādh* or बरब *barah*, and in South Bhagalpur सारंगो *sārangi* or लेध *ledha*.

277. The bamboo strut attached to the horizontal driving-board, and running up obliquely to meet the upright post, is called north of the Ganges खरचौड़ी *kharchāuri*, or south of it कमोरा *kamora* (Shahabad), खरचर *khanrchar* (also in Shahabad), खरचर *kharchar* or खरचाहो *kharchāhi* (Patna and Gaya), कुडंरिया *kudanriya* in South Munger, and खरचरो *khanrchāro* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन *nāran* or नाधा *nādha*, or in East Tirhut लारन *lāran*.

278. The part of the horizontal beam on which the driver sits is कातरि *kātari*, कातर *kātar*, or कतरी *katri* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nādha* or (in Sāran) कनेहो *kanheli*, (in Gaya) नाधा बरन्ता *nādha barta*, and in Patna मंज्हा *mānjha*. काद *kārḥ* or (in North-East Tirhut and Shahabad) काहा *kārha* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole;

and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*.

280. *Miscellaneous*.—The circle in which the bullocks move has various names, viz. गोरपौर *gorpaur* (Sāran), पौदर *paudar* (Champāran and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahi* also in Patna, and बहारा *barhara* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गेंड़ियारी *genriyāri* generally, and गेंड़ियार *geriyār* to the west. The receptacle for cane ready cut is टोमियारी *toniyāri*, with variants टोमियाही *toniyāthi* (Sāran, Champāran, and South-West Tirhut), टोमियासी *toniyāsi* (North-West Tirhut), and टोन्खाद *tonkhād* (South Bhagalpur). In Shahabad it is called अंगरवार *angarwār*.

282. A wooden mallet is used for pressing the cane under the crusher. This is थापी *thāpi*; also in North-East Tirhut मिडिड *milit*.

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरवाह *morwāh* or मौरवाह *monrwāh*, or in South Bhagalpur घनवाहा *ghanwāha*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *khōr*, other local names being नाद *nād* (Shahabad) and कुण्डा *kunda* (Shahabad, West Tirhut, and Patna), or (generally) चन्ना *chhanna*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally चन्ना *chhanna*, रसचन्ना *raschhanna*, or चेनी *chheni*. Local names for this are तारौड़ी *tarauri* (Sāran and Champāran), चिहा *chhitta* (also in East Tirhut), or चिरगिरा *chhirhira* (Shahabad), and दलिया *daliya* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathaila*.

285. From these vessels the juice is removed to the boiler in a pot called कराह or कड़ाह *karāh*, or sometimes करारा *karāhā*.

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuha*, a variant being निसुवा *nisua* in South Bhagalpur. Other names are थेहा *theha* (North-West Tirhut), परिथेहा *pariyetha* (Gaya), कुकाठ *kukāth* (Patna), पारकाठ *parkath* (South Bhagalpur), and टोन्काठा *tonkatā* or टोन्काट *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning; hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Azamgarh.

288. The basket from which the mill is fed is **हेंडी** *chainti* north of the Ganges, with a variant, **चोडी** *chhti*, in North-East Tirhut. In Shahabad it is **ओड़ी** *ori* (also in East Tirhut) or **खैची** *khainchi*, and in South Bhagalpur **ओड़िया** *oriya*. In Patna it is **बहा** *batta*, and in Gaya **पथिया** *pathiya*. The pieces of cane cut up ready for the mill are **गेंडी** *genri* to the west and optionally in East Tirhut, and **टोनी** *toni* in Patna, Gaya, and to the east. In South-West Shahabad they are **अंगारी** *angāri*.

289. As much chopped cane as can go into the press at one time is **गानी** *ghāni*, and as much juice as can be boiled at one time **ताव** *tāw*. The latter is also **खेपान** *khepān* in South-East Tirhut, **पाक** *pāk* in Patna, and **रान** *rān* or **रान्ह** *rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called **खोइया** *khoīya*, with local variants **खोइया** *khoīya* (Patna, Gaya, and the east) and **खोइहा** *khoīha* in South Bhagalpur. In Shahabad it is also **चेपुहा** *chephua*.

291. To work the mill is **पेरब** or **पेड़ब** *perab*, and when several cultivators take it in turns, each turn is called **भान्ज** *bhānj*, **पारी** *pāri*, or (Gaya) **पल्लडी** *pallī*. When men work it turn by turn they are said to do it **भान्जा सिरे** *bhānja sire* north of the Ganges, **पेरा पारी** *phera phāri* in Tirhut, and elsewhere **पारा पारी** *pāra pāri*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is **भान्जहारिया** *bhānjhariya*, **सजिधैनी** *sajhiyāiti*, or (Tirhut) **सबधैनी** *sabdhāiti*, and also in North-East Tirhut **सजिया** *sajhiya*. In South Munger **धेनक** *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. *The men engaged on the mill are as follows :—*

(1) *The man who cuts the standing cane.*—This man is **अंगेरीहा** *angeriha* to the west generally, **गेंडुवहिया** *genruwahiya* in the north-west, **पजुवाहा** *pajuwāha* and **पगारवाह** *pagarwāh* or **पंगारवाह** *pangarwāh* in Tirhut. In Shahabad he is also **गेंडुकीला** *genrchhila*, or in the south-west of the district **कोलपा** *chhokpa*; in Patna and Gaya he is **केतारपारा** *ketarpāra* (from **केतारी** *ketāri*, sugar-cane), **पार्टाहार** *partāhar*, or **परनिहार** *parnihār*, and in South Munger **कतारपारा** *katarpāra* or **पतारपारा** *patarpāra*. In South Bhagalpur he is **घुरकटा** *ghurkatta* or **कटनिया** *kataniya*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

293. (2) *The man who cuts the cane into lengths for the mill* is कानू *kānu* in South Tirhut and Sāran. In Champāran he is पकवाह *pakwāh*, and to the west he is गेंड़िवाहा *genrikāta* or अंगरवाह *angarwāh*. Elsewhere he is डोमकाहा *tonkatta*, with a variant, डोमिवाहा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मज्जरा *majāra*, and in North-East Tirhut sometimes जम *jām*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.
294. (3) *The driver of the mill* is कतरवाह *katarwāh*, with variants कतरिवाह *katariwāh* or कतरवाहा *katarwāha*, and in South Bhagalpur कतरवाहा *katarbaha*. In South-West Shahabad and in Tirhut he is called हंकवा *hankwa*.
295. (4) *The man who feeds the mill.*—He is मोरवाह *monrwāh* or मोरवाह *morwāh* generally. In Patna and Gaya he is घमवाहा *ghamwāha* or (in South Bhagalpur and South Munger) घमवाहा *ghanbaha*.
296. (5) *The man who removes the crushed cane.*—He is हलुआ *haluā* in North Tirhut; elsewhere this is done by the man who feeds.

297. *The buildings.*—The whole manufactory, including both cane-mill and boiling-house, is called कोलुहार *kolhuār*, or in South-West Shahabad गोलौर *golaur*. In Patna, Gaya, and the east it is called कोलसार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गेंड़िघार *genriyār*, or गेंड़िघारी *genriyāri* to the west and डोमिघारी *toniyari* to the east. Local varieties of this last are डोमिघारी *toniyāsi* in North-West Tirhut and डोमकाहा *tonkhād* in South Bhagalpur.

299. *Folklore on the subject.*—Near the place where the cane is cut into slips the men make a round idol of a deity called मकार बीर *makār bīr*, or in Shahabad महकार बीर *mahkār bīr*, and in North-East Tirhut महकार *mahkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became deified, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the deity worshipped is *बिसवकर्मा biswakarma*.

B.—THE BOILING-HOUSE.

300. This is in Sāran *गुरौर guraur*, and in Shahabad *गोलौर golaur*; elsewhere it is simply *कोल्हचार kolhuār* or *कोल्सार kolsār* as above.

301. The fireplace is *चूल्हा chūlha*, or in South Munger *गमन्हेर gamher*. The hole through which the fire is fed with fuel is generally *मुह muh* or *मुँह munh*, but in Patna and Gaya it is *मोहन्हा mohkha*. The hole through which the fire is raked is *सँसी sānsi* generally north of the Ganges, *नँगन्हा nangra* in North-East Tirhut, *लँगन्हा langra* in Shahabad, and *उधान udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran *लँगन्हा langra* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is *धुवाँकस dhuānkas* north of the Ganges and in Shahabad. In South-West Shahabad it is *धुंधुका dhundhuka*, in Gaya it is *हिक्का hikka*, in Patna *होंक hink*, and *नँगन्हा nengra* in South Bhagalpur and South Munger.

303. The stick used as a poker is *खोरन्नी khorni*, or in Patna *खोरन्ना khorna*. Local names are *खोदौना khodauna* (South-West Shahabad), *लहन्दा lahudāi* (Shahabad), and *अँचन्ना anchna* (to the east). In Shahabad *फरही pharuhi*, or in the west generally *फहरी phahuri*, is a piece of wood used for raking out ashes. The man who stokes the fire is called *कान् kānu* north of the Ganges and in South Bhagalpur and Shahabad. Local names are *धुरन्कमिया dhurkamiya* (South-East Tirhut), *चुल्हणोंका chuljhonka* (East Tirhut and Shahabad), *चुल्हचन्हा chulhancha* (East Tirhut and Gaya), *अँचन्हाचा anchwāha* (Patna), and *अँचन्हाचर anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is *नाद nād* or *नादी nādi*, or (in Gaya) *चट्टी chatti*, (North-East Tirhut) *गगरी gagri* or *घैला ghaila*. Generally, however, it is kept in the *चन्हा chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, *कठही kathahi* or *कठखुरपी kathkharpi*, and to the east (also in Shahabad) *सेक saik* or *सेका saika*. Elsewhere south

of the Ganges it is *सफरै saphai* or *सफैया saphaiya*. In South-West Shahabad it is, however, *डोहरा dohra*, and in South Bhagalpur it is *डपट्टी dapti* or *डबू dabbu*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is *खुरपी khurpi* generally. In Sāran and Champāran it is *खुरपा khurpa*, and in North-East Tirhut *कठखुरपी kathkharpi*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is *पेड़नी perni*, and *डपटन daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer *पौना* is *pauna*, or (North Tirhut) *मैलखन्ना mailkhanna*, (South-West Shahabad and South Bhagalpur) *थापी thāpi* (also made of wood), and *जंजरा jhanjhra* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is *खुरपा khurpa* in South-West Shahabad, *हथा hatha* or *हत्ता hattha* (of earthenware) in Patna, Gaya, and South Munger, and *चनौटा chhanauta* in Sāran and South Bhagalpur.

308. The boiling-pan is called *कराह, कड़ाह karāh* or *कराही karāhi*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges *सैक saik* or *सका saika*, and in Shahabad it is *पंगौरा pangaura*; in Sāran it is *पौड़ा paunra*. The pot in which the boiled syrup is placed is called *मटकी matuki* south of the Ganges, also (South-West Shahabad) *ओड़ी ori*, (Gaya) *नदना nadua*, *खोरा khora* in the South-East, and *कूँरी kūnri* in South Bhagalpur.

309. *नाद nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also *पौड़ा paunra* or *पौड़ी paunrhi*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called *गुरदम gurdam* or (in South-West Shahabad) *गुरदन gurdan*. In Tirhut it is also called *दबकन dabkan*, and in South-East Tirhut *सपरी sapaī*.

310. In North-East Tirhut *माट māṭ* or *कोठी kothi* is the large vessel in which the juice is finally coagulated. These are in Tirhut *गुरपौर gurpaur*, and in Champāran (made of sun-baked earth) *देहरी dehri*.

311. *राब rāb* is undrained raw sugar, and *गूर gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

O.—THE SUGAR REFINERY.

312. A sugar refinery is known as चीनी के कारखाना *chini ke kar-khāna* or चीनी के गोदाम *chini ke godām*. South of the Ganges the word खंवर *khanrsār* or खंवरारी *khanrsāri* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कारा के घर *karāh ke ghar*. In South Bhagalpur it is बहा *bhattha*.

313. In making coarse sugar (काँची चीनी *kānchi chini*), a vat, a drain, a reservoir, and a treading-floor are used.

314. The *vat* is in Shahabad चौद *haud* or चौदी *haudi*, in Gaya चबचा *chahbachcha*, in Patna खंवरगना *khanrgarna*, and in South Bhagalpur गुरहण्डी *gurhandi*. North of the Ganges and in Gaya it is नाद *nād* or नौद *nānd*.

315. The *drain* is नाली *nālī* or नारी *nāri*, or in South Bhagalpur कारा *karha*. In Sāran it is also called खाना *khāta*.

316. The *reservoir* is north of the Ganges, and optionally in Shahabad, नाद *nād* or नौद *nānd*. In Shahabad it is डोभा *dobha*, in Patna चौद *haud* or चरचा *charua*, and elsewhere south of the Ganges चबचा *chahbachcha*.

317. The *treading-floor* is पटा *patta* north of the Ganges. South of it, it is in Shahabad पाटा *pāta*, in Patna and Gaya चबुतरा *chabuttra*, and to the east चट्टी *chatṭī*.

318. In making regular sugar or सक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motri*, or in Patna नार्गी *nārgī*, in Gaya थैया *thaiya*, and in South Bhagalpur गाजा *gāja*) of sugar are tied up in cloths [लोथा *lotha* or (in Patna and Gaya) छलना *chhalna*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खान्च *khānch* or खान्चा *khāncha*, or (in Champāran and East Tirhut) हँडा *chhainta*. In Shahabad it is ठटरी *thatri* or टिकठी *tikṭhi*, in Patna and Gaya टेकठी *tekṭhi*, and in South Bhagalpur चान्चरी *chānchri*. The weights are चाँपा *chāmpa*, or, when made of stone, पथल *pathal*, or in Sāran थापी *thāpi*.

319. The following *utensils* are used in the boiling-house :—

- (a) An iron boiler, कारा *karāh*, काराहा *karāha*, or कारही *karāhī*. When an earthen boiler is used, it is called खपरा *khapra* or खपरी *khapri*, or in South-West Shahabad and East Tirhut अथरी *athri*.

- (b) An iron ladle for removing the scum. This is *चनौठा* *chhanauta* or *चौना* *pauna*, also in Patna and Gaya *जंजरा* *jhanjhra*.
- (c) An earthen pot with holes in it, used as a filter, *नाद* *nād* or *नौद* *nānd*. In South-West Shahabad it is *थेंथिवाल* *thenthīwāl* *nād*.
- (d) A filter of river grass, known as *सेवार* *semwār* or *सेवार* *sewār*, or in North-East Tirhut *सेमार* *semār*.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called *सितुवा* *situa*, or in South-West Shahabad *सितुवा* *situha* or *सुतुवा* *sutuha*. A curved knife used for the same purpose is *सिहोरनी* *sihorni* in Sārān and Champāran, *सेहोरना* *sehorna* in Shahabad, and *सोहरना* *sohurna* in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is *खँचा* *khāncha* or *खँची* *khānchi*. In Gaya it is *दहवा* *dahwa*, and in the east also *देही* *deli*.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges *तमिया* *tāmiya* or (in Sārān and North-East Tirhut) *तमिया* *tamiya*. South of the Ganges it is *डब्बू* *dabbu*, (in Shahabad) *गुरन्दन* *gurdan*, or in South Bhagalpur *जंजरा* *jhanjhra*.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is *तामा* *tāma* north of the Ganges; in Shahabad it is *खुरचनी* *khurchani* or *दोहरा* *dohra*; in Patna and Gaya it is *छोलनी* *chholni*; and in South Bhagalpur *दोहरा* *dohla*.
- (i) The earthenware jug for pouring the syrup into the boiler is *सेका* *saika*, also *हत्था* *hattha* in Patna and Gaya, and *पंचनी* *panchni* in South Bhagalpur. A larger jug of the same kind is *निमड़ा* *nimra* north of the Ganges, and *निबड़ा* *nibra* or *परखा* *parchha* south of it; also *तौला* *taula* in the east.
- (j) The wooden supports of the filter are north of the Ganges *खाला* *khāla*, or *खूँटा बाला* *khūnta balla* south of the Ganges. They are in Shahabad *सिही* *sirhi* (also in South Munger) or *तिरपार* *tirpāi*, and *तेपार* *tepāi* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called *गोड़ी* *gori*.

- (k) The shovel for stoking the fire is *फरही pharui* or *फहरा phahura* in Sāran and Champāran, and *फरहा pharuha* or *कोदारी kodāri* in East Tirhut. In Shahabad it is *खड्गना khormā*, or in the south-west of the district *फरसा pharsa*. In Gaya it is *खड्गनी karhni*, in Patna *अगखड्गना agkarhna*, and in the east *खरखुल karchhul*.
- (l) The ladle for stirring the hot syrup in the cooling pan is *तमियाँ tamiyān* north of the Ganges and *तैबिया tambiya* in Shahabad. In South-West Shahabad it is *डबू dabbu*, in Patna and Gaya *घटना ghatna*, and in the east also *दाबा dāba*.
- (m) The piece of matting or cloth in which the sugar is dried in the sun is *पास pāl*, also in South-West Shahabad *पाटा pāta*, in Gaya *टप्पर tappar*, in Patna *टाट tāt*, and in South Bhagalpur *चट्टी chatti*.
- (n) The flat wooden pans for cooling the syrup are *कठौता kathautā* or *कठौती kathauti*, also in the east *कठौत kathaut*, and in Sāran *कठवत kathwat*. In Sāran and Champāran they are *नाद nād* or *ओसौनी osauni*.
- (o) The vessel into which the juice drops as it is filtered is *परन्हा parchha* or (North-East Tirhut and Shahabad) *तौला taula*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.*

321. The indigo beating-vat is *महार के चौज* (or *चौद*) *mahāi ke hauj* (or *haud*), and also in North-East Tirhut *महनिया चौद mahaniya haud*. The water reservoir is *खजाना khajāna*. The upper or steeping-vat is *बोहार के चौद bojhāi ke hauj*, or in East Tirhut *बोभनिया चौद bojhaniya haud*. The rake for agitating the fermented liquor is *फहरा phahuri* in Sāran and *फरहा pharuha* elsewhere. In North-East Tirhut it is also *फरना pharma*.

* The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by natives. In European factories the use of steam power has made considerable changes.

322. The beams of wood for pressing the plant are दबौडा *dabauta* in Sāran and Champāran, सहनौर *sahtir* in Tirhut and Sāran, दाब *dab* or धरन *dharan* in North-East Tirhut, and बीम *bim* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusi*, or in Champāran तान *tān*. In East Tirhut they are called सिरपाहा *sirpāha*. Under these pressing-beams are placed, बल्ला *ballal*, or in Sāran कैच *kainch*, which are bamboos laid immediately on the top of the plant.

323. The हौदरी *haudri* (Sāran and South Tirhut) or माल मजु *māl jhari* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nālī* or नारी *nāri*, or in Sāran मोरी *mori*, and the चेकन *chhekan* is the door by which it is closed. The strainer is चन्ना *chhanna*, or in South-West Tirhut चद्दर *chaddar*.

324. The boiling-room is कराह घर *karāh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बाळु मेज *bālu mej* or (in South-East Tirhut) माल मेज *māl mej*.

325. The पीरिस *pirichī* or पीरिस *pīris* is a corruption of the English word "press," in which the boiled liquor is placed in a cloth and the water pressed out. In Sāran दाळा *dāla*, and elsewhere चलन्ना *chalna*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच *pench*. The square boss or nut on it is डिवन्नी *dhibri*. The मोरन्नी *morni* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also मनोरन्नी *mamorni* or पेचकस *pechkas*. The large wooden beam through which the screw passes is टेहा *theha* in Sāran, and elsewhere दबौडा *dabauta* or दाब *dab*; when it is made of iron it is called in South Tirhut बाँक *bānk*. The कुटका *kutka* are small pieces of wood placed below and above the दाळा *dāla* or चलन्ना *chalna*.

326. The machine for cutting cakes is फरमा *pharma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोटी *goti*, and they are dried in a drying-house, गोटी घर *goti ghar*, on shelves, called in East Tirhut मचान *machān*, and elsewhere चाली *chālī*.

328. The following are among the implements used in indigo agriculture:—

- (1) The धर्म लगी *dharm laggi*, a wheel for measuring land, each revolution of which covers one लगी *laggi*.
- (2) The कुदर *kudār* or कुदरि *kudāri*, a mattock for digging.
- (3) The हार *har* or plough, which is of two kinds—
 - (a) बिलायती *bilāēti*, or English plough.
 - (b) देसी *desi* or कठौर *kathaur*, the country plough.
- (4) टाँड़ी *tānri*, the drill plough.
- (5) कन्टा *kanta* or खखोरनी *khakhorni*, the rake or harrow.
- (6) खुरपी *khurpi*, the spud for weeding.
- (7) हाँसु *hānsu* or हँसुआ *hansua*, the sickle for cutting the plant.

CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879:—

On the 20th September the writer bought 24 *seers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा *bānga* (see § 1016 for the various names and varieties) was of the kind called कोकटो *kokti*, which ripens in the month of *Bhādon* (August–September). It was pulled out of the husks from the tree.

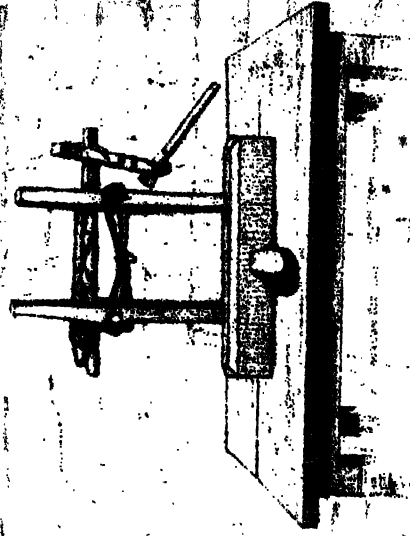
20th–26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called कर्कुट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बाँगौर *bangaur*, from the बाँगा *bānga*. This is done by a machine called चरकी *charkhi*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the



THE SPINNING-WHEEL (CHARKHA).

in Bakery Dress Student Govt. School of Art, Calcutta.



MACHINE FOR CLEANING RAW COTTON (CHARKI).

Printed by Abdozi, Behim Govt. School of Art, Calcutta.

other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper screw has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The **बाँगा** *bānga* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called **खूँटा** *khūnta*, and each of the rollers **जाठि** *jāthi*, or in Sāran **सँझारी** *sanrāri*. Underneath the rollers is a cross-bar, called **कल** *kal*, joining the two uprights and holding the machine together. The **खूँटी** *khūnti* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The **पचरी** *pachri* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called **मकरी** *makri*, and it is held to it by the **किल्ली** *killi* or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called **लागनि** *lāgani*, or in Sāran **चालौनी** *chalauni* and in Gaya **हथौरी** *hathauri*.

332. The base of the machine in which the uprights rest is called **पीड़ा** *pīrha*, or to the west **पिड़िया** *pīrhiya*, and out of this projects behind, along the ground, the **मज्जवा** *majhwa*, on which the foot of the operator is placed to keep the machine steady.

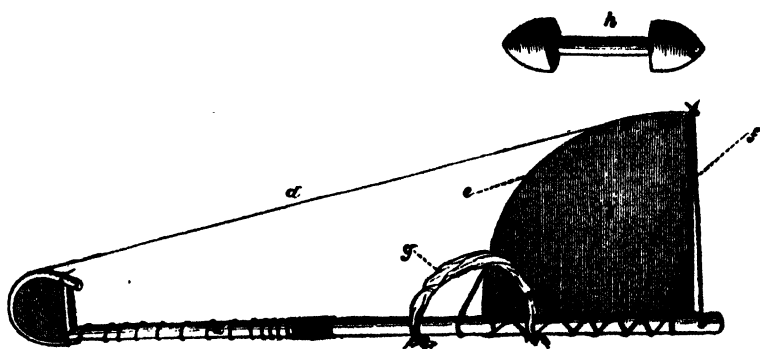
333. The cotton, when cleaned from the seeds by this machine, is called **रू** *rū*, **रूई** *rūi*, or **तूर** *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmāns and low-caste Hindus. **रूआ** *rūa* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (**तूनब** *tūnab*, **तूँनब** *tūnnab*, or (in Shahabad) **तूमब** *tūmab*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

21st October.—The cotton was to-day put out in the sun preparatory to being carded (धुनब *dhūnab*, to card).

22nd October.—To-day two cotton-carders (धुनिया *dhuniya*) came to card the cotton. Each brought with him a machine, called a धुनकी *dhunki*, or to the west धनुही *dhanuhi*. In Gaya it is धुनेठी *dhunethi*, in South Munger and South-East Tirhut धुनेठ *dhunaith*, and in South Bhagalpur धुनहठ *dhunhath*.

335. It is composed of the following parts :—



- (a) The flexible piece of wood acting as a bow, called दन्ती *danti* or दन्ता *danta* to the east and दंरी *dānri* to the west.
- (b) A broad wooden board, called फरेहा *phareha* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharauta*, in South Bhagalpur फरुहा *pharuha*, and elsewhere as फरहा *pharha*.
- (c) The bridge over which the string is passed, मांगी *māngi*. In Shahabad and also optionally in East Tirhut it is माथा *mātha*, in South Bhagalpur मधवा *mathwa*, and in South Munger मगवासी *magwāsi*.
- (d) A leather string, called तान *tānt*. In Patna and Gaya it is also called रोदा *roda*.
- (e) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *phareha*, on which the string rebounds, called पुछेठ *puchhet* or पुछेठा *puchheta* generally,



A Cotton-carder (Dhuniya) at Work.

Lith. by Ham Chander Ghose, L. Students Govt. School of Art Calcutta

पक्षौठा *pachhauta* in Tirhut, and काँकर *kānkar* in Sāran and Champāran. In North-East Tirhut it is पुश्तौल *pushtail*, and an optional name in Shahabad is पुक्षौठा *puchhauta*.

(f) A stout leather string along the outer side of the फरेहा *phareha*, to one end of which the तान *tānt* is attached, while the other end is fastened to the दन्ती *danti*. It is used to tighten the तान *tānt*, and is called घिरन्ची *ghirchi* or घुरन्ची *ghurchi*. When pegs are used for tightening this, they are called बीरी *biri* or बिरिया *biriya*.

(g) The हथकर *hathkar*, हथगर *hathgar*, or हथकर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथकर *hathkar*, with variants हथकर *hathkar* or हथकर *hathkara* in Shahabad. In North-West Tirhut it is हथरा *hathra*, in South-West Tirhut and Sāran हथा *hathā*, and in Sāran and Champāran मुथवारा *muthwāra*.

(h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the तान *tānt* is struck and twanged with it. It is called जिस्ता *jista*, and also (in Tirhut and South Bhagalpur) दिस्ता *dista*. In Patna it is called दस्ता *dasta*, and in South Mūnger दिस्ता *distha*.

336. In using this instrument it is held by the left hand under the हथकर *hathkar*, which passes over the wrist, and the तान *tānt* twanged the midst of the cotton by the जिस्ता *jista*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dirt and dirt to fly out of it. The धुन्की *dhunki* is not allowed to rest on the ground, but is supported in the air by the हथकर *hathkar* passing over the wrist, and it springs up and down as the तान *tānt* is twanged.

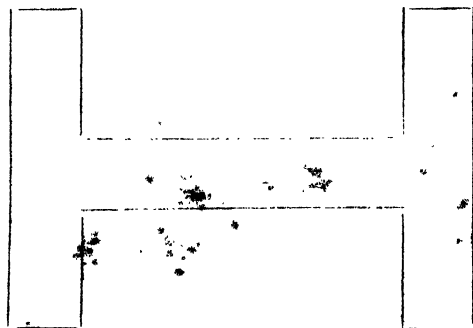
337. The whole pile of cleaned cotton was called गोठी *gothi*. While it was going on, two old women were called in to make little hollow balls of cotton to be made into thread. They are called to the east जी *ji*, and to the west पिउनी *piuni* or पेवनी *pevni*. A local name in East Tirhut is पीर *pīr*. These are about four inches long and a quarter an inch thick. A lump of clean cotton, the size of a walnut, is put on a thin skewer, called पिन्हसरि *pinhsari*, and is then rolled on a board, called पिदिहा *pirhiya*, with the palm of the hand. These are then tied up in bundles of about ten each, called मुत्की *mutki*.

338. These *पीनी pini* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is *चरखा charkha*, but in South-West Shahabad it is *रखटा rakhta*, and in the south-east *जरखा jarkha*.

340. Its parts are as follows:—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called *पीड़ा pīṛhā* or *पिड़िया pīṛhiyā* to the east, and *पिड़र pīṛhār* to the west. The connecting bar between the two cross-pieces is *मंजवा manjhwa* or *मंजहा manjhā*, in Patna and Gaya it is *लखोरा lakkhōra*, and in South Bhagalpur *मनजहार manjhāi*.

342. *The driving-wheel.*—The supports of the driving-wheel are called *खंडा khūṇṭā*. The wheel itself is composed of two parts,—

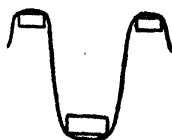
(a) The central boss or nave, and

(b) The four spokes on each side of the nave.

343. The nave is called *मूँरी mūnri* or *मूरी mūri* south of the Ganges, and *मूँरी mūnri* or *मूरिया mūrīyā* north of it; in East Tirhut it is also *तामा tāma*, and in South Bhagalpur and South Munger *पेला pailā*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called *पुती puttī* or *पूती pūṭī*, or in South-West Shahabad *कमरी kamri*; sometimes they are also called *खंडा khūṇṭā* or *खंडी khūṇṭī*.

345. These spokes are held in their places by a string, called **अमाल** *amāl* to the west, **अमाल** *amwāl* in Patna and Gaya, and **अमाल** *amāl* or **अमाल** *amāl* to the east. In South Munger it is **अमाल** *amhāl*. This string goes round the extremities of each radius of each side alternately: thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-band which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called **लाठ** *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called **जाठ** *jāth*, and in North-East Tirhut also **लाठ** *lāth* or **जारठ** *jāth*. South of the Ganges it is generally **बेलना** *belna*. It is caused to revolve by a crank end called **मकरी** *makri*, or in Shahabad and West Tirhut **नाक** *nāk*. It is **दाही** *dāhi* or **दाहिवा** *darhiya* elsewhere south of the Ganges, except South Bhagalpur, where it is again **मकरी** *makri*. To this is attached a handle, called to the west and in Gaya **चलौना** *chalauna*, and to the east **लरना** *larna* or **लारनि** *lārani*. In South-West Shahabad it is called **भौंती** *bhaunti* or **भौंन** *bhāmcat*, and in Saran optionally **चलौनी** *chalauni*.

347. The driving-band is called **माल** *māl* or **माल** *māl*. It is rubbed with rosin (**धुमन** *dhūman*) and oil (**तेल** *tel*), and is then blackened with charcoal (**कोयला** *koela*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the **मालकाठी** *malkāthi* (*vide post*), and once not.

348. The spinning apparatus.—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called **खंती** *khanti*, and the middle one is called **मालकाठी** *malkāthi*. In Patna these three uprights are called together **पचकठिया** *achkathiya*, and in South-West Shahabad **खुंटिपुती** *khuntiputti*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length, facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it, so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरक chamrakh. These form the bearings of the spinning-axle, which passes through them.

350. *The spinning-axle.*—This is called टेकुआ takua, and also to the west टेकुआ tekua. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called चुन्नी chhuchhhi. Outside the outer washer on the spinning-axle is a flat disc called फिरकी phirki, and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मलकाठी malkāthi, then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाठी malkāthi; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी pīni) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकरी kukri, or in Sāran कुकुरी kukurhi, and is wound off on a winder, called परन्ता parta or परेता pareta. It is also called in South-West Tirhut नटवा natwa, and in East Tirhut लटवा latwa or नटवा natwa. In South Bhagalpur it is called नटरी natai. This is like an ordinary silk-winder. The handle (चलौना chalauna) of the driving-wheel is taken out of its socket in the crank (मकरी makri), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is led, the thread is taken off and tied in hanks. These are generally *पला* *pola*, *पोली* *poli*, or *पोलिया* *poliya*. Local names are *नत्ती* *natti* (North-East Tirhut), *लत्ती* *latti* (Patna and Gaya), and *करन्ची* *karchi* (South-West Shahabad).

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is *जोलहा* *jolha* or *मोमिन* *momin*, and a Hindu weaver is *तन्वा* *tantwa* or *तन्ती* *tānti*, or, in Shahabad *तन्तो* *tānto*. Sometimes the Hindi word *जोलाहा* *jolāha* is used instead of *जोलहा* *jolha*.

356. The Musalmān weaver or *जोलहा* *jolha* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears at the gratification of the reader. When pressed to tell what affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to outwit them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

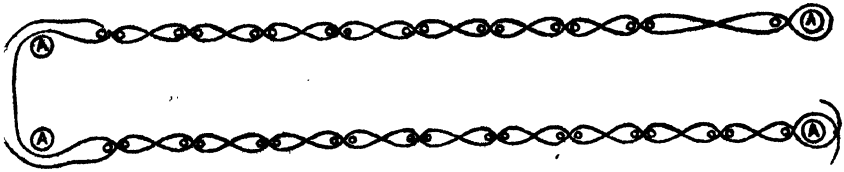
करिगह बाड़ तमासा जाव
नाहक चोट जोलाहा बाव.

Karigah chhār tamāsa jāy,
Nāhak chot jolāha khāy.

—‘He left his loom to see the fun, and for no reason got a bruising.’ Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying बौ करवा तः जोड़ कांड-बौ, बौ करवा तः बाव कांड-बौ, और बौ करवा तब ना-, *yon karba ta gor kātbon, yon karba ta hāth kātbon, aur yon karba tah nā-*, —if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no—, and his nose was off. A proverb जोलहा जानथि जौ काटे *jolha jānathi jau kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौवा चाल बस के, जोलहा चाल बास के *kaua chāl bās ken, jolha chāl ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोलहा भुतिहाल तिसी क्षेत्र *jolha bhutialāh tisi khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहसलि जोलहिनि बापक हाँदी जोचे *bahsali jolhini bāpak dānrhi nochē*,—a wilful weaver’s wife will pull her own father’s beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

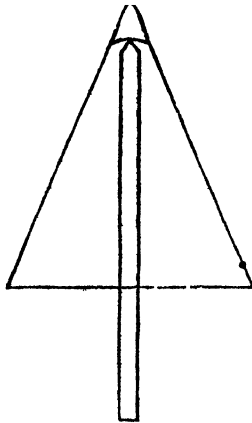
use at one end another smaller staff. Round these sticks the thread is twisted as follows:—



A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करब *tāni-karab*, or in Shahabad ताना करब *tāna-karab*. The bamboo posts are called खूँटी *khūnti*, and each stick, सर *sar*. These last are called in Iran, Champāran, and North-West Tirhut सरका *sarka*.

359. The sticks immediately in front of the bamboo posts are called the west चिह्नुआ *chhitua*, in Shahabad चिपन्की *chhipki*, and to the east टोकी *chhitki*, also in North-East Tirhut डोरीक सर *dorik sar*. The whole apparatus is called तानी *tāni*, or in Shahabad ताना *tāna*, and the thread to be stretched is put on a kind of pyramidal reel called चरन्की *charkhi*. It spins on a spindle, called दग्नी *dagni*, or in Shahabad दाँगी *dingi*, and in the inside of the apex of the cone is a cup called थोड़ी *thori*, or in Shahabad थोहरी *tholri*, in South Munger थोड़न्की *thorli*, and in South Bhagalpur टोरी *toi*, which rests on, and revolves on the point of the spindle: thus—




360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the circum-

ference (चक्र *chakkar*) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खूंड़ी *khūnri* or खोंड़ी *khonri*, or in South-West Shahabad खुड़ा *khunda*, in South Munger खुण्डी *khundi*, and in North-East Tirhut and Shahabad खूंड़ा *khūnra*, and shaped as follows :—



The hook at the top is made of iron.

362. 5th February 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खूंड़ी *khūnti*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खूंड़ी *khūnti* were then carefully drawn out, and a bamboo staff, called सिरार *sirar* (or सिरारि *sirāri*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus  Another kind of सर *sar* is now taken, made like a long shallow bow, except that the string is made of a thin strip of bamboo. This bow is called सुतरी *sutri*, or in Tirhut बन्धका *banhka*. The arch of the bow is also made of bamboo. The bamboo string is called डोरी *dori*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

- 362A. 9th February.—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (मौद *mānr*), to which some मरुआ *marua* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कुँच *kūch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मज्जना *majna* in West Tirhut, मँजा *mānja* in South Bhagalpur, and मँजन *mānjan* in South-West Shahabad. The cross sticks on which the thread rests are called मँजा *mānja*, and the cross bamboos at each end are ठेंगनी *thenghni* or लाठी डोर *lāthi dor* to the west, गोड़ा *gora* to the east, खसराया *khasraiya* in North-West Tirhut, धाठा *dhattha* also in North-East Tirhut, धँठा *dhānta* in South Bhagalpur, and लाठी *lāthi* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads, and not across them. The bristles of the brush are made of खसखस *khaskhas*, called also in Saran कतरा के जड़ *katra ke jar*, such as is used for tatties, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पार करब *pāi karab*, and also in East Tirhut तासन करब *tāsan karab*. The phrase पार पार *āi pāi* means the brushing and other preparations, and there is a proverb, जोड़वा के पार पार, चमरा के बिहान *jolha ke āi pāi, chamra ke bihān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, any more than you believe a shoemaker who says 'the boots will be ready to-morrow.'

362. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The loom is little different

from that used in England. It is called करिग *kariyah* to the west and कलग *kargah* to the east. It consists of the following parts:—

- (1) The *shuttle*.—This is धरकी *dharki* in Gaya and to the west, and कपरबिनी *kaparbinni* or कपरबीनी *kaparbinī* to the east. In North-East Tirhut it is also called कपरनी *kaparni*.
- (2) The *needle* inside the shuttle, on which the thread is wound, is तिररी *tiri*, and the tube which revolves on this कुचुकी *chhuchhki*, or in Shahabad कुचुकी *chhunchhi*. When thread is wound on this tube the whole is called नरी *nari*, also in East Tirhut लारी *lari*. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरी *pakhnari* to the west and in South-East Tirhut, बीर *bir* in South Bhagalpur, and पखबीर *pakhbīr* or पखेबारी *pakheāri* to the east. A weaver estimates his work by the number of नरी *nari* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, डंगव नः डंगव, नहिं नः नौ नरीक चरकति चोपन *tangbah ta tangah, nahin ta nau narik harkati hoet*,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The *wooden frame* suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथा *hathā* or हाथा *hattha* in West Shahabad, Patna, and West Tirhut, कामहँड *kamhanr* in the west generally, कामहर *kamhar* in the north-west, and कामहन्दा *kamhanda* in Gaya. In North-East Tirhut it is ताना *tāna*, and in South-East Tirhut तानी *tāni*. In South Bhagalpur it is तनकर *tankar*.
- (4) The *comb* of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राख *rākh*.
- (5) The *heddles*, which alternately raise or depress the threads of the warp, are बा *bae* or बै *bai*.
- (6) The set of three *reeds* which is placed in front of the heddles to keep the two sets of the threads of the warp apart is



The Country Loom (Kariyah).

1. *Hatha.*
2. *Rikk (comb).*
3. *Bai (beddler).*
4. *Ser.*

5. *Champat (roller).*
6. *Sibhala.*
7. *Bamodari.*
8. *Karthkut.*

9. *Kanali.*
10. *Agela.*
11. *Ierbandha.*
- 12, 13. *Nechai (beddlo-leers).*

13. *Kar (upper beam).*
14. *Pü (wool).*
15. *Sir-dre.*
16. *Tungui.*

अत्रावन *atrāwan* north of the Ganges generally and in Shahabad, and तरावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भजनी *bhanjni* in Champāran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अत्रावन भोज *atrāwan bhānj*. In Patna and the south-east the reeds are also called सर *sar*.

- (7) The elastic *bow* which keeps the woven cloth stretched in front of the weaver is पन्निक *pannik* south of the Ganges; north of the Ganges it is पन्निक *pannikh*, and also पन्नी *panni* in East Tirhut.
- (8) The wooden *roller* behind which the weaver sits, and on which the cloth is wound up as fast as it is made, is in the north-west, in West Shahabad, and in South Munger लपेटन *lapetan*; elsewhere it is चौपत *chaupat*.
- (9) This is supported by *posts* called खूँटा *khūnta*; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जिबेला *jibhela* everywhere, in North-East Tirhut also जिहला *jihla*, and in South-East Tirhut also जिबेला *jibhela*. In South Bhagalpur it is गाली खूँटा *gālī khūnta*. The left-hand one, against which the roller rests, is बँबेला *banghela* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारी *bamwāri* or बँवरिया *bamwariya*, in Shahabad it is also पछेला *pachhela*, and in South-West Tirhut कंधेला *kāndhela*. In South-East Tirhut it is also called बमैला *bamaila*. In South Bhagalpur it is simply खुट्टा *khutta*.
- (10) The woof is supported at the end opposite the weaver by a piece of wood called खरकौट *kharkaut* to the west and खरकौटी *kharkauti* to the east or खरकुटी *kharkūti* in South Bhagalpur, which is held up by pillars called कनेली *kanaili* to the north and west, खूँटा *khūnta* in East Tirhut, थूम *thām* in Patna, ठुम्भी *thumbhi* in Gaya, and ठुम्भा *thumbha* in the east, and also खरको खूँटा *kharko khūnta* in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called *अगेला के खूँटा* *agela ke khūnta*, or in Tirhut *सरकाुनी के खूँटी* *sarkauni ke khūnti*; the second peg is called *डोरबन्धा के खूँटा* *dorbandha ke khūnta*, or in South Bhagalpur *कनकिली* *kankilli*.
- (12) The *treadle*, which the weaver moves with his foot, is *पौंसार* *paunsār* or *पौसर* *pausār* generally, and in East Tirhut *पसर* *pasār*. The knob on this, held between the weaver's toes, is *पौतान* *pautān*.
- (13) The *upper levers*, to which the heddles are attached, are *नचनी* *nachni* generally. In East Tirhut they are *लोचनी* *lochni*, and in South Munger *लचनी* *lachni*.
- (14) These levers are fastened to an *upper beam*, which has various names, viz. *अधेर* *abher* to the west, *भितभेरा* *bhitbhera* in Sāran and Champāran, *धचाना* *dhachāna* in South-West Tirhut, *धचान* *dhachān* or *अकासी* *akāsi* in North-East Tirhut, *उपरकर* *uparkar* in South-East Tirhut, *करबार* *karbār* in Gaya, and *कर* *kar* in Patna and South Munger.

364. The loose end of the woof (*पार* *pāi*) is called *सिरारा* *sirāra*, and it is wound up on *तंगनी* *tangni*, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called *नोयान* *noyān*. The round vat in which he dissolves the saltpetre from the saline earth is *कोठी* *kothi* north of the Ganges, and south of it *अहरी* *ahri*. The mother liquid thus produced flows out through a drain called *पनार* *panār* in Tirhut and to the east, and *पौनार* *paunār* to the west; also in Sāran *मोहान* *mohān*, and in South-West Shahabad *परनौहा* *parnauha*. It flows into an earthen vessel fixed in the ground, called *नदहा* *nadha*, *नाद* *nād*, or *नादा* *nāda*, also *परन्हा* *parchha* in Tirhut and towards the west, and *गर्नी* *garni* in South-East Tirhut.

366. The mother liquid is called *रस* *ras*, or in South-West Shahabad *अगर* *agras*. After the saltpetre has been deposited, the

fuse liquid from which salt can be educed is called पचाही *pachhāri*, in South-West Shahabad काही *kāhi*. In Saran काही *kāhi* means the liquor from which salt is educed, and पचाही *pachhāri* the refuse which thrown away.

367. Over the round vat are placed bamboo rafters, which are lled कोरै *korai* to the west, कोरो *koro* in North-East Tirhut, and पतवतन *patwatan* in South-East Tirhut. These are supported on bricks, अंता *anta*, and over them is spread straw, called छाजा *chhaja*, चिड़ी *chitti*, or खर *khar*.

368. The mother liquor is boiled in a large iron pan called कराह *irah*, or (to the east) तौला *taula*. When made of earth it is called का कूदा *kunda*, or in Saran खोर *khor*. The fireplace is called चूल्हा *chūlha*. The pot for cooling the boiled liquid is हँडिया *hanriya*, or to the east तौला *taula*.

369. The iron curved spud by which the saline earth is scraped om the ground or wall is खुरपा *khurpa*, and the mattock for digging is डरा *phakura* to the west, कोदार *kodār* in Tirhut, and कुदारी *kudāri* in Saran. The basket for carrying the saline earth is डोकड़ी *tokri*, and that for carrying the saltpetre चैडी *chhainti*

370. In South-West Shahabad—

- (a) जरुवा सोरा *jarua sora* is saltpetre prepared by boiling ;
- (b) बाबी सोरा *abi sora* is saltpetre prepared by evaporation by the sun's rays ; and
- (c) कलमी सोरा *kalmi sora* is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भडोदार *bhatthidār* or बहादर *adhar* is a distiller. In Saran he is also called रंकी *rānki*. कलाल *kalāl* is a Muhammadan who sells country-wine ; कलहार *kahoār* is a Hindu who does this. कलाल *kalāl* and रंकी *rānki* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान *addiwān*. भडो *bhatthi* is a distillery. कलाली *kalālī* or गद्दी *gaddi* is a place where country-spirits are sold.

372. The still is called भडो *bhatthi*, and consists of the following parts:—

- (1) देग *deg* or डेग *deg*, the boiler.—This has a baked earthen cover called अडकार *adhkar*, or in Saran अधकार *adhkar*.

- (2) Over this is inverted a wide-mouthed globular copper vessel; this is called ताम्बी *tāmmi*, or in Saran तामिया *tamiya*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is नाद *nād*. The water flows from this through a pipe called पौनली *paunalli*, or in South Bhagalpur पन्नाली *pannāli*, and in Saran also डोंगा *dhonga*, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called मधनरी *madhnari*.
- (5) The spirit is collected in an earthen jar called टांक *tānk* or मटुका *matuka*, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is रस *ras*; also, in Gaya, बकस *baksa*, and in South Bhagalpur also गौरा *gora*.
- (7) साजन *sājan* or साबन *chhāban* is water used for diluting spirit, so as to increase the quantity for sale.
- (8) The liquid for distillation is made as follows. Liquid (रस *ras*) and sweet preparations (मीठा *mitha*) are mixed and buried in the ground. This mixture is called कसांजी *kasaunji*. When it is ripe महूच *mahua* is poured into it. This act of mixing is called भरती *bharti*. When the mixture is sufficiently fermented for distillation it is called बोहार *bojhāi*. The constituents of the रस *ras* and of the मीठा *mitha* vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are चुक्क *chukkar*, गुक्की *gukki*, or पितावा *pitāua*.
- (10) Pots for keeping the spirit in the shop are called माट *māt*, कोरेना *korēna*, or in Shahabad कोरेना *kaurena* and बर्याम *buiyām*. In Saran another name is करावा *karāva*.

373. Ordinary weak country-spirit is दोकानी *dokāni*, and also in Saran खसिया *khasiya*; the next strongest (when made of गूर *gūr* only) is कन्दी *kandī* or (when made of other materials) दोबारा *dobāra*; the next strongest is सौंघी *saumphi*, or in South-East Tirhut सेबारा *sebāra*; and the strongest of all, महारदार *mahardār*.

SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE
TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पासी *pāsi*.

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree, and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makri*, or to the west पकुसी *pakusi*. In Shahabad it is पकसी *paksi*, and in Tirhut and Patna पँदिवा *phandiya*. The body-rope is generally दंडुवाँस *danrwāns*. To the east it is also रसा *rassa*, and in South Munger बरन्ता *bārta*.

376. The longish earthen pot in which the juice is collected is called लबनी *labni*, or to the east उरहर *urharh*. Round its neck is tied a string, called to the west अरवान *arwan* and to the east फन्नी *phanni* or फन्की *phanki*, or in South-East Tirhut रौना *rauna*. This string is hooked on to a hook, अँकुरा *ankura*, or in Sāran अँकुरा *ankurha*, in Shahabad अँकुरी *ankusi*, and in South Bhagalpur अँकोरा *ankora*, which is tied to the man's waist by a rope, लुआर *lewār*, or in Sāran उँरकास *urkas*, in Champāran दँडा *dānra*, and in South Bhāgalpur पेटार *petār*.

377. The sickle used for cutting the palm-tree is हँसुली *hansuli* to the west and हँसुवा *hansua* to the east. It is sharpened on a piece of wood called लौठा *lautha*, and also, to the east सोंडा *sonta*, or पल्लुठ *paluth* in South Bhagalpur, and बलेठा *balēthā* in South Munger.

378. A हथौना *hathauna* or तरकही *tarhāṭṭi*, or in Sāran लबना *labna*, is a large longish earthen pot for holding toddy (ताड़ी *tāri*). In South Bhagalpur तौला *taula* or कुन्दा *kunda* is an ordinary vessel for holding toddy. नापा *nāpa*, or in Sāran नपही *naphi*, is a small earthen pot used for measuring it, and जोरवा *gorwa*, बररिया *barariya*, and गोलवाँ *golwān* in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is तार or ताड़ *tār*, and the juice is तारी *tāri*. There are two kinds of this tree—the female one, which bears fruit and is called फलतार *phaltār*, or in South Bhagalpur फाला *phalla*, and the male one, which produces hairy flowers and is

called बल्लनार *baltār* or फल्लनार *phultār*, or in North-East Tirhut फल्लुदो *phuldo*, and in Saran बलिहा *baliha*. A खंगरा *khangra*, खगरी *khagra*, or खगरी *khagri* is a young palm-tree. A कोही *koḥi* (North-East Tirhut) or a बहिरा *bahira* (South-East Tirhut), बंजी सिस्वा *bāñji siswa* or अनाथु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसन्ती *basanti* is a tree which produces juice in spring, and जेथुआ *jethua*, or in Saran साह *sāh*, one which does so in summer, while गौद *ghaud* is one which does so all the year round. In the east गौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is चेष *chhewab*.

CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or मिरसिकार *mirsikār*, or in Shahabad बहेलिया *baheliya*, uses a number of नल *nal* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampa*, or in South Bhagalpur खोंचा *khoncha*. On this last is applied bird-lime (लासा *lāsa*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tatti* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampa*, and thus caught. The चोंगा *chonga* is the bamboo tube for keeping the bird-lime.

382. The फाँद *phānd* or फाँदा *phānda* and चोगोड़ा *chaugora* are two kinds of nooses. बटियारी *batiyari* is a net used in the day-time, and चानर *chātar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is चामा *hajām*, ठाकुर *thakur*, नाई *nāi*, नाउ *nāu*, or नौवा *naua*. In North East Tirhut he is also नहेरी *naheri*, and in Saran sometimes ओस्ता *osta*. He has his लोखर *lokhar* or किरमत्त *kismat*, किरमत्त *kisbat*, or किरमद्द *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamauti* or चमौटी *chamauti*, or piece of thick leather used as a strop, a मोचना *mochna* or tweezers, and a छुरा *chhura* or अक्षुरा *astura*, or to the east खुर *khūr*, or razor. His nail-parers are नहरनी *naharni*, but in Champāran they are नहरन *nahrān*, and लहरनी *laharni* in East

Tirhut. His whetstone is *सिला silla* or *सिल्ली silli*. *कैंची kainchi* is his scissors, *कटोरी katori* his brass cup for water, *दर्पण darpan* his looking-glass, and *लुङ्गी lungi* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is *जर्राह jarrāh*, *जराह jarāh*, or *हजाम hajām*.

385. Among his instruments are *जमूरा jamūra*, a tooth-extractor, *चोभा chobha* or *नखार nastar*, a lancet for the arm, and *थुनका thunka*, a lancet for the head.

386. For circumcision (*सुन्नत sunnat* or *खतना khatna*) he has *जन्नी jantri*, *घोड़ी ghori*, or in South Bhagalpur *चूँटा chūntā*, which are nippers of bamboo, and *सलार salāi*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or *नालबन्द nālband* has the following appliances.

388. A *मेखारी mekhāri* or *किसबत kisbat*, which is the bag in which his tools are carried, a *छुरी chhūri* or curved knife, a *सुमतरास sumtarās* or large curved knife, a *जम्बूर jambūr* or pincers, a *रेत ret* or file, a *बलखा balkha* or *मार्तौल mārtaul* or small but long hammer, a *दोआली doāli*, or in South Bhagalpur *balkha*, which is a leather for holding up the horse's hoof, a *पुजमाल pujmāl* or hair string for tying the ear of a refractory horse, a *हलखा halkha* or iron ring, and a *सुमकट्टी sumkatti* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The *धोबी dhobi* or washerman uses a *पटाथा patha* or *pat*, which is the washing-board, of which the support is in Shahabad *थेहवा thehua* or *नेवनाथ newnath*. In South-West Tirhut it is

called चौकी *chauki*, and, when made of stone, पथर *pathal*. His iron is रसगिरी *istiri* or (in North-East Tirhut) मिस्तिरी *mistiri*. His ironing cloth is बथन *bethan*, and his starch कलप *kalap* or कलफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुंगरा *mungra* or मुंगरी *mungri*, or (in Saran) दंसन *dānsan*, (in North-East Tirhut) सोंटा *sonta*, and in South-East Tirhut लाठी *lathi*. In South-West Shahabad it is called कठका *kathka*, and in South Bhagalpur धोबदंग *dhobdāng*. The clothes-line or drying-frame is तनाव *tandav*. His bundle of clothes is बकुचा *bakucha*.

391. The act of beating the clothes is कुन्दी *kundi*, and to beat the clothes is पीटन *pitab*, or धोएल *dhoël* north of the Ganges, बिहार *bichharab* (in Patna), निहार *nichharab* (in Gaya), निहारन *nikharal* (in Shahabad), खिन्हाब *khinchab* (in South Bhagalpur), and चॉंटन *chhāntab* or फॉंचन *phinchab* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमाड़ *nimār*, or in South Bhagalpur गोबरजार *gobar jhār*. In Champāran they are निहार *nikhār*. The half-washing given to new clothes is कसन्चो *khamso*, or in South Bhagalpur खामन्चो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिहारन्चो *bichharni*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihār, and there are numerous proverbs coined at his expense, e.g. धोबी पर धोबी बसे, तब कपड़ा पर साबुन पड़े *dhobi par dhobi base, tab kapra par sābun pare*,—no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक बाप केर किछु नहीं खाद *dhobik bāp ker kichhu nahī phāt*,—nothing belonging to a washerman's father is ever torn by him (i.e. those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गधवा के न दोसर मोहियाँ, धोबिया के न दोसर परोहन, *gadha ken na dosar gosainyān, dhobiya ken na dosar parohan*,—an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबी नाच दरगजी, ई मोजू चकमरगजी *dhobi, nāū, darji, i timu algarji*,—there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बड़न्ही *barhi*, or, in East Bihār optionally कमार *kamār*. In South Bhagalpur he is also called मड़ेया *maraiya*. His workshop is कमरन्सायर *kamarsāyar* or बड़न्ही खाना *barhi khāna*. A proverb about him is ई बरिबक गाम बनेताइ जमिका रवान नउ बरुहा *i buribak gām kamaitāh, janika rukhān na basula*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools :—

395. The *adze*.—बसुहा *basūla* or, especially in South and West Bihār and South Bhagalpur, बरुहा *basula*. In South Munger it is बसिला *basila*. A similar tool is टङ्गा *tanga*, टांगा *tānga*, टांगी *tāngi*, or टंगारी *tangāri*. In North and East Bihār it is also called कुलहारी *kulhāri*. This is a larger adze, and is used chiefly by sawyers (अरकसिया *arkasiya* or आराकस *ārākas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large *saw*.—आरा *āra*, and south of the Ganges also आररा *arra*. The small *saw*.—आरी *āri*.

397. The large *hammer*.—हथौरा *hathaura*, or in South Bhagalpur लिहावर *lihavar*. The small *hammer*.—हथौरी *hathauri*, मारन्तोड़ *mārtaul*, and in West Tirhut and south of the Ganges also घन *ghan*. In South Bhagalpur it is called मरिया *maria*.

398. The *barma* or बरन्मा *barman* is a revolving awl or drill, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कामानी *kamāni*, or in South-West Shahabad कामानक *kamānak*. The handle round which the string goes is गुल्फी *gulphi* or गुली *gulli*. In South and East Tirhut the word is कुल्फी *kulphi*. In Gaya it is मूठ *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topi*, पैला *paila*, दबनी *dabni*, or दबौडा *dabauta*. The awl itself is बरमा *barma* or बरन्मा *barman*. The string is north of the Ganges दोलाही *doalī*, and south of it डोरी *dori* or जोती *joti*, or in South-West Shahabad जैवर *jemwar*.

399. The following are various kinds of *chisels* :—

- (a) The कचक *kachchak* north of the Ganges, and the बतारी *batāri* or बटासी *batāsi* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक *kajjak*.
- (b) The रम्बा *ramba* is a long chisel for making mortice holes.
- (c) The चौरसा *chaursa* is broad and straight; another name in Gaya and Shahabad is बटासी *batāsi*.
- (d) The रुखान *rukhān* or रुखानी *rukhāni* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also a generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोखक बुरज चाप *golak buruj khāb*. South of the Ganges and in Saran it is गिरन्दा *girda* or गोरन्दार रम्बा *gordār randa*. In South Bhagalpur it is also खोलिया *kholiya*.

400. *Gouges* are गोखक *golak*, गोखक *golakh* (Gaya), गोला रुखानी *gola rukhāni*, or गोरन्दार रुखानी *gordār rukhāni*; other names are गौच *gauch* (South-West Tirhut) and गिरमिट *girmīt* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice-mortars, is बाँक रुखानी *bānk rukhāni*. A square gouge is कचक रुखानी *kachchak rukhāni*.

401. The common *plane* is रम्बा *randa*, of which the blade is पल्ली *phalli*, or in Shahabad फलसा *phalsa*, and the body कुन्दा *kunda*. The wedge for holding the blade has various names, viz. north of the Ganges खूँटी *khānti*, ठेकी *theke*, or चेकी *chaili*. South of the Ganges it is in Shahabad खूँटी *khunti* or ठेपी *thepe*, and to the east पच्ची *pachchi*, पचरी *pachri*, or पचर *pachchar*. When the blade has a coarse edge for rough work, it is झरना रम्बा *jharna randa*; also दाँत रम्बा *dānt randa* in South-West Shahabad. A plane with a fine blade is साफी रम्बा *sāphi randa*. The दराज *daraj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

- (a) The plane for cutting square grooves.—बुरज चाप *buruj khāb*, or (South of the Ganges) बुरज (or गुरज) चाप *buruj* (or *guruj*) *khāp*.
- (b) The गलता *galta* is for cutting round grooves. In West Bihār and South Munger it is also called खिरची *khirchi* or खिल्ली *khilli*.

TURNER (KHARÁDD) AT WORK.



- (c) The **झारी के रन्दा** *jhāri ke randa* or (north of the Ganges) **पलान** *palāun* is a plane for making grooves for panelling.

403. The following are *files* :—

- (a) **रेती** *reti* is the common file.
- (b) The file for sharpening saws is generally **कतारा** *katra*. Local names are **कतरि** *katari* in North-West Tirhut, **कतरोही** *katrohi* in East Tirhut, **तेपल** *tephal* in Gaya and Shahabad, **तेपला** *tephalla* in Sāran, and **कनासी** *kanāsi* in West Shahabad.
- (c) **सोहन** *sohan*, or in East Tirhut **सोहेन** *sohen*, is a coarse rasp.
- (d) The **चोरसा** *chorsa*, or to the west **चौरसा** *chaurasa*, is a broad file.
- (e) The **निमगीरिद** *nimgiriḍ* is a half-round polishing file. In South Bhagalpur it is **मेगिरी** *maigiri*.
- (f) The **चौरस रेति** *chauras reti*, or in South Bhagalpur **चौपल** *chauphal* **रेती** *chaupahal reti*, is a square file.

404. The *square*, or *gnomon*, is **बडाम** *batām*, **गुनियॉ** *guniyān*, or **चलन्ता बडाम** *chalta batām*. The *compasses* are **परन्काळ** *parkāl*. A *blunt point* for drawing lines is **खतकस** *khatkas*, or in South Bhagalpur **कोरन्त** *korsūt*. *Sand-paper* is **सरेस कना** *sares kannā*, **सरेस कागज** *sares kāgaj*, or **सरेस पत्ता** *sares patṭā*. In South Bhagalpur it is **साफी** *sāphi*. The *pincers* for drawing nails are **जम्हूरा** *jamhūra*, **जमूरा** *jamūra*, or **संडूसी** *saurṣī*. *Glue* is **सरेस** *sares*. **पथल** *patthal*, **पथल** *pathal*, or **सिल** *sil*, is the *grindstone*. The *block* on which the man works is **ठीहा** *thiha*, **थेहा** *theha*, or in South Bhagalpur **ठिया** *thiya*, **ठिहा** *thiha*, or **परन्कडो** *parkattho*. In Gaya and Champāran it is called **परियाठा** *pariyātha*.

405. The English *auger* is also used, and is called **अवंगर** *augar*, or in Tirhut **गिरमिट** *girmīt* (*P* = gimlet).

406. A *lathe* is **खराद** *kharād*, and the man who works it is **खरादी** *kharādi*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is **लोहार** *lohār* generally, and in South-East Tirhut he is also **ठाकुर** *thakur* or **कमार** *kamār*. His smithy is **कमारसाघर** *kamarsāghar*. In Sāran it is also **लोहसारी** *lohsāri*, and in South Bhagalpur it is **कमारसारी** *kamarsāri* or **मरारी** *marārī*.

408. His *anvil* is निहार *nihai* or नेहार *nehai*; but in South-East Tirhut it is लेहार *lehāi*, and in South Bhagalpur लिहार *lihāi*. This is fixed in a block called ठेहा *theha* north of the Ganges, ठीहा *thiha* in Shahabad, and in South Bhagalpur ठिया *thiya*, परगठ *parkath*, or गरियास *gariyās*. In Patna and South Munger it is परेठा *paretha* or परगठा *parhattha*, and in Gaya परिघाठा *pariyatha*. In South-West Shahabad it is चाँकुठ *ankuth*. A well-known proverb about an anvil is सन्न चोट नेहारक माँचा *sunn chot nehāik māntha*,—if the anvil has nothing on it, the blow falls on its head.

409. The चन्मुची *ghanmudhi* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *biri* or बीर *bir* (east generally, Patna, and Gaya) or हाना *hanna* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चपरावन *chaprāwan*, चपराणा *chaprauna*, or चपराणी *chaprauni*.

410. The large *hammer* for welding is घन *ghan*; smaller than this is the हथौर *hathaur* or हथौरा *hathaura*; and smaller still the हथौरी *hathauri* or मरिया *mariya*.

411. The जम्हूरा *jamhūra* or जमूरा *jamūra* is a pair of *pincers* or *tongs* round at the tips; other names are गड्ढा *gahua* (Champaran, West Tirhut, and Patna), सँझुकी *sanrsi* (Shahabad and South Bhagalpur), and बँझुरी *banguri* (South-West Shahabad). Everywhere सँझुकी *sanrsi* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगही *sugahi* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges चँकुरा *ankurha*; in Gaya and Shahabad it is अँकुरा *ankura* or अँकुरी *ankuri*; and in South Bhagalpur अँकोरा *ankora* or अँकुरा *onkra*. North of the Ganges, to the west, it is also कुल्लार *kultāra*; while in Patna, Gaya, and South Munger it is कोल्लार *kollāra*.

413. The *cold chisel* is छेनी *chheni*, and the chisel for making holes in iron is टोपन *topan*, with a variant टोपना *topna* in Patna and Gaya; another name is सुम्हा *sumbha* south of the Ganges or सुम्मा *summa* or सुम्मी *summi* north of the Ganges.

414. The fixed *bellows* is भाथी *bhāthi*, and also (south of the Ganges) माँथी *bhānthi*. The hand-bellows is दुबन्धी *duhanthi* when worked with both hands, एकहन्धी *ekhanthi* when worked with one hand, and दुपौठा

supāua in South-West Shahabad. In the south-east it is also कठ बाँधी *kath bhānthī*. The end of the bellows pipe which goes into the fire is मूरा *mūra*, मूरी *mūri*, or मुड़िया *muriya*. In Saran it is अँकुरा *ankurha*; in South Bhagalpur, मूरी *mūri* or सादक *sālak*; in Patna, मोहका *mohkha*; and in South Munger, मोहकी *mohkri*. The pipe itself is फूँक *phūnk*; also north of the Ganges and to the west चूँची *chhūnchhi* or चुचुची *chhuch-chhi*; and in Patna, Gaya, Saran, and East Tirhut चोंगा *chonga*, or in South Tirhut चोंगी *chongi*. The clay pipe over this is आरन *āran* or आरनी *arni*, or in South-East Tirhut आर *ār*. In East Tirhut it is also मटिहम *matiham*, and in South-East Tirhut मेटुम *metum*. The wooden sides of the bellows are तखता *takhta*; also in Patna, Gaya, and South-West Shahabad पट्टरा *patra*. The leather sides are चमड़ा *chamra*; also चाम *chām* (optionally south of the Ganges) and खाल *khāl* in Champaran, Patna, and Gaya. The valve is पक्का *pankha* or पक्की *pankhi*; also (in Patna) पक्कड़ी *pankhri*. In South-East Tirhut and Champaran it is गद्दी *gaddi*. The pivot on which the pair of bellows works is कोर्रा *konrha* north of the Ganges; also in North-West Tirhut सुरसग *sursa*. South of the Ganges, to the west, it is धूरी *dhūri*, and अँकुरा *ankura* to the east and also in Shahabad and Champaran. The pillars which support it are खम्बा *khambha* north of the Ganges and खूँटा *khūnta* south of the Ganges and in South-East Tirhut. The upper iron bar is बरेंडा *barenra* or बरेंकी *barenri* north of the Ganges, and बरेठा *baretha* in Patna and Gaya. In Shahabad it is बेड़िया *benriya*, in South Bhagalpur दन्दा *danda*, and in South-East Tirhut दन्दा *danta*. The lever which works the bellows is छीप *chhip* in the North Gangetic tract, and also दन्दा *danta* in Tirhut; south of the Ganges it is लाठ *lāth* or लाठा *lātha*, and in South-West Shahabad दन्दा *danda*. In South-West Shahabad a small bellows worked by both hands is मेररुआ बाँधी *menrarua bhānthī*. A well-known saying about the bellows is तुलसी चाह गरीब के हरि सें सबल न जाय, मुसला चाम का फूँक सें सोब भवस जो जाय *tulasi āh garīb ke hari señ sahal na jāy, muala chām kā phūnk señ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बरमा *barma* is a revolving awl or drill worked with a bow, कामानी *ka māni*, with a leather string, तसमा *tasma*. Sometimes a string is used instead of a bow, and this is called दोबाही *doahī* or जोती *joti*, or in South-West Shahabad जँवर *jemwar*. The iron spike of the awl is north of the Ganges दन्दी *dandī* to the west and धल्ली *phalli* to the east. South of the Ganges we have दंस *dāns* in Shahabad, दन्ती *danti* in Patna and Gaya, and दन्दी *dandī* again in the south-east.

416. The fixed vice is बाँक *bānk* or (in South Bhagalpur and South Munger) बैस *bais* ($P = vice$), and the hand-vice is हथकल *hath-kal* or (in Patna and Gaya) हाँकल *hānkhāl*. The two sides of the vice which grasp the iron are पाला *palla*; the screw is मुसरा *musra*, or in North-West Tirhut कबला *kabla*; and the socket for the screw to work in is छुकी *chhuchi*, except in Shahabad, where it is चोंगिया *chongiya*, and South Bhagalpur and Champāran, where it is चोंगा *chonga*. The handle for turning the screw is north of the Ganges मुसरा *musra* or चालौनी *chalauni*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkara* or दन्दा *danda*. In South Bhagalpur it is हातुल *hātul* or हत्ता *hattha*, and elsewhere it is हथरा *hathra*. The spring is कमानी *kamāni*.

417. The tap and die for making screws is north of the Ganges बाँदिया *bādiya* or बदीया *badiya*; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिया *badiya*, and elsewhere बद्दिया *badhiya*. In South Bhagalpur it is also called दार *dāi* (die). Of this the female screw is कुटका *kutka*, the tightening screw चुटकी *chutki*, and the nut-maker पेचकस *pechkas*. दिबरी *dhibri*, or in Sāran कबला *kabla*, is the nut of a screw.

418. The common files are रेतो *reti*, and the round files गोळक *golak* or गोळक *golakh*, and in South Bhagalpur गोळ रेतो *gol reti*. The half-round file is निमगीरिद *ningirid*, and the triangular file in Sāran तिनपहा *tinphalla*, in Champāran तिरपहाल *tirphāl*, in Shahabad तिरपहाल *tirpahāl*, in Tirhut तेषल *tephāl*, in Gaya तेषल *tepahāl*, and elsewhere तिनपहाल *tinpahāl* or तिरपहाला *tirpahala*.

419. The compasses are परकास *parkāl* or कपास *kampās*. The mould is साँचा *sāncha*, and the vessel for cooling hot iron पनिहारा *panihāra* in Champāran, West Tirhut, and Gaya; पनिहंदा *panihanda* or पनहंदा *panhanda* in Shahabad and South-East Tirhut; चाहा *chāha* (also in South Munger), लबेरी *laberi*, लाबर *lābar*, or लबेर *lāber* also in South-East Tirhut; नबेर *nāber* or नमेर *namer* in North-East Tirhut; and नबेरी *nāberi* in Tirhut generally. In South Bhagalpur it is पनचाहा *panchāha*.

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज *rāj*, also राज मिस्त्रो *rāj mistiri* north of the Ganges, and राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थार *thawar*.

421. He uses the बसुली *basuli*, which is a pointed hammer for cutting bricks. In Shahabad लोह *lorh* is an iron hammer for breaking stones

422. His *trowels* are (1) *करनी karni*, the largest, for mixing mortar; (2) *मण्छोला manphola* or (in South-West Shahabad) *अधला adhla*, a smaller one; and *नहला nahla*, or in Tirhut and the west *कलम kalam* or *कलमी kalmi*, the smallest one, for polishing the surface of the mortar.

423. *Mortar* is *मसाला masāla* or (in North-East Tirhut) *गच gach*, when made of brickdust and lime; when made of mud it is *गिलावा gilāwa*, also *गरी garra* (Patna, Champāran, and North-East Tirhut), *गारा gāra* (Saran and the east), *कादो kado* (South-West Tirhut), and *लेर lei* (South-West Shahabad).

424. The wooden *beater* for consolidating and smoothing plaster is *मुंगरी mungri* or *थापी thāpi*. The *रोल rol* or *रौल raul* (South Munger, Patna, Saran, and Tirhut) is a long stick for smoothing the plaster. Other names are *पहटा pahṭa* or *पाटा pāṭa*, *पेठा paita*, *पैठा paiṭa* (South Munger), and *फरमा pharma* in Gaya. In Shahabad and South Bhagalpur *चिरना chirna* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally *गोलाकस goldākas*, and also to the east *गोला gola*. Elsewhere south of the Ganges and in Champāran it is *खुरचुनी khurchuni*.

425. The *plumb* is *साइल sahil*. The string is *सूत sūt*, and in Champāran and South-East Tirhut also *दोरी dori*; and the small pieces of wood fixed on the string are *कैरा kenra* or *कैरा kainra* in Tirhut, Shahabad, Patna, and Gaya, *पत्ती patti* in Saran and Champāran, *फिटकिरी phitkiri* also in Champāran, East Tirhut, and South Munger, *फिरकी phirki* in South-West Shahabad, and *फेटकिना phetkina* in South Bhagalpur.

426. The *square* is *गोनिचा goniya*, *गुनिचा guniya*, or *गुनिचाँ guniyān* to the west, also *साधनी sādhni* in Patna, Gaya, and north of the Ganges generally, and *रबिल rabbil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also *बटाम batām*.

427. The *maul-stick* is *मिस्तर mistar* in Patna, the North-West, and South Tirhut. In Tirhut, Gaya, and the west it is *मिस्तर nistar*. In South Bhagalpur it is *चीप chip*.

428. The whitewashing brush is *कूंची kūnchi*; in South Muager it is also *जरनी jharni*.

429. The *ladder* is *सीढ़ी sirhi*, and the *scaffolding* *मँच mānch* or *मचाच machāch* to the north of the Ganges. South of the Ganges the latter is *पार पार* generally, or *पार path* in Shahabad. In Champāran, Patna, and Gaya it is also *चाही chālī*.

430. The नगार or नगाड़ *tagār* (also नगाड़ी *tagāri* in Tirhut) is the pot in which the mortar is mixed. The mortar-pot is नाद *nād* or नाँद *nānd*. The mortar-trough when made of clay is हाँड़ी *hānri*, also कोहा *koha* in East Tirhut, and optionally अथरा *athra* south of the Ganges. In South Bhagalpur it is also कहार *karhāi*. When made of wood it is कठरा *kathra* or कठौती *kathauti*.

431. The bricks are ground into powder (सुरखी *surkhi*) by a crusher, धँकी *dhenki* or (in Champāran) लाठ *lāth*. Of this the pestle is मूसर *mūsar* or मुसर *musra*, or (in South-East Tirhut) सम्राठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhri* north of the Ganges; south of the Ganges it is ओखला *okhla* in Gaya, उखली *ukhli* in South Munger, भुरियाँ *bhuriyān* in Patna, and कँडिया *kanriya* elsewhere. It is supported by pillars, which are खूँटा *khūnta* or खुटा *khutta* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्भा *khambha*. In West Tirhut and Sāran and Champāran they are जङ्घा *jangha* or खामा *khāma*. The axle on which it works is called अखौता *akhauta* in Patna and Sāran, उखौता *ukhauta* in Gaya, and also अखेला *akhaila* in Patna. In Champāran and North-West Tirhut it is मँजा *mānjha*, in South-West Tirhut किला *killa*, and in East Tirhut दन्ता *danta*. Sometimes a hammer is used for breaking the bricks, which is called मुंगरा *mungra* or (in Shahabad) हाथकुटा *hathkutta*, and in Sāran थापी *thāpi*.

432. The large earthen pot for water is घैला *ghaila*, also ठिलिया *thiliya* in Gaya and गगरी *gagri* north of the Ganges. The smaller pot is हाँड़ी *hānri* or हँडिया *hanriya*, also कोहा *khoha* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhna*. In South Tirhut it is बधन *badhan*, and in South Bhagalpur जहारी *jhāri*. North of the Ganges generally करवा *karwa* or कँडिया *kantiya* is used, and in East Tirhut also फुकी *phuckchi*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kānu* or काँदू *kāndu*, with a variant काँदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोंर *gonr*, and north of the Ganges and to the south-east he is also known as भरभुंजा *bharbhūnja*. Parched grain is भूँजा *bhūnja*, or in Shahabad भुंजना *bhunjna*. When it bursts in the parching it is called लावा *lāwa* or फुटवा *phutha*.



SPINNING MACHINE (DHENKI).



434. His parching-house is **घोन्सार** *ghonsār* or **घोन्सारी** *ghonsār* to the west, and also to the west of the North Gangetic tract, **भन्सारी** *bhansārī*. In South-West Shahabad it is **भरन्साँय** *bharsāin*. The name **कन्सार** *kansār* or **कनिसार** *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also **कन्सारी** *kansāri*.

435. The *fireplace* is **चूल्हा** *chūlha* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also **भार** *bhār* generally, and **भन्सार** *bhansār* north of the Ganges and in Gaya, and **घोन्सार** *ghonsār* in Sāran. In South-West Shahabad it is **भरन्साँय** *bharsāin*.

436. The place in front of the stove, on which the grain falls, is **परुई** *parui* in Shahabad and **परुआ** *paruā* in South Munger. In Patna and South-East Tirhut it is **पौर** *paur*; in Gaya, South Bhagalpur, and North-West Tirhut **पौरी** *paurī*; and in Sāran and Champāran **पारी** *pāri*. Another name more or less current north of the Ganges is **चौतरा** *chautra*.

437. The earthen pot in which the grain is parched is **खापड़** *khāpar* or **खपड़ा** *khapra* when it is large with a wide mouth, and **खपड़ी** *khapri* when it is smaller. The latter is also called north of the Ganges **कुषा** *kūṣa* or **कूड़ा** *kūṛa*, to the west, and **तौला** *taula* to the east.

438. The iron *spoon* for taking out the hot sand is **कलचकुल** *kalchkul* in Sāran and Champāran and South Munger, and **कलचकुला** *kalchhula* in Patna and Gaya. In Shahabad it is **कलुह** *kaluchh* or (in the south-west) **कलुस** *kalus*. In South-East Tirhut it is **सरहिआ** *sarahiya*. In South-East Bihār it is called **डब्बू** *dabbu*. When made of earth with a bamboo handle it is called **धकनी** *dhakni* north of the Ganges and in South Munger, or **सरवा** *sarwa* in North-East Tirhut.

439. The flat wood *stirrer* is called **दबिला** *dabila* to the west. In North Tirhut it is **दबिया** *dabiya*, and in South-East Tirhut **दाब** *dab*, and in Gaya **कुरूर** *kurūr*. A kind of broom made of four or five reeds tied together is **झारू** *jhāru* (Patna and Gaya), **भुंजनाठी** *bhunjnāthi* or **बोहनी** *borhni* to the south-east, **बरहनी** *barhni* to the east generally, **सरना** *larna* or **लारुनि** *lārani* in North-East Tirhut, **छिपनी** *chhipni* in South-East Tirhut, and **चलौनी** *chalauni* north of the Ganges.

440. The *sieve* is **चलनी** *chalni* generally, but **चलना** *chalna* in South-West Shahabad and **चालनि** *chālani* in East Tirhut. To the west it is also **झरना** *jharna*, and also in South-East Tirhut **रूप** *sūp*.

441. The *poker* is खोरना *khorna* or खोरनी *khorni* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़ना *khorna* or खोड़नी *khorni*. In South-East Tirhut and Champāran it is खोरनाठी *khornāthi*.

442. The *basket* for the grain is north of the Ganges दौरा *daura* or दौरी *dauri*. South of the Ganges we have बटरी *batri* in Patna, मौनी *mauni* or मौनिया *mauniya* in Gaya and South Munger, भौंकी *bhaunki* in Shahabad, and दलिया *daliya* in Champāran and South Bhagalpur. In Champāran and Gaya the सतघरवा *satgharwa*, and in South Munger the चाँड़ *chānr*, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठकी *baithki* is a similar one with four divisions, and चन्ना *chhanna* one with six. कोहा *koha* or कँटिया *kantiya* in North-East and South-West Tirhut, and करवा *karwa* in Champāran, are earthen pots for grain, and कठरा *kathra* in Patna and Gaya, or कठौती *kathauti* elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is जाँता *jānta* or (in South-West Shahabad) जाँत *jānt*. Its axle is किला *killa* or (in South-East Tirhut) कील *kil*, and it is made to revolve by a handle, which is हथरा or हथड़ा *hathra* generally, and जूआ *jūa* to the west, also चायर in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is भार *bhār*, or in South Bhagalpur भारो *bhāro*, as in the proverb जौ जरि गेल, भार जा बाधल जौ *jau jari gel, bhār la bānhal chhi*,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghāni*.

CHAPTER V.—THE BAKER.

445. The baker is generally नानगार *nānbāi*, with a local variant ननगार *nanbāi* in Shahabad. In Gaya he is नानपज *nānpaj*. He is also called रोटीवाला *rotiwāla*. He is proverbially a rude fellow, and नानगार के किङ्गा *nānbāi ke khangā* is popularly used to mean a stout rude fellow.

446. He uses an *oven*, तनूर *tanūr* or तँदूर *tandūr*.

447. His *roasting-spit* is south of the Ganges सोंक *sinkh*, and elsewhere सोख *sikh*. In North-East Tirhut it is also सोंक *sinkh*. This is fixed on supports, which are चिक्का *chickha* to the west of the North Gangetic tract and in Patna, and कवाब दानी *kawab dāni* in South-East

Tirhut, Shahabad, and South Bhagalpur. In Gaya they are चक्क चक्का *chakkas*.

448. The *boiling-pot* is देगची or डेगची *degchi*. South of the Ganges and to the west it is also called पतीली *patili* when made of earthenware.

449. The *cup* is रिकाबी *rikābi*, the *saucer* रिकाबी *rikābi* or कटोरा *katora*, and the *wooden spoon* दोर *doī*, and also in East Tirhut चमच *chamach* or (to the west) चम्मच *chammach*.

450. The large wooden *stirrer* is called कफचा *kaphcha* in North Bihār, दोषा *doā* in North-East Tirhut, and डोंगा *donga* in South Tirhut. In Patna it is दाभा *dābha*, and elsewhere south of the Ganges डब्बू *dabbu* when made of iron, or कफगीर *kaphgīr* (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफीदा *raphīda*, or in North-East Tirhut गद्दी *gaddi*. The हशतगना *hushtagna* is an iron *bar* hooked at the end, and the चररा *arra* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jori*, or in Champāran कन्सी *kansi*.

452. The *instrument for making ornamental marks* on pastry is north of the Ganges साँचा *sāncha*; south of the Ganges it is चोकन *chokan* in Shahabad, चोकनी *chokni* in Patna, and elsewhere चोका *choka*.

453. The खुरचनी *khurachni* is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is हलुआर *haluāi* in North, and हलुआ *haluāi* in South Bihār. His *fireplace* is चूल्हा *chūlha*, and also in Champāran and South Munger भट्ठी *bhatthi*, of which the stoke-hole is मुँह *munh*, and also in Gaya and South-West Shahabad दुआर *duār*.

455. His open *cauldron* is कड़ाही *karāhi* generally, also कड़ुआर *karhāi* or तावा *tāwa* in Gaya. Of this the handles are डन्डी *danti*, कड़ा *kara*, or कन्ना *kanna*, with a variant कड़िया *kariya* in South Munger.

456. The *skimmer* is जरना *jarna* in Patna, the north-west, and East Tirhut, चनौटा *chanauta* generally north of the Ganges, पौना *pauna* in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौनिया *pauniya*, in South Bhagalpur चट्टी *chatti*, and in Gaya, South Munger, and Sāran झंझरा *jhanjhra*. The large stirrer is केँचोचा *keoncha*, and the small stirrer चोलनी *chholni*. In Champāran and North Tirhut it is also खुरपी *khurpi*, and in South Bhagalpur खुरचनी *khurchani*.

457. The wooden rolling-pin is बेलना *belna*, which is worked on a paste-board. This latter is called चकला *chakla* when it is round, and चौकी *chauki* or पट्टरा *patra* when it is oblong. Other names are तखता *takhta* (North-East Tirhut), पिन्डिया *pirhiya* (Gaya and South Bhagalpur), and पीड़ा *pirha* (Gaya and South Munger). The pestle for beating the dough is दाबा *dāba*, (South-West Shahabad) दाबी *dābi*, or (North-East Tirhut) दाब *dāb*. Other names are गुरदम *gurdam* or मुसद *musad* (Champāran), डपटन *daptan* (Patna), and मुंगरा *mungra* (South Bhagalpur).

458. The spoon is कल्लहुल *katchhul* or in North-East Tirhut करुह *karuch*. The brass ladle with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbu*.

459. The wooden platter for sweets is गिरगदा *girda* north of the Ganges and in Shahabad, खोनचा *khoncha* north of the Ganges and in Gaya and South Munger, खानचा *khāncha* in South Bhagalpur, and खाँचा *khāncha* or डगरना *dagarna* in Patna and Gaya.

460. The brass salver is थारी *thāri* generally, with local variants थरिया *thariya* in Shahabad and East Tirhut and थाल *thāl* in Champāran and East Tirhut. In Sāran and Tirhut it is also called चोपा *chhipa*. The deep brass pan is परात *parāt*.

461. The sweetmeats are exposed on stands called तरौनी *tarauni*, local variants being तरौना *tarauna* in Champāran and South-East Tirhut and तरैनी *taraini* in Champāran. In South Bhagalpur they are टेकती *tekhti*.

462. He has also a wooden basin, called कठरा *kathra*, कठवत *kathwat*, or कडौती *kathauti*; a large ladle, डोहरी *dohri*; and a pair of scales, called generally तराजू *tarāju*, तरजूर *tarjuī*, or टेकौरी *tekauri*. It is also टेकौरी *takauri* in Tirhut and the west, and नरजा *narja* in Champāran.

463. हलुहार के दोकान, दादा के फतेहा *haludī ke dokān, dādā ke phateha*, is a well-known proverb. A *phateha* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is तमाकुवाला *tamāku-wāla*, तमाकुफरोश *tamāku-phārosh*, or तमाकुलवाला *tamākul-bāla*. He uses a crushing-lever, डेंकी *dhenki*, with a peg, दूसर *mūsar*, मुसरा *musra*, or समठ *samāth*, fixed in it. It is supported on pillars, खूंटा *khūnta*, खुण्टा *khuntā*, or (in the west) जङ्घा *jangha* or जङ्घिया *janghiya*, by an axis-pin, किला *killa* or अखाता *akhauta*. It falls on a hollow bed called ओहरी *okhri* or ओहली *okhli*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेकनी *tekni*, टेकानी *tekāni*, or (in Shahabad) टेका *theka* or ठकवा *thakwa*, or in Sāran टेकवा *thekwa*. In East Tirhut it is called टेकनी *thekni* or अलगनी *algani*, in Champāran अरगनी *argani*, and in South Bhagalpur ठेंगना *thengna* or उचकुन *uchkun*. Sometimes a string, रस्सी *rassi*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a broom, झाड़ू *jhārū* or बड़नी *barhni*, which is also called कूँची *kūnchi* or कूँचा *kūncha* towards the west and खरहरा *kharhara* in Patna. The tobacco is sprinkled with water from a water-pot, called पनहड़ा *panhanda*, हँडिया *hanriya*, कड़ाही *karāhi*, पियाला *piyāla*, मटकुरी *matkuri*. In East Tirhut it is called अथरा *athrā*.

466. The balls of manufactured tobacco are generally पिल्ला *pilunda* or धोंधा *dhōndha*. Other names are लोहिया *lohiya* (Champāran), गोला *gola* (Sāran and the East), लोंदा *londa* (South Munger and North-West Tirhut), लिट्टी *litti* in Patna and South Munger, and पिन्दा *pinda* in Shahabad. टिकरी *tikri* are smaller balls.

467. In a tobacco shop the broad flat metal plates are, north of the Ganges, सेनी *seni*, and south of it खानचा *khāncha* or खोनचा *khoncha*. The tobacco-pots are भौड़ा *bhānra*, चरवा *charua*, or चरई *charui*. The cloth covering the stand for the vessels is खरवा *kharua*, जॉप *jhāmp*, or परदा *parda*, and the board on which the tobacco is mixed is पट्टा *patra* or पीड़ा *pirha*. When of stone it is पटिया *patiya*. Instead of पीड़ा *pirha*, पिडिया *pirhiya* or तखता *takhta* may be used.

468. Among the spices used in manufacturing tobacco are जटा मसी *jatu masi*, चड़ीला *chharila*, सुगन्ध वाला *sugand wāla*, and सुगन्ध कोकिला *sugand kokila*. Plain tobacco is called सादा *sāda*, that which is spiced or scented खंबीरा *khambira* or खमीरा *khamira*, and a mixture of the two दोरस *doras* or दोरसा *dornsa*.

CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguris* (*vide post*), who is a कसेरा *kasera* or brazier, uses a kind of *lathe*, which is called खराद *kharād*. Of this खूँटा *khūnta*, or in South Bhagalpur कुन्द *kund*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गूँज *gūnj*. फरन्ही *pharhi* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *bagheli*, or in South Bhagalpur बघैला *baghaila*, is a piece of wood through a hole in which the stem is passed during the operation.

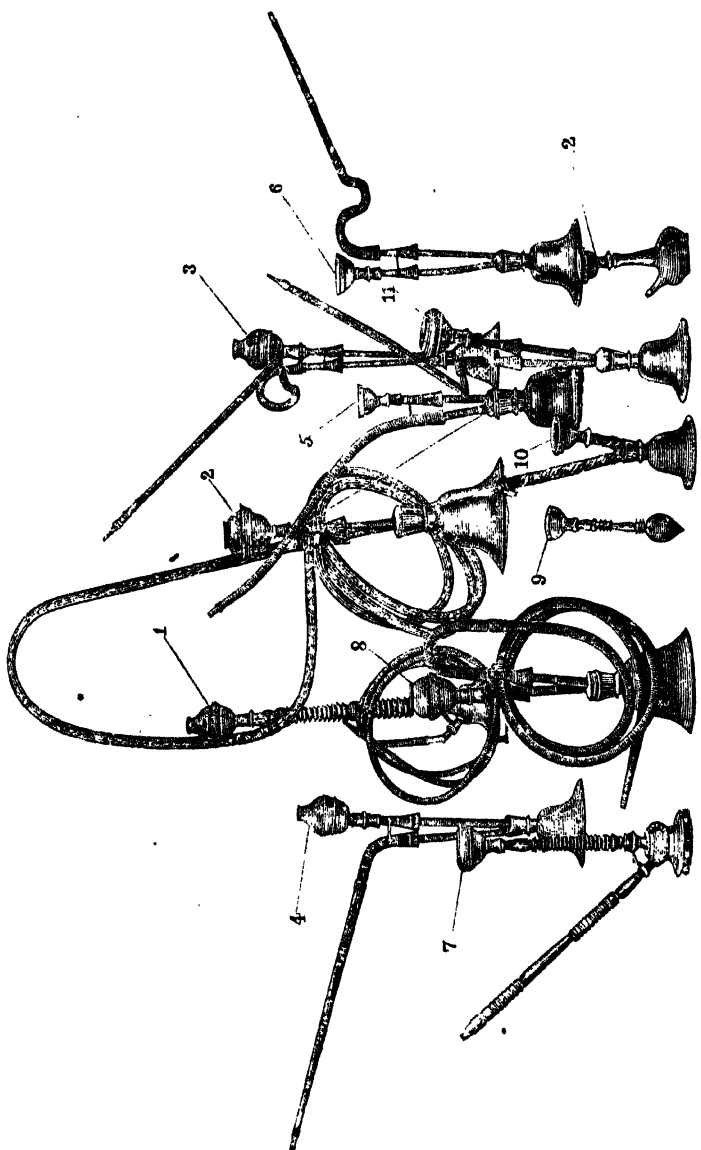
470. The workman uses the *revolving awl*, बरन्मा *barma*, moved by a bow, कामानी *kamāni*, of which the string is तसन्मा *tasma*, डोरी *dori*, or जोती *joti*; a broad chisel, चौरन्मा *chaurma*, and a narrow gouge, नहरन्नी *naharni*, or in South Bhagalpur नेहनी *nehni*; an *adze*, बसुला *basula*; a small saw, आरी *āri*; a knife, छुरी *chhūri*; and *files*, रेतनी *reti*.

471. The maker of hubble-bubbles (नरियरन्माळा *nariyarwāla*) uses a रेतनी *reti* (of which the point is छुर *chūr*), आरी *āri*, बरन्मा *barma*, and गज *gaj*.

472. The pipe (हुक्का *hukka*) is of various kinds—

- (1) The नरियर *nariyar* or नरियाळ *nariyal*, which is the ordinary country hubble-bubble, in which the mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *bota* or गट्टा *gatta*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाळी *nigāli* or नर *nar*. The bowl is चिल्लम *chillam* or चिल्लम *chilam*. In South Bhagalpur पोंगी *pongi* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्मी *dammi* is a wooden pipe used by travellers, and दमदमाचा *damdamācha* a pipe used by women.

473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुरगुरी *gurguri* when the smoking stem is joined to a tube rising from the brass bowl, and गगगग *gargara* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फरन्ही *pharsi*. The tube arrangement for carrying the



A collection of pipes.

- | | | |
|-------------------------------|----------------------------|-------------------------------------|
| 1. <i>Penchdār gargara.</i> | 5. <i>Simple chaugāni.</i> | 9. <i>Hubble-bubble or nariyar.</i> |
| 2. <i>Satak or penchwān.</i> | 6. <i>Arhū khāmā.</i> | 10. <i>Tharhiya.</i> |
| 3. <i>Jilebiya kulphidār.</i> | 7. <i>Simple gargara.</i> | 11. <i>Kōhuniār.</i> |
| 4. <i>Kulphidār chaugāni.</i> | 8. <i>Phatah pench.</i> | 12. <i>Gauraiya.</i> |

bowl is the same in principle as in the cocoanut kind. The difference is in the smoking-stems (नेचा *naicha*).

Of these there are—

- (a) कुलफीदार *kulphīdār*, that with joints (कुलफी *kulphi*), allowing the mouth-piece to be moved in any direction. A केहनीदार कुलफी *kchanīdār kulphi* is a joint like an elbow, and a जिलेबिया कुलफी *jilebiya kulphi* is a twisted joint.
- (b) अर्हाइ खम्हा *arhāi khamha*, that with two large bends and one small one.
- (c) डेरु खम्हा *derh khamha*, that with two bends.
- (d) ठरिया *tharhiya* or ठरिया *thariya*, with a short straight stem—used only by poor Masalmāns.
- (e) चोगानी *chaugāni*, the simplest kind—used by the poor.
- (f) गौरैया *gauraiya*, a simple kind, made of pottery.
- (g) लटक *latak*, which bends downwards.
- (h) छल्लेदार *chhalldār*, ornamented with gold or silver rings (छल्ला *chhallā*).
- (i) सटक *satak*, पेचवान *pechwān*, पेंचदार *penchdār*, or फतह पेंच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नेचाबन्द *naichāband* or नेचाबन *naichāban*) uses an *awl*, गज *gaj* or (in Patna) सोंख *sīnkh*; a *polishing-knife*, हुरी *chhūri*; a pair of *scissors*, कैची *kainchi* or मेकराज *mekrāj*; a *saw*, आरी *ari*; and a pair of *tweezers*, मोचना *mochna*. He also uses तरुला *tarla* or reed, and चीन *chīn* (*Panicum miliaceum*), a superior kind which comes from Sylhet.

475. For making the longest snake-like stems, पेचवान *pechwān*, a board (तख्ता *takhta*), a string (डोरी *dori*), and a mould (कालिब *kālīb*), are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानदार *pāndār* or मोरसा *morassa*. The silk work on it is सरासर *sarāsar* or भरावट *bharāvat*, the flowered silk work on it बुडी *būṭi*, the silver work on it अल्फी *alphi*, and the ornamental cloth work, उल्लि चीन *ulli chīn*.

CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनिचाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

477. In addition may be mentioned the पटका *patkan*, which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटी *sāti* in Champāran and Shahabad. The फटका *phatka* or फटकी *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him चाचे धनुही कान्हे बान, कहाँ चले दिहो दुसतान *hātke dhanuhi kânhe bân. kahân chale Dilli Sultân*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton-carder was equally frightened, but at length mustered courage to reply बन में रहना बन में खाना बड़े के बात बड़े पहचाना *ban men rahna, ban men khāna, bare ke bāt bare pahchāna*,—although he live and eat in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOE-MAKER.

479. The shoe-maker is मोची *mochi* or मोँची *monchi* in cities, and चमार *chamār* in the country. Among his tools are—

480. The thick iron pounder for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiya* north of the Ganges generally, also लहाँगा *lahaunga* to the west of that tract, and पिटना *pitna* in North-East Tirhut. In Patna, Gaya, and South-West Shahabad it is लोहङ्गा *lohanga*, and in the rest of Shahabad and in South Bhagalpur it is लेहोंगा *lehonga* or टिपना *tipna*. In South Munger it is सिंगठा *singtha*. The paste used is लेर *lei*, or to the south-east लै *lai*. In South-East Tirhut it is खरी *khari*. लसन *lasam* is a similar paste made of pounded boiled rice.

481. The knife for scraping the surface of the leather is in North-West Bihār रँपी *rāmpi* or रापी *rāpi*. In Tirhut, the west, and South-East Bihār it is also खुरपी *khurpi*. In Gaya it is खुरपा *khurpa*, and in Patna रम्पा *rampa*.

482. The large awl is सुतारी *sutāri*, with a variant सुताली *sutāli* in Gaya. To the east it is also लोखर *lokhar*, in Champāran लाँखर

lākhkar, and in South-East Tirhut चार *ār*. The awl with a hook at the end for sewing is कटरनी *katarni*. In South Bhagalpur it is डकना *takna*, and in South Munger टिपुनी *tipuni*. The medium-sized awl is मँभोला *manjhola* or मँभोली *manjholi*.

483. The *horn* for grease is सिङ्गा *singa*; south of the Ganges, it is also सिङ्ग *singh*.

484. The *last* is फरना *pharma* or (north of the Ganges and the South-East) कलबूत *kalbūt*; south of the Ganges it is also, in Gaya, कालबूद *kālbūd*, and कलबूद *kalbūd* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परन्ता *partaha* (also in South Munger), or परन्ता *partāha* in Shahabad, and पची *pachchi* in the south-west of the same district. In South Munger they are कपन्हेरी *kaphheri*.

486. The *chisel* for paring the edges of the sole is खुरपी *khurpi*. The sort of wooden chisel for smoothing the surface of the leather is बेंगा *bēnga* to the east, बेङ्गा *beūnga* north of the Ganges, or बेचोंगा *beonga* or बेचोंगी *beongi* elsewhere south of it. In South Bhagalpur it is पेलेन *pelan*.

487. A wooden *block* for beating the leather is हम्मर *hāmmar* in South Munger and Gaya and घामँड़ *ghāmanr* in South-West Shahabad. The *block* on which the leather is out is पिहिया *pirhiya*, or in South Bhagalpur सिहा *silla*, and in Saran पिरही *pirhi*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गड़ेरी *gareri* south of the Ganges and भेंरिहार *bhenrihar* north of the Ganges; also in East Tirhut मड़ड़ *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *oknar* south of the Ganges. North of the Ganges it is सिंजोय *sinjoy*, also सिंजो *sinjo* in Tirhut and कमहार *kamhar* in Champāran. The supports for this beam are खुँटी *khutti*, खूँटी *khūnti*, or (in Gaya and East Tirhut) खूँटा *khūntā*. In South-East Tirhut they are also गाली *gālī* and गल्ली *gallī* or गलियारी *galiyāri* in Champāran. In Shahabad the left support is called बरनी *barni*, and the right hand one गाली *gālī*. In the same district the support furthest in front of him is धूरा *dhūra*, and in Champāran धूर *dhūi*.

490. The *beam* to which the web is fastened at the opposite end from the weaver is ओहारी *ohāri*. बें *ben* or बेंव *beno* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called **थथा** *hatha*.

491. The *movable sticks* placed at intervals to separate the threads of the web are **तगधरी** *tagdhari* in Tirhut and Sāran and **बैलठ** *bailat* elsewhere, except **बैलठ** *bailath* in Shahabad and **बरत** *barat* in Champāran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are **चपनी** *chapni*; also in South-West Tirhut **फाठी** *phatthi*.

493. The wooden *scraper* for removing knots or excrescences from the thread is **खिखोरना** *khikhorna* or **खिखोरनी** *khikhorni* north of the Ganges, also **खिधोरना** *khidhorna* in Champāran. In Patna it is **खिलोरना** *khilorna*, and elsewhere south of the Ganges **खिलखोरना** *khilkhorna*.

494. The thick iron *needle* is **सूया** *sūa*, or in South Munger **सूज** *sūj*. The *shuttle* is **सरगाँ** *sargān* in South Munger and north of the Ganges, and **सरङ्ग** *serang* or **सरङ्गा** *seranga* south of it.

495. In Sāran and South-West Tirhut the **भाँड़ी** *bhānri* is a thick bamboo which is placed between the two threads of the warp. In Champāran it is **सासन** *sāsāt*, in South-East Tirhut **साँसर** *sānsar*, elsewhere south of the Ganges **साँसन** *sānsat*, and elsewhere **चोंगा** *chonga*.

CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called **पटवा** *patwa* or **पटहेरा** *pathera*. In Sāran he is called **पटहेरी** *patheri*.

497. He uses the **कतरा** *katra* or **कतला** *katla*, a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is **पटनी** *batni* generally. The *small wooden reel* is **अंटी** *anti* or **चरक** *charakh*. An optional local name is **गट्टी** *gatti* in South-West Shahabad. **गोली** *goli*, or in Tirhut and South Munger **पेचक** *pechak*, is a ball of thread. The *winding-stick* is **तोली** *tili* in Patna, **बेलन** *belan* in Shahabad, and **लताँ** *latain* in North-West Bihār.

499. His *scissors* are **कैची** *kainchi*. The *coarse needle* for smoothing roughnesses in thread is **सलार** *salāi*, also **टकुचा** *takua* in East Tirhut, and **टेकुचा** *tekua* in Champāran. The *ivory smoother* is **मठार** *mathār*,

or in Sāran सठरन्मा *matharna*. The large darning-needle is सूया *sūa*. The fine needle is सूई *sūi*, also नमन्मुहिया *nanmuhiya*.

500. The iron hook with a ring which goes round the toe is अँकुरा or अँकुड़ा *ankura*, also अँकुसा *ankusa* and अँकुसी *ankusi* in Gaya and North-East Tirhut. This hook is supported on a stand called थून् *thūnu* in Patna, थौना *thauna* in Gaya, थला *thalla* in South-West Shahabad, धौना *dhauna* in the rest of the district, and थम *tham* to the east generally.

501. The drum off which the thread is wound is परेता *pareta*, परन्ता *parta*, or परन्ती *parti* in North-West Bihār. The bamboo frame on which the thread is wound is नटन्वा *natwa* or लटन्वा *latwa*. In Patna it is नटार *natāi*, and in Gaya and the South-East नेटन्वा *netwa*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जारदोज *jardoj* or (south of the Ganges) कारन्चोबी बाला *kārchobīcāla*, and he makes embroidery (कारन्चोबी *kārchobi*) on the कारन्चोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर *samser* or (in Gaya and the west) समसेरक *samserak*, and the other तीली *tili* in Patna, फरद *pharad* in Gaya and Sāran, and पट्टी *patti* in Shahabad.

503. The small needle is सूई *sūi*, and the sewing-awl सुतेमान *sutemān* north of the Ganges, सुतवान *sutwān* in Gaya and Shahabad, सूया *sūa* or बरि सूई *bari sūi* in Patna, Gaya, and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रंगरेज *rangrej*, in opposition to the रंगसाज *angsāj* or painter. In North-West Bihār he is called रंगरेजी *rangreji*.*

505. He uses a vat or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माठ *māth*. In Shahabad it is चोँड़ *chhōnr*, and in the south-west of the district कुण्डा *kundu*. In Gaya and East Tirhut it is कुँड़ *kūnr*, and in South Bhagalpur and East Tirhut गोली *goli*.

* This word is often confounded with the word अँगरेजी *Angreji* 'English'; and in jest, or when speaking facetiously, the English in India are called रंगरेज *angrej*, or 'dyers.'

506. His *half-round pot* is **अथरा** *athra* or **नाद** *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called **कराही** *karāhi*. In Patna and Gaya it is **हाँरी** *hānri*, and in South Bhagalpur **करहै** *karhāi*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is **मँजी** *mānji* or **मन्जी** *manji* generally. In South-West Tirhut it is **मिरन्हा** *mirla*, in North-East Tirhut **जोरी** *jhori*, in Gaya **मँजी** *mānji*, and in South Bhagalpur **चमल** *chammal*. The string tied to the cloth is **कसन** *kasan*, and the cloth with the dye inside it in South Munger and Patna **फुलगरना** *phulgarna*.

508. The *stirring-stick* for mixing the dyes is **दन्दी** *dandi*, or in South Munger **दन्ता** *danta*, in South Bhagalpur **टेक्ती** *tekhti*, and in North-East Tirhut **लरना** *larna*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is **रँगसाज** *rangsāj*, as distinct from the **रँगरेज** *rangrej* or dyer. He uses two kinds of *paints*—one **अस्तर** *astar*, which is a paste made up with chalk and gum, and the other **रोगन** *rogan*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (**कलेगर** *kalaigar*) uses a *bellows*, called **भाथी** *bhāthi* south of the Ganges and in East Tirhut; elsewhere it is called **धौकनी** *dhaukni*. Another name current south of the Ganges is **एक-दू भाथी** *ekhatthu bhāthi*. The two sticks used as handles are north of the Ganges and in South Munger **हत्थी** *hatthi* or **हत्थू** *hatthū*, and south of it, and also in Tirhut, **दन्ता** *danta*. In South-East Tirhut they are also **हत्था** *hattha*. The bamboo pipe is **चोंगा** *chonga*, also in North-West Tirhut **नराया** *naraua*, in Gaya and Shahabad **नराँ** *narāin*, and in South Bhagalpur **चोंगी** *chongi*.

511. The *solder* is **रँग** *rānga*, and the soldering-iron **कैया** *kaiya*. He also uses cotton-wool, **रुई** *rui*, and pincers, **सरसी** *sarsi* or **सँरसी** *sanrsi*. The *thikra* is **ठिकड़ा** *thikra* or **खोरिया** *khoriya* is the flat tile for melting the solder.

512. The *tin-cutter* is **कैची** *kainchi*, and he also uses the small *hammer*, **हथौरी** *hathauri*, and the *compasses* **परकाळ** *parkāl*. The *tin-scraper* is **नेहनी** *nehni* or **लेहनी** *lehni*; also **खुरचुनी** *khurchuni* in South Bhagalpur.

513. The सबरा *sabra*, सबरी *sabri*, or (in South Bhagalpur) बाबल *abal*, is a small kind of *anvil*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is सोनार *sonār*, or in Gaya सोनी *soni*. In Champāra and North-West Tirhut he is सोनगढ़वा सोनार *songarhua sonār*.

515. Amongst his implements are the *tongs*, which are सँकुरा *saursa* or सँकुरी *sanrsi*.

516. The *pincers* have various names. Large pincers are चिमटा *chinta* in South-West Tirhut, also सेहना *sehuna* generally to the west; सोहना *sohna* to the east and in Gaya, and चूँटा *chūnta* in Patna. Smaller ones are चिमटी *chinti*, सेहनी *sehuni*, सोहनी *sohni*, or चूँटी *chūnti*. Another kind is गड्ढा *gahua*, which are the large pincers. Nippers are गड्ढा *gahūi*, or in South Bhagalpur गड्ढी *gahuli*. The कगमुची *kagmuhī* are nippers twisted at the head for holding the crucible in the fire. These may also be called बगसँकुरी *bagsanrsi* in North-West Bihār and बगमुची *bagmuhī* in Tirhut and Champāra.

517. The जमूरा *jamūra* or जमूरी *jamūri* are *wire drawing-pincers*, and the perforated wire plate is जन्नी *jantri* south of the Ganges, in North-West Bihār, and East Tirhut, जैन्नी *jaintri* north of the Ganges generally, and जतरनी *jatri* in Champāra and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is टेकुली *tekuli* to the north-west, टकुआ *takua* to the east and south-west, टेकुआ *tekua* in Sāraṇ, Patna, and Gaya, and टेकुरी *tekuri* in South Bhagalpur.

519. The *compasses* are परकाल *parkāl* or कम्पास *kampās*, or in South-West Shahabad चलाँकी *chalāṅki*.

520. The *chisel* with a round knob for embossing circular ornamentation is खलनी *khalni*, or in Tirhut खोलनी *kholni*.

521. The *cold chisel* is चेनी *chheni*, and a smaller variety is कलम *kalam* south of the Ganges.

522. The *cutters* are कैची *kainchi*, and also to the south, except Patna, कतरनी *katarni*.

523. Amongst *hammers* हथौरा or हथौड़ा *hathaura* is the largest. The medium-sized is मरिया or मड़िया *maria*, with a variant मरेश *mareya* in North-East Tirhut; in Gaya it is मठरनी *matharni*. The smallest

is गोल्मुहँ *golmuhān* or गोल्मुहँ *golmuhān*; another name is खोलम्हरिया *kholmariya* in East Tirhut.

524. The small pointed *anvil* is समन्दा *samdān*. The curved anvil is एकवार् *ekwāi*, or in East Tirhut एकवै *ekābe*.

525. The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कंसुला *kansula* in North-West Bihār, कंसला *kansla* in East Tirhut, कँसुला *kānsula* in South Tirhut, कँसला *kānsla* in South-West Bihār, and कसला *kasla* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहार *nihāi*, or in Champāran and North-East Tirhut नेहा *nehaē*, and नहार *nahāi* in South-East Tirhut. In South Bhagalpur it is लिहार *lihāi*.

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Sāran and South-West Shahabad. In Champāran and West Tirhut they are टेहा *theha*. In Shahabad they are एकठा *ektha*. In Patna, Gaya, and Tirhut they are परकठ *parkath*, and in South-East Tirhut also पिरगिठी *pirgithi*.

528. The *blow-pipe* is बकनार *baknār*, or in Sāran बकनल *baknal*.

529. The hollow *cane for blowing* up the fire is नारी *nari*, with local variants नारी *nāri* in Gaya, लारी *lāri* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi*. The *fireplace* is अंगैठा *angāitha* north of the Ganges and अंगेठा *angetha* south of it. Another name for this last is बोरन्सी *borsi*. The *fan* for blowing up the fire is पक्का *pankha* or पक्की *pankhi*; also in South-West Shahabad it is बेनियाँ *beniyān*. In North-East Tirhut भट्टी *bhatti* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is घड़िया or घरिया *ghariya*. It is made of a mixture of clay and rags called in Shahabad कपनरौट *kampraut*, and in Champāran कपनरौट *kapraut*.

531. An *ingot* not beaten out is कामी *kāmi*, or in Gaya एकवार् *ekwāi*. In Sāran it is थक्का *thakka*, in Champāran and North-West Tirhut चल्की *chhalki*, South-East Tirhut गद्दी *gaddi* or थोक *thak* (also in South Munger), in South Bhagalpur थोक *thauk*, and in Tirhut generally except the north-west चिल्की *chhilki*. A block of silver beaten out flat is चौरसा *chaursa*.

532. The iron *ingot mould* is परगहनी *pargahni* to the west and परगनी *parghani* in Patna and Gaya. In East Tirhut it is धारा *dhāra*, in Sāran कम धारा *kam dhāra*, and in South Bhagalpur नाली *nāli*.

533. The *moulds* of various sizes into which metal is beaten are कठकिरा *katkira* north of the Ganges, कठकिरा *kathkira* south of it to the east, ठसा *thassa* in Saran, and ठप्पा *thappa* in Gaya and Shahabad. In Shahabad similar moulds are बहका *bahka*, लहरिया *laheriya*, गोखलू *gokhlu* (also in South Bhagalpur), and मोतिया *motiya*. To the west रहठवार *rahatwār* is a mould in which round articles are beaten into shape, and गुंजरी *gunjri* is a similar smaller one. In the same tract पगन्ही ठसा *pagri thasa* are milling moulds, such as those in which the edge is given to a rupee. These last are called in South Bhagalpur खीरा बिछी *khira bichchi*, बाँह *bānh*, or पगन्हा *pagra*.

534. *Pattern stamps* for ornaments are ठोंसा *thonsa* in Shahabad, ठसा *thāsa* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and चापा *chhāpa* in South-West Shahabad and South Munger.

535. The कटोरी *katori* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिबिया *dibiya*, and in Tirhut and to the east सिमुहा *situha* or रंगेश्वरी *rangehri*.

536. The *polishing-brush* is बरींही *baraunchhi*. In South-East Tirhut it is also called कुची *kuchhi*. The polishing stone is ओपनी *opni* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasanti*. A *jeweller's wages* is गढ़ार *garhār*.

CHAPTER XIX.—THE LAPIDARY.

538. The lapidary is बहाक *hakkāk*, or in South Bhagalpur मोहली *mohli* *lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकर सान *chakar sāl*, made of corundum powder and lac. The bow for turning this is कमाना *hamāna* or (to the west) कमानी *hamāni*. Its props are खूँटा *khunta*, देवाली *dewālī*, or एकठा *ektha*. Its wooden axle is साँखा *sānkha* in Patna and Gaya, लट्टू *lattu* in Shahabad, and कून *kūn* to the east.

539. The *agate burnishers* are घोंटा *ghonta*, and the round ones सिल्ली *silli*; the *pincers*, चूँटी *chūnti* in Tirhut, Patna, Gaya, and the east, चिमटा *chimta* in Saran, and सेहनी *sehuni* in Shahabad; the iron *graver* is सलार *salāi*; the *cutters*, कैची *kainchi*; the small *hammer*, हथौरी *hathauri*; the *anvil*, निहाड़ *nihaī*; the *pincers*, सँडरी *sanrsi*; and the revolving *awl* जिला सान *jilā sāl* or खर सान *khar sāl*.

CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरकान *moharkan*, and he uses a machine called a चरख *charakh*, of which the principal portion is a revolving awl, बरन्ना *barma*.

541. The hammer which he uses is मथनी *mathni* or मरिया *mariya*; the stone to which the metal to be engraved is fastened is डेमा *dhema*; and the diamond pen is कलम *kalam*.

CHAPTER XXI.—THE GOLD-WASHER.

542. The gold-washer is called निचरिया *niyariya* or नियारिया *niyāriya* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोषा *sandhoa*, and South Bhagalpur निचार धोषा *niyār dhōṣa*.

543. He uses the कठरा *kathra* or wooden pan for washing the ashes of jewellers' shops. Another name current in Patna and Gaya is कठौनी *kathauti*. The ashes are निचारा *niyāra* or नेचारा *neāra*, and they are collected by a scraper, खुरपा *khurpa*, and a broom, कूँची *kūñchi* or मूठा *mūtha*. South of the Ganges the पखुरी *pakhuri* is an iron instrument for collecting the ashes.

544. His sifting-pan is चहान *chhattan*, or in Patna and Gaya धकना *dhakna*. In South Bhagalpur it is चौहटा *chauhatta*.

545. His bellows are भाथी *bhāthi*; his blow-pipe, बकनार *baknār*, or in Shahabad बकनल *baknal*; and the earthen pipe of the vessel which remains in the fire, सुसन्ना *sūsna* north of the Ganges and सूँसा *sūṁsa* south of it. In Sāran it is also नरौसा *naraua*.

546. His pincers are सँझसी *sanrsi*, or in North-West Tirhut सनसा *sansa*; and the iron stirrer सौंक *sāṅk* north of the Ganges and सौँक *sāṅkh* south of it. Another name for the latter is सलार *saldāi* in North-West Bihār.

547. The earthen crucible is घड़िया or घरिया *ghariya*, also डीब *dīb* in Patna and Gaya and अड्डा *adda* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglauti*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुनहर *punhar*.

CHAPTER XXII.—THE BRAZIER.

548. The brazier is ठेरा *thathera*, but in Shahabad he is also called कसेरा *kasera*, which properly means a brass-founder. In North-East Tirhut he is ठेरी *thatheri*. He is famous for his powers of swindling, as in the proverb ठेरी ठेरी नहिं बदला होय *thatheri thatheri nahin badla hoy*,—braziers don't traffic with each other (for if they did, it would be diamond cut diamond).

549. He uses the गिहार *nihāi* or नेहार *nehāē*, or *anvil*. In East Tirhut this is also called लेहार *lehāē*, and in Patna, Gaya, and South-West Shahabad पथल *pathal*. The समन्दान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकवार *ekwāi*. The सबरा *sabra* or, in the south-east साबर *sābar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chauka* south of the Ganges and बगलभरुआ *bagalbharua* north of it. South of the Ganges the गेरिया *geriya* (Gaya) or दुगोड़ी *dugori* (west) is a sort of wooden anvil or block. The गोली सबरी *golī sabri* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलसाबर *golsābar*. The खरने *kharice*, or in Shahabad दबठा *dabtha*, is a kind of anvil on which hollow vessels (गगरा *gagra*) are hammered out. It stands on the two-legged दुगोड़ी *dugori*, also called खराट *kharāt*.

550. The *cutters* are कैची *kainchi*, also कान *kāt* in Gaya and North Tirhut.

551. The *stirrers* are—(a) for stirring solder, कैया *kaiya* south of the Ganges and सार *sarāi* north of it; also लोपन *lopan* in East Tirhut: (b) the iron stirrer for mixing up the flux, पन्देनी *pandeni* north of the Ganges and Gaya, पेनेनी *peneni* in Shahabad, and पनकाठी *pankāthi* (of wood) in South Bhagalpur.

552. The *pincers* are सन्सी *sansi* or सँइसी *sanrsi*, also गड्ढा *gahua*; the *file* रेतो *reti*, and the *hammers* हथौरा *hathaura* or हथौरी *hathauri*, also मथना *mathna* north of the Ganges and to the west, मरिया *mariya* in East Tirhut, and घन *ghan* in North-East Tirhut.

553. The *vessel for holding the flux*, सोहागा *sohāga* or पापन *pāēn*, is कटोरी *katori*. In South Bhagalpur it is पनवाला *panwāla*.

554. The *bellows* are भाथी *bhāthi*; the *crucible*, चड़िया or चरिया *chariya*; the *tongs*, सन्सी *sansi*; and the perforated *cover for the crucible*, ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; also जहंप *jhāmp* in South-East Tirhut and South

Munger, **झाँपन** *jhāmpan* or **झाँपना** *jhāmpna* in Patna and Gaya, **चिपौना** *chhipauna* elsewhere in Shahabad, and **करनहार** *karhāi* or **सुन्दन** *mundan* to the east.

555. The *mallet* is **मुंगरी** *mungri*. The *scales* are **तराजू** *tarāju* or **तरजूई** *tarjūi*. The *polisher* is **चोलनी** *chholni* or **लेहनी** *lehni*. In South Munger it is also **नेहनी** *nehni*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is **कसेरा** *kasera*, and in Gaya also **तम्हेड़ा** *tamhera*.

557. He uses *moulds* of various kinds, called **साँचा** *sāncha*, or in Shahabad **कमठरना** *kamatharna*. His *lathe* is **खराद** *kharād*, or in Shahabad and South-East Bihār **कुन्द** *kund*. His large *pincers* are **सैंडसा** *sanrsa* or **सनसा** *sansā*. His *crucible* **घरिया** *ghariya*, of which the mouth is **मुँह** *munh*. His broad chisel is **चौरसा** *chaurisa* or **चौरसी** *chaursi*, also **लेहनी** *lehni* in Shahabad and **चेनी** *chheni* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (**काँसा** *kānsa*) bangle-maker (**ठठेरी** *thatheri* or **ठठेरा** *thatherar*) makes **बाँधी** *bānhi*, which are brass bangles worn by the lower classes. To the east they are called **बतिसी** *batisi*, and in South Bhagalpur **बस्ती** *basti*. When a number of these are worn, those at each end are called **बन** *ban* or (South-East Tirhut) **कचरुखी** *kachrukhi* and (Sāran) **कतरी** *katri*. Of these the one highest up the arm is called **अगुआ** *agua* or **अगेला** *agela*, and that nearest the hand, **पछुआ** *pachhua* or **पछेला** *pachhela*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here:—

560. **नेहाय** *nehay*, the anvil; **हथौरी** *hathauri*, the hammer; **सैंडसी** *sanrsi*, the pincers; **रेती** *reti*, the file; **चेनी** *chheni*, the cold chisel; **भाथी** *bhāthi*, the bellows; **घड़िया** *ghariya*, the crucible; and **डाढ़ा** *dhāra* or **साँचा** *sāncha*, the mould, in which **कामी** *kāmi* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the **सीसा धरेवाला** *sisā dharewāla* or glass-manufacturer; the **मनिहार** *manihār*, who makes glass bangles; and the **सुरिहा**

or बुड़िहार *churihār* or बुड़िया *churiya*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called भट्ठी *bhatthi*, of which the opening through which the melted glass is removed is बारा *bāra* north of the Ganges, मोहरा *mohra* in Shahabad, and elsewhere दरवाजा *darwāja*. This is closed by a cover called अलवारी *alcāri* north of the Ganges and in South Munger, ओलवारी *olwāri* in South-West Shahabad, ठपौना *thapauna* in Shahabad, and elsewhere भपना *jhapna*.

563. The earthen *crucible* is ठिकर *thikkar* or ठिकरा *thikra* generally, also कड़ाही *karāhi* in South-East Tirhut, and डिवरा *dibra* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करन्हुल *karchhul*. The iron *hook* for taking out the glass is अँकुरी *ankuri* or अँकुरा *ankura* in Patna and the west, अकुरा *akura* in South-East Tirhut, हथ अकुरी *hath akuri* in South Tirhut, हथ अकुरी *hath ukri* in South Bhagalpur, and धरन्नी अकुरी *dharni akuri* in Champāran. The instrument for turning the glass in the crucible is अकुरा *akura* generally, and कलन्हुला *kalehhula* to the west.

565. The *stone* on which the ring is shaped is पथर *patthar* or पथल *patthal* north of the Ganges, and पथरी *pathri* south of it. The *mould* with a handle for shaping the bangle is काँलबून *kālbūt* north of the Ganges, and कलबुल *kalbul* or सँचा *sāncha* south of it. The handle of this is सरकण्डी *sarkandi*.

566. The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *māla*; and the instrument for widening the ring to the required size बेधवार *bedhwār* in North-West Bihār, बधवारी *badhwāri* in Patna and South Tirhut, and बधरना *badharna* south of the Ganges. The छोटी बेधवारी *chhoti bedhwāri*, &c., or छोटी अकुरी *chhoti akuri*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरन्नी *gharanni*.

567. *Other instruments* used by the glass bangle-maker are टिख्ठी *tikhthi*, which are bamboo slips for holding the bangles in the fire; पन्नी *panni*, leaves of solder; फोकाठी *phokāthi* (Gaya and South Bhagalpur), फौफौ *phonphi* (West Tirhut and South-West Shahabad), or नरी *nari* (Patna, South Munger, Tirhut, and rest of Shahabad), which is the pipe for blowing up the fire; the अँगेठा *angethā* or अँगेठी *angethi*, which is the fireplace; and चूँटा *chūnta* (Shahabad), चुण्टा *chunta* (Tirhut, Gaya, and South Munger), चुँटी *chūnti* (South Bhagalpur), or चिमन्डा *chimta* (generally), which is the pincers.

568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiya*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and, gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of:—*समन चुरिया ऊ गढ़े ज्यों हस्ती के दन्त, बाँह पकड़ि रस लेत हैं, बैठे देखें कन* *Samman Churiya ū garhen jyōñ hasti ke dant, bāñh pakari ras let hain, baithe dekhē kan*,—Samman the bangle-embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is *साँचा sānchā* (Tirhut and the south-east), *करैली कटना karaili katna* (Champāran), *ठप्पा thappa* (South-West Shahabad), and *चापा chhāpa* (Tirhut and elsewhere in Shahabad). In Champāran and South-West Tirhut *तोगर togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (*लाक lākh* or *लाह lāh*) bangle-maker is *लहेरी laheri* or *लहेरा lahera*. He uses a block of wood with a handle, on which the bangles are fitted, which is called *कुन्द kund*; a *साँचा sāncha*, which is a brass mould for embossing ornaments; and a *चुभकी chubhki* (and also to the east *चुभन्ती chubhti*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is *नारी nāri* or *नरि nari*, also *फुकाठी phukāthi* or *लारी lāri* in South Bhagalpur and *फुकाठी phukāthi* in North-East Tirhut.

571. A bangle, whether of glass or lac, is *चूरी chūri*. The latter variety is also called *लहठी lahthi*. Of these the thickest, or keeper, which prevents the thinner ones slipping over the hand, is *कंगनी kangni*. The end bangles of a set are *बन्द band*, or in South Bhagalpur *लरना larna*, and the intermediate ones *सुरकी surki*, and in South Bhagalpur *पहटा pahta*.

CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हारा *kumhara*; in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परज्यापत *parjāpat*. In Shahabad he is कुँहार *kunhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचन्ना सूते कुम्हारा, मटिया नठ ले जाय चोर *nichint sūte kumhara, matiya na le jāy chor*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumhaini* or कुम्हैरन *kumhain*, as in the proverb तेली बैल ला कुम्हैनि सति *tehi bail la kumhaini satti*,—for the sake of the oilman's ox, the potter's wife has become *suttee*, i.e., she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk*, which is turned by a stick, चकैठ *chakaith*, or in North-East Tirhut चरि *chhari*, on a peg, which is कीला *kīla* or किला *killa* to the west, and खूँटी *khūnti* or खुट्टी *khutti* to the east. In South Bhagalpur it is, however, सिंहा *silla*.

574. The implement for mixing the clay is लेशुर *lehsur* north of the Ganges and लासुर *lahsur* south of the Ganges generally. In Shahabad it is कटनी *katni*, and in South Bhagalpur पाहा *patta*.

575. The *rammer* for consolidating the clay is पीटन *pītan* when made of wood; when made of earthenware it is पीँड़ *pīnr* north of the Ganges generally and in Shahabad, पिहौर *pirhaur* or पिँदरी *pīnrhuri* in Patna, and पीँदुर *pīnrhur* in Gaya. In South Bhagalpur it is पिनोरी *pīnāri*. The clay is smoothed with an instrument called मिलौना *mīlauna* north of the Ganges and in South Munger, and also मजनी *majni* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *athri* generally. Other names are कठथरी *kathathri* in Patna and करथरी *karthari* in South Bhagalpur. The pots when ready are severed from the wheel by a string called छेवन *chhevan*; also छौनी *chhāuni* in Patna and छेवनी *chhewni* to the east. In South Bhagalpur it is छेवनो *chhevno*. Another name is कमठी *kamthi* in North-West Tirhut. The सचा *sancha* or साँचा *sāncha* is a mould used in making tiles.

577. The *kiln* is आवा *āva*.

578. The *clay-pit* has many names, viz. चुआँ *chūān* (South-West Tirhut), खँहार *khanrār* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मटखना *matkhana* (South-West Shahabad and Tirhut), मटखभा *matkhabha* (South Bhagalpur), मटकोर *matkor* (Patna and South

Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहङ्गर *kohanrgar* in Sāran and मटखम *matkham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चकवर *chakwar* in the north-west; also अथ्वानी *athwāni* in North-West Tirhut, हथ्वानी *hathwāni* in Gaya and South-East Tirhut, and कदैठ *kadaith* in South Munger. In South Bhagalpur it is चकोड़ी *chakori* or हथपानी *hathpāni*.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतसबाज *ātasbāj* or आतसबाज *atashbāj*. In Shahabad and South Bhagalpur he is रवादसवाला *rawādsuḍāla*. In South Bhagalpur गोंड़ी *gonri* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone*, which is चक्की *chakki* to the west and in South Bhagalpur, and जाँता *jānta* in Tirhut and to the east; also in East Tirhut चकरी *chakri*. In South-West Shahabad it is सिल *sil*.

582. His *ramrod* for ramming the powder is कलबुद् *kalbul* generally, with a variant कलाबूत *kalābūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumba*, and in South-East Tirhut optionally सुम्हा *sumha* when made of iron. In Sāran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकड़ा *kholakra*, and in South Bhagalpur also खोलनी *kholni*.

583. His *saw* is आरी *āri*; his *knife*, छुरी *chhūri*. A flat heavy one is बाँकी *bānki* in Sāran and Champāran, बाँक *bānk* in Shahabad, दाब *dāb* in Tirhut, and दबिया *dabiya* also in the north-east of the same district. His *awl* is बरन्मा *barma*, and his *file* is रेतो *reti*.

584. His wooden *platter* is कठरा *kathra* to the west, अन्था *athra* in Tirhut, Gaya, and South-West Shahabad, कठौती *kathauti* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कठवार *karhāi* in South Bhagalpur.

585. Among the fireworks which he makes are—

- (a) The hand *Catherine wheel*, चरकी *charkhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *rādhe chakkar* (South-East Tirhut), or चकरवान *chakarvān* (Shahabad).

Of these, the pipes in which the powder is placed are **नाल** *nāl*, or to the east **लाल** *lāl* or **लाला** *lāla*, and in South Munger **नाला** *nalla*. The pipe in which the axle works is also called **नाल** *nāl*, &c., as above; also **पुली** *pulli* in South-West Shahabad, **कुलफी** *kulphi* in South Bhagalpur, and in South-East Tirhut **दनियाली** *daniyālī*. The axle itself is **मकरी** *makri* or **छुछी** *chhuchhki* north of the Ganges generally, and also **फोंफी** *phonphi* to the west. The spokes and rim of the wheel are **धाँचा** *dhāncha* to the west or **धन्चरी** *dhanchri* in Sāran, **ठाट** *thāt* in Tirhut, **मड़री** *marri* in South Munger, and **मँडरा** *menrra* in South Bhagalpur.

- (b) There are various kinds of *bombs*: amongst them are **सुचम्पा** *bhuchampa* or **सुचप्पा** *bhuchappa* (north of the Ganges) or **सुहँ चम्पा** *bhuin champa* (south of it), **अनार** *anār* (generally), **कुलिया** *kulhiya* (north of the Ganges) or **लौकी** *lauki* (east generally), **बमगोला** *bamgola* (generally) or **गोला** *gola* (Champāran and North-East Tirhut), **तराका** *tarāka* (south of the Ganges), **नास पाल** *nās pāl* (generally), **दाँतुआ** *dāntua* and **तोरना** *torna* (Shahabad). A long kind of bomb is north of the Ganges **चहका** *chahka*.
- (c) The *balloon* is **पेटारा** *petāra* south of the Ganges, and **पेटाहा** *petārha* or **गोबारा** *gobāra* north of the Ganges, to the west. In North-East Tirhut it is **उरन्ता पेटाहा** *urtā petārha*, and in South-East Tirhut **उरन पेटाहा** *uran petārha*.
- (d) The *rocket* is **हवाई** *hawāi* or **असमान तारा** *asmān tāra*; also **छड़ी** *chhari* in North-West Tirhut. In South-West Shahabad, Sāran, and Champāran **बान** *bān*, and in North-East Tirhut **जङ्गी बान** *jangi bān*, is a species of rocket.
- (e) The *Roman candle* is **महन्ताबी** *mahtābī* generally, also **दस्ती** *dasti* north of the Ganges and **गल्लर** *gallar* in Shahabad and East Tirhut.
- (f) Other fireworks are **महन्ताब** *mahtāb*, **खजूर** *khajūr*, **किला** *kilā* (a miniature fort, of which the bastions are **बुरजी** *burji*), **गञ्ज सिनारा** *ganj sitāra*, **कदम गाछ** *kadam gāchh*, **चादर पड़ाकेदार** *chādar parākedār*, **सादा चादर** *sāda chādar*, **चादर** *chādar* or (East Tirhut) **सासन के टट्टी** *sausan ke tatti*, **चाँद चरन्धी** *chānd charkhi*, **पटेबाज** *patebāj*, **किरिन** *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, कुहुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebi* (South-West Shahabad), मुरन्ना *murra* or मुरन्ना *murra* (South-West Shahabad and Gaya), चन्दर कला *chanddar kala* (South West Shahabad), पड़ाका *parāka* or (South-West Shahabad) पटाखा *patākha* (Chinese crackers), मूढ़ा *mūrha*, दीपक *dīpak*, जूही *jūhi*, रसन्पाल *raspāl* (Sāran and Champāran), अरन्दाना *ardāna* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटबाज *nathāj* or लरत देव *larat deb* (fighting monsters), कैत बान *kait bān* (a round rocket), फारसी गोला *phārsī gola*, टट्टी लीलू फर *tutti līlu phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पंचरखी *pancharkhi* (Shahabad), चौताना *chautāna* (Shahabad), हजार बौन *hajār bin* (Shahabad), चौघड़ा *chaughara* (Shahabad), हुलुक *huluk* (Shahabad), and बताना *batāna* (Patna), which is also called अंगारी *angāri* in Shahabad. In South Bhagalpur लौकी *lauki* and पटुका *paduka* have been noted.

CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihār दफन्दरी *daphdari*, and in East Tirhut दफतरी *daphtari*. In South-East Tirhut he is also called कागजी *kāgji*. South of the Ganges he is जिल्दबन्द *jildband*, or in Shahabad जिल्दगर *jildgar*.

587. His screw-press is सिकका *sikanja*. Another kind of press is मकरी *makri*. The wooden boards for putting between the books in the screwpress are तखन्ता *takhta* or (in Patna and South Bhagalpur) तख्ती *takhti*. In Shahabad and North-East Tirhut they are पटरी *patri*; in South-East Tirhut, पिरिया *pirhiya*; and in South-East and North-West Tirhut, निश्करन्दा *nishkarda*.

588. The paper-cutter is कतरनी *katarni*, or (in Champāran) पारह *pārḥ* or बारह *bārḥ*. The scissors are कैची *kainchi*, or in North Bihār also मेकराज *mekrāj*.

589. The iron mallet is हथौरी *hathauri* or मारतौल *mārtaul*, and the awl सूआ *sūa* north of the Ganges generally and in Shahabad and South Bhagalpur, सुराखी *surākhi* in Patna, सुलाखी *sulākhi* in Gaya,



A Native Rope Walk.

री *sutāri* north of the Ganges, and टेकुआ *tekua* optionally in South-Tirhut. The *needle* is सूरे *sūre*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirki* in North-West Bihār and South-East Tirhut, चक्की *chakki* in Tirhut Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakka* in Shahabad. Other dies for embossing are फूल *phul* (optionally in Champāran and Tirhut) ठप्पा *thappa*; also झालर *jhālar*, जौरा *janjira*, and दोसूती *dosūti*.

591. The *cutter* for paring edges is झामा *jhāma* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रेतौ *reti*.

592. The wooden tool for smoothing the binding is सलेस *sales* (corruption of English 'slice'). It is also called तिल्ली *tilli* or तीली *tili*, in East Tirhut कमन्ची *kamanchi*.

593. The *leather-scraper* is खुरपी *khurpi*, also north of the Ganges चिल्लीनी *chhillni*. पत्थर *putthar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

594. The rope-twister is कज्जर *kanjar* in North-West Bihār and Gaya, and चाँद *chāin* in West Tirhut. In Shahabad and Gaya he is रसबन्दा *rasbanta*. The art of rope-twisting is बटननार *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirni* or घिरनई *ghirnai*, also घड़ी *ghari* in South-West Tirhut. Of this the भौरकली *aunrkali* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूँटी *khūnti*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लार *lar*, pass is called गड़ाड़ी *garāri* north of the Ganges, गरारी *garāri* in Patna, घररी *gharri* in Gaya, and घिरनी *ghirni* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

596. The string used to move the machine is घिरना *ghirna*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हत्था चरक *hatthā charak* and (south of the Ganges) मूथा *mūtha* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598. A simpler kind of machine is called चरख *charakh* or चरन्ही *charkhi*. It consists of only a bent wooden handle, दण्डी *dandi*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599. The weaver's brush-maker is called कुँचबँधवा *kunchbandhwa*. The brush is called कुँची *kunchi*, कुँच *kunch*, &c. (See Chapter on Weaving.)

600. He uses the साँचा *sāncha*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokna*; and he has a flat piece of wood called पटःरौ *patri* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कमान *kamān*, or in North-East Tirhut कसन्दा *kantha*, and its maker is कमानगर *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The सिक्किनगर *sikilgar* or arms-cleaner uses a रन्दा *randu*, or in North-East Tirhut जाम *jhām*, which is a kind of plane for cleaning off rust; a गुल्ली *gulli*, a piece of hard stone for a similar purpose; कुरन *kurun*, a kind of stone powder. He also uses a सिंघौटा *singhautu* or polishing-horn, a मसकली *maskali* or iron instrument, and गद्दी *gaddi* or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is रूप *sūp* or कोलरूप *kolsūp*. The latter is also used for sifting grains of various sizes. It is made of bamboo. The latter is used for winnowing only, and is woven of bamboo. They are both oblong in shape, and have a low wall round the sides, called in East Tirhut मड़रा *marra*. Other names are कोनिया *konīya* (North-East Tirhut) and डगरा *dagra* (see § 47) in Gaya, Champāran, and North-West Tirhut.

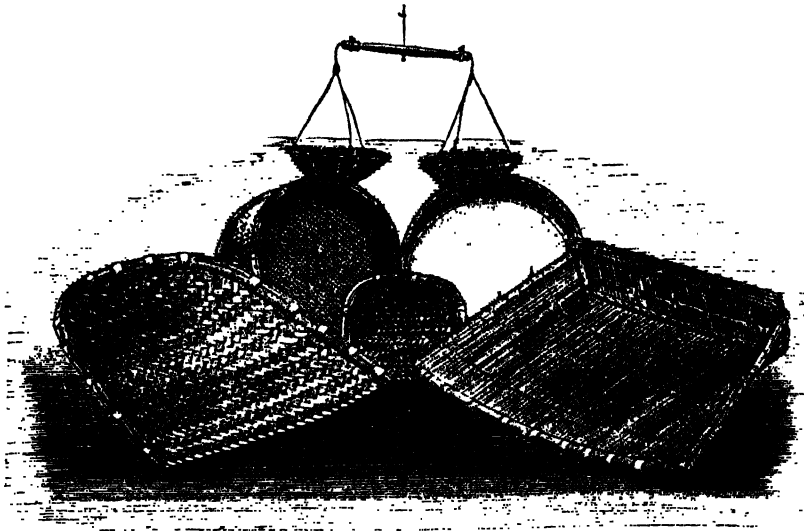
604. The चालनी *chalni*, or (North-East Tirhut) चालनि *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, कोन पुरुषक भेलहुँ गाय, चालनि ले दुहावे जाय *kon kṣhak bhelāhuñ gāy, chālani lai duhāwe jāy*,—of what man have I come the cow: he has brought a sieve into which to milk me. Again, चालनि ठूसल रूप केँ, अनिका सहसर गोट बेदे *chālani tūsai sūp keñ, ka sahasar got chhed*,—the sieve, which had a thousand holes, used at the winnowing-basket, i.e. the pot called the kettle black.

605. The चिलवन *chilvan*, or in Sāran, Patna, and Gaya चिलौज *chilauj* or चिलौद *chilaund*, and in South Munger चिलौन *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are आरसी *ārsi* or जङ्घा *jangha*, both used in South Bhagalpur, the latter in North-East Tirhut and the former in Sāran.

606. The चालना *chalna* is a sieve for cleaning grain. Other names are जहना *jharna* south of the Ganges, तरही *tarchhi* in Champāran and गुरचालना *gurchalna* (North-East Tirhut).

607. The आंगी *āngi* or आंगिया *āngiya* is a cloth-bottomed sieve for sifting fine flour. It is called हांगी *hāngi* in Gaya and कपरधूर

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, *आँची āng̥hi* is a leather sieve with very fine holes.



Tarāju.

Chalni.

Supuli.

Āngi.

Kolsūp.

Sūp.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called *धेन्की dhenki* or (in Shahabad) *ढेंका dhenka* or *देका dheka* and (in Saran) *देकुल dhenkul*.

609. The *pillars* on which the beam rests are *जङ्घा jangha* in North and East Bihār, *जाँघा jāngha* in Shahabad, and *जंघिया janghiya* in North-West Tirhut. In Tirhut and the west they are *खुंटा khūnta*, in Patna and Gaya *खुण्टा khunta*, and in South Bhagalpur and South Munger *खुटा khutta*. In South-West Shahabad they are called *खम्बा khambha*.

610. The *peg* in the beam which crushes the rice is *मूसर mūsar* to the south and west, and *मुसरा musra* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Saran another name is *पहलवा paharua*. In South Munger, Patna, and Gaya it is *समाठ samāth* or *समाँठ samānth*, and *समावा samaua* is the iron ferule round its tip.

611. The *axle* is generally **अखौत** *akhaut* or **अखौता** *akhauta*, local names being **मँजा** *mānjha* in Champāran and North-East Tirhut, **बेलनी** *belni* in North-West Tirhut, and **डण्डा** *danda* also in North-East Tirhut. In Patna it is **रङ्गी** *ranki*, in South Bhagalpur **अस्कलार** *askalāi*, and in South-West Shahabad **सारा** *sāra*.

612. The *hollow wooden bed* in which the rice is crushed is **ओखरी** *okhri* north of the Ganges, or as a local variant **ओखर** *okhar* in North-East Tirhut and the north-west. **ओखरी** *okhri* and **भुन्दो** *bhundo* occur also in South Bhagalpur, and **अखरी** *akhri* in South Munger. In South-West Shahabad it is **काँड़ी** *kāuri*, in the rest of the district **भुरिया** *bhuriya*, in Gaya **भुँओखरी** *bhuiñokhri*, and in Patna **भुँडकी** *bhunrki* or **घुण्डी** *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur **ठेकरा** *thekra*.

613. The *hand-rail* which the workman grasps is **अस्थम** *astham* north of the Ganges and **थमनी** *thamni* or **अलगनी** *algaṇi* in South Bhagalpur. It is **टँगनी** *tangni* in Patna and South Munger, also **अड़ानी** *arāni* in South Munger, and **हथी** *hatthi* in Gaya. In Shahabad a rope (**रस्सी** *rassi*) is used.

614. The *pedal* or place where the worker rests his foot is **पौदर** *paudar* in Patna and Shahabad, **पच्छर** *pachhar* or **पछाड़** *pachhār* in Sāran and Champāran, **पुछड़ा** *puchhra* in North-East Tirhut, **पछौरा** *pachhaura* in South-West Shahabad, **पकुचा** *pachhua* in South Munger, **पुछिया** *puchhiya* in South Bhagalpur, **पौँही** *ponchhi* in Gaya, and **लतमरा** *latmara* in North-West Tirhut. The pit into which this is depressed is in Gaya **गोरपौरी** *gorpauri*, and in South Bhagalpur **गचो** *gatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is **ओखरी** *okhri* generally, local variants being **ओखर** *okhar* in North-East Tirhut and Shahabad, **ओखरा** *okhra* in South-West Shahabad, and **ओखली** *okhli* in Gaya. In Patna an optional name is **कुरदण** *kurdan*, and in Sāran **धनकुडी** *dhankutti*.

617. The *pestle* is **मूसर** *mūsar* to the west and **समाठ** *samāth* to the east. In Patna both words are used.

618. The iron *ferule* at the bottom of the pestle to prevent it splitting is *सम sam*, or in Patna, Gaya, and the south-east *समौषा samausa*, and in Saran optionally *समियाँ samiyāñ*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as *जाँत jānt*, *जाँतवा jantwa*, or *जाँता jānta*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is *चकरी chakri* generally, or *चक्की chakki* to the west. North of the Ganges *चकुला chakula* is a medium-sized one.

620. The *upper stone* is *उपरौटा uprauta*, and the *lower stone* *तरौटा tarauta*, and also south of the Ganges *तलौटा talauta*.

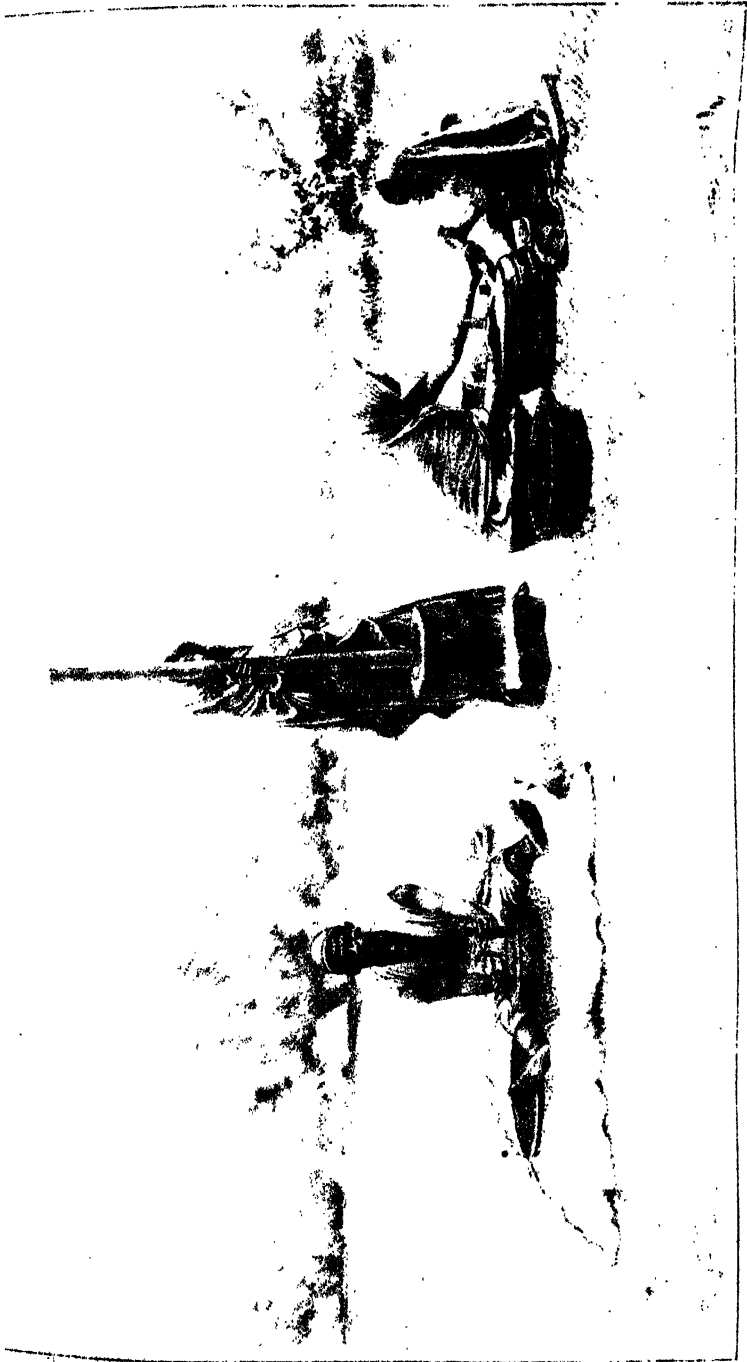
621. The *handle* of the large variety is *हाथड़ hāthar* in South-East Tirhut, and elsewhere *हथरा* or *हथड़ा hathra*. In Shahabad it is *जूषा jūa*. That of the smaller variety is *खूँटी khūnti*. The *axle* is *किल्ला killa* or (in South-East Tirhut) *कील kil*; and the *feeding channel*, *मुँह munh* generally; also *गाली gālī* in Shahabad, Gaya, and South Bhagalpur, *गल्ली galli* in Saran and North-East Tirhut, *गलौसी galāusi* in Champāran, *खोँइछ khoñichh* or *गलियारी galiyāri* in North-West Tirhut, *गत्तो gatto* in South Bhagalpur, and *घड़िया ghariya* in South-West Tirhut.

622. The *handful of grain* poured into the mill is *भौँक jhīnk*, local variants being *भौँका jhīnka* in Saran, Patna, and South-East Tirhut, and *भौका jhīka* in South-East Bihar. In South Bhagalpur it is also *लप्पो lappo*.

623. The *wooden seat* on which the woman sits is *पीड़ा pīrha*. A local variant is *पीही pīrhi* or (East) *पिड़िया pīrhiya*. A similar mud seat is *बैसनी buisni*, or in Champāran *बैठनी baithni*, and in South-East Tirhut *बैसन baisan*. In South Munger it is *बैसका baiska*, and in South Bhagalpur *बैसको baisko*.

624. To roughen the stone with a chisel is north of the Ganges *टाँगव tāngab* or *टूँगव tūngab* to the west and *कूटव kūtab* to the east. South of the Ganges, to the west, it is *कूटल जारव kūtal jārb*, and to the east *कूटावव kūtāvav* or *कूटिदेव kūtideb*. The man who does this is called *जतकुटा jantkutta*. He uses a chisel, *छेनी chheni*, and a hammer, *थपुआ thapua* or *हथौरी hathāuri*.

625. The act or profession of grinding corn is *पिसान pisān*, *पिसवयन pisavan*, or in Champāran *पिसना pisna*, and in Gaya *पिसार pisār*,



MILL-STONE FOR PESTLE AND MORTAR FLOUR-MILL
PULSES (Chakri) (Okhri) (Jant)

Lith. by Hem. Chandra Ghosal, Student, Govt. School of Art, Calcutta

Printed by P. D. Bose, Nehru Govt. School of Art, Calcutta

and its wages *पिसार pisāi*. A well-known proverb is *जाइजी पटना जोड़ा एक जाँत, jāichhi patna jora ek jānt*,—‘I go to Patna for a pair of mill-stones,’ something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is *सिलवट silcat* or *सिलौट silaut*, and in Saran *सिलावट silāvat*; also in Patna, Gaya, and South-East Tirhut *सिल sil*. To the south-east it is also *पाटी pāti*.

627. The *stone roller* used with it is *लोड़ा lorha* to the west and *लोही lorhi* to the east. In Patna another name is *बहा batta*.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The *rolling-pin* is *बेलना belna*; also *बेलन belan* in Patna.

629. The *pasteboard* is *चौकी chauki* to the west and *चकला chakla* to the east. In South-East Tirhut another name is *चकोला chakola*, in Gaya *चौकल चौकल*, and in North-East Tirhut *चक chak* or *चाक chāk*.

630. The dry flour sprinkled on the board to prevent the paste sticking is *परगन parthan* generally, with local variants *परगनी parthani* to the west and *पलेथन palethan* in Patna and South Munger. In South-East Tirhut it is optionally called *माड़ा māra*.

SUBDIVISION II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are *मोड़ा monrha* when large, and *मोदिचा monrhiya* when small.

632. When made with a woven twine seat, a wooden framework, and four legs, they are called *मचिया machiya*. Another name is *मचोला machola*, current in Champāran.

633. When it has three legs, it is called *तिपार tipāi* north of the Ganges, and *तेपार tepāi* or *तेपरी tepai* south of it. In Shahabad a three-legged stool is called *मँच mench*.

634. A wooden stool is, according to size, चौड़ा *pirha* (large), पीढ़ी *pirhi* or पिढ़ि *pirhi* (smaller), and पिढ़िया *pirhiya* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is, when large, तखतपोष *takhatpos*, and when small पट्टरा *patra*. चौकी *chauki* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A *bed* or *cot* is खाट *khāt*, खटिया *khatiya*, or पलङ्ग *palang*. When an ordinary bed, it is specially called चारंग्पा *chārpāi* or चरंग्पा *charpāi*, and when a cot, खटोला *khatola* or खटोली *khatoli*; also in South-East Tirhut खटुला *khatula*. Another name is पलंगिया *palangiya* or पलंगरी *palangri* in Shahabad and South Munger; another name is सजेसा *sajesa* or सेजिया *sejiya*, which is used principally in poetry.

637. The *pillow* is तकिया *takiya* or तकेसा *takea*, also गेरसा *gerua* in East Tirhut and सिहानी or सिहानी *sirhāni* in Tirhut and the west. The *bolster* is बालीस *bālis*, बलिखा *balista*, or (in South-West Shahabad) बिल्ला *bilasta*. The side bolsters are बगली तकिया *bagli takiya*, and the heavy thick bolster for resting the back against is मसनद *masnad* or गौ तकिया *gau takiya*. The *bed clothes* are बिछाओन *bichhāon*, बिछौना *bichhauna*, or गेटम *getam*. The *mattress* or its equivalent is तोसक *tosak*. In Tirhut ओछाओन *ochhāön* or ओछौना *ochhauna* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गेंदड़ा *gendra*, (also in Champāran and to the east) खेंदड़ा *khendhra*, or सोजनी *sojni* in South Bhagalpur, Patna, and Gaya, खेनरा *khenra* or सुजनी *sujni* in Sāran and West Tirhut, लेंदरा *lendra* in Shahabad, and गुदड़ा *gudra* or लेवा *lewa* to the west generally. In South Bhagalpur it is भोथरा *bhothra*. See also § 731.

638. The *legs* of the bed are पाया *pāua*, पाया *pāya*, or पावा *pāva*. The side pieces are पाटी *pāti* or पट्टी *patti* generally, also पासी *pāsi* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूल *chūl*. The head of the bed is सिहाना *sirhāna* or सिहानी *sirhāni* north of the Ganges, also मुरथारी *murthāri* in North Tirhut and सिरमा *sirma* in North-East Tirhut. South of the Ganges it is सिरहाना *sirhāna* (Shahabad also सिरहान *sirhān*) or मुरथारी *murthāri*, also सिरनौसी *sirnānsi* in South Bhagalpur. The foot of the bed is गोरथारी *gorthāri* or गोरथरिया *gorthariya*. In Shahabad it is गोरुतार *gortār*, and in Sāran गुन्थारी *gunthāri*; also गोनतारी *gontāri* north of the Ganges generally and in South-West Shahabad, पथौनी *pathauni* in South-East

पथाना *pathāna* in North-East Tirhut. South of the Ganges we find optionally पैताना *patāna* in Shahabad and Patna, पौताना *pautāna* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pauthāna* in South Munger.

639. The *network* at the bottom is बिनावट *bināwat* or बिनाद *bināī*, or in East Tirhut बोरार *ghorāī*. In Patna and Gaya it is बीनन *bīnan* or बिनौट *binaut*, in Shahabad बिनाव *bināw*, and बोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekbadhiya*; of two strings, दोबधिया *dobadhiya*; of four strings, चौबधिया *chaubadhiya* (west); and of six strings, छबधिया *chhabadhiya*. In South Bhagalpur the words एकगोटिया *ekgotiya*, दुगोटिया *dugotiya*, चरगोटिया *chargotiya*, and छगोटिया *chhagotiya* are used. In South Munger they are एकजोरिया *ekjoriya*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरन्चन *orchan* or ओरन्द्वानी *ordawāni* in Tirhut and the west. In Sāran and Patna they are ओरन्चन *orchan* or ओद्वान *odwān*. In the east they are अरँच *arānch*. Other local names are ओनन्चन *onchan* in South-West Shahabad, ओदारन *odān* in Gaya, अद्वान *ardwān* to the east, ओदान *odān* in South Munger, and बाध *bādh* or गतान *gatān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिध्वानी *sidhwāni* in the north-west; also मँही *mānhi* in Champāran. In South-East Tirhut it is अज्वान *ajwān*. In Patna it is माँ *mān*, in Gaya मेथार *meār*, in South Munger मारन *mān*, and in South Bhagalpur बान *bān* or मैन *main*. Elsewhere it is also called ओरन्द्वानी *ordawāni*. The string tied to the side as the netting is being made is बरुआ *barua* in the north-west and south. In Tirhut and the east generally it is ओजा *ojha*, or in South Bhagalpur also जमौआ *jamaua*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *soy* or सोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातुल *rātul* in Shahabad and रातन *rātan* in North-East Tirhut. In South Bhagalpur they are काँटा *kānta*, which elsewhere means the small scales. Another name in the same place is मन्काँटा *mankānta*. The small scales are तराजू *tarāju*, local variants being तरजू *tarjū*

in the north-west, तरजू *tarju* in East Tirhut and South Munger, and तरजूषा *tarjūa* in South Bhagalpur. Other names are काँटा *kānta* and टकौरी *takauri* in the west and Patna and Gaya, and परिचानी *pariyāni* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tūl* is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पल्लरा or (in Patna and Gaya) पल्लड़ा *palra*. In South Bhagalpur they are also called डलनी *dalni* or पल्ला *pulla*.

642. The *strings* of the scale are called तन्नी *tanni* (except in the east), a local variant being तानी *tāni* in Gaya. In the east they are जोती *joti* or (in South Munger) जोता *jota*. In Patna optional names are डोरी *dori* and बाधा *bādha*.

643. The *weights* are बटखरा *batkhara* or बाट *bāt*. The *make-weight* put into one scale to make the balance true is पसंगा *pasangha*, local variants being (East Tirhut) पासंघ *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसंगा *pasanga*. In Patna and Gaya and South Munger it is also called धारा *dhāra*.

644. The *beam* of the scales is डण्डी *dandī*. In the south-east the beam of a jeweller's scale is नित्ती *nitti* or निकती *nikti*. The *indicator* is सूर *sūi*.

645. A *false balance* is नेवत *newat* or नेवन्ता *newta* to the west and in Gaya. In East Tirhut it is लेवत *lewāt*, and in Champāran नवन्ता *navta*. In South-West Shahabad it is जीयत *jiyat* or जीता *jita*, and so also in Gaya and South Munger. In Patna and Gaya it is झुकन्ता *jhukta*, and in South Bhagalpur जोती *joti*.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाळ *jāl* or जाली *jālī*, and a महाजाळ *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *kharaīl*. A similar net with three sticks is बिसारी *bisāri* north of the Ganges and in South Munger; also बिसरी *bisri* in Champāran, and बिसार *bisār* in Champaran, Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खन्सारी *khansāri*, and in South Bhagalpur चौंधा *chaundha*. A casting-net is फेंकैल *phēkail* in Patna, Gaya, and Saran, खेप *khep* to the west, and घुमाँचा जाळ *ghumaua jāl* in Tirhut and South Munger; also

in North-East Tirhut कपियार *khapiyār*. In South Bhagalpur it is फेका *pheka*. The iron or earthen sink-balls attached to it are बटिवन *bativan* and बटवन *batwan* to the west, and पौड़ी *pauri* in North-West Tirhut. In South Bhagalpur they are भौटिया *bhontiya*. A net attached to two poles and worked by two fishermen is डौड़ी *donri* in Patna, Gaya, and the west, and डौड़ *donr* in Champāran. Other fishing-nets are घनैली *ghanaili* and पसर *pasra* to the west, and गिरगिरा *girgira*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *oka* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापी *tāpi*, in Shahabad टाप *tāp*, and in South Bhagalpur अरन्ची *arsi*, is a kind of bamboo fish-net, and गँज *gānj* or गँजी *gānji* is a horn-shaped basket for catching fish. The man who works the last is called गजवाह *gajwāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौंद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called आपा *āpa*. A kind of pit used for catching fish is called in Gaya फरका *pharka*. A net for catching birds is घनी *ghani* north of the Ganges; also फान *phān* or फानी *phāni* in Champāran and Tirhut, and फाँदा *phānda* in Shahabad. South of the Ganges the बटियारी *batiyāri* is a net used in the daytime, and चतर *chātar* one used at night for catching birds.

647. North of the Ganges the ओला *jhola* or ओली *jholi* is a net used by cartmen for feeding bullocks. To the west it is ओरी *jhori*, and elsewhere south of the Ganges जाला *jalla*. जाला *jāla* is a net for carrying grass. A local variant is जाला *jalla* in Sāran and South Munger. In South Bhagalpur it is कपार *kapāi*.

648. To the west (including Patna and Gaya), and in Tirhut, सिकहर *sikhar* is a net for hanging up pots, &c., in a house. Other names are सौंका *sinka* (Patna and Gaya), सीका *sika* (Sāran, Champāran, and the east generally), and सौक *sik* also in North-West and South-East Tirhut. खौजी *khāuji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरन्गेनी *argeni* in Sāran, Champāran, Patna, and North-East Tirhut, अरगनी *argani* in Shahabad and Tirhut, अरगनी *asgani* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रेगनी *regni* in Shahabad. Other names are टंगना *tangna* in Patna, Gaya, and South Munger, टंगनी *tangni* or दौनी *dauni* in Patna and South Bhagalpur, and जियता *jiyata* in

Shahabad. A frame used for the same purpose is ठटरी *thatrī* to the west and छटरी *chhatrī* in North-West Tirhut.

650. A cord net for carrying goods on the head is जलखरी *jalkhari* in West Tirhut and to the north-west, and जाली *jālī* in Shahabad, South Munger, and Tirhut. In the south-east it is जाला *jalla*.

651. The net used by bearers with the sling pole (बहंगी *bahangi* or, in North-East Tirhut, बहिंगा *bahinga*) is generally सिकहर *sikhar*, but सीका *sika* in the south-east, सिक्का *sikka* in Gaya, and सीक *sik* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is बिडा *bittha*, बीडा *bitha*, or बीढो *bittho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is नेढो *netho* or नेढुआ *nethua*. Another name is गेंदुआ *genrua* to the west and in Gaya and South Munger, गेंदुली *genruli* in Patna and Gaya, and गेंदुली *genruri* in Tirhut. Another name (only noted north of the Ganges) is बिंरिया *binriya* in Champāran, बिंरुली *binrri* (a small kind) in Sāran, बींरो *binro* in East Tirhut, and बिंरुआ *binrua* in Tirhut generally; yet another name is लजुरी *lajuri* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is लाठी *lāthī* (also लठ *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लाउर *lāur* to the west, and सटका *satka* north of the Ganges. The butt end of this is हूरा *hūra* north of the Ganges and in Patna, उरुरा *hurra* in Shahabad and the south-east, हुत्ता *huttha* in Gaya, and गोआ *goa* in South Munger optionally.

654. सोंटा *sonta* or सोटा *sota* is a stout short stick. It is also called दन्टा *danta*, and in Champāran दन्तौका *datauka*. A thin stick is च्छरी *chhari*, and to the west, including Patna and Gaya, गोजी *gojī*. Other names are च्छकन *chhākan* in Champāran and North-West Tirhut and च्छकनी *chhakni* in South Bhagalpur. A thick walking-stick is दँग *dāng*, and also, to the west, लबदा *labda*, and a similar one, used principally by old or lame men, is ठेंगुनी *thenghuni*. This last is also called ठेंगुरी *thegunri* in Champāran and West Tirhut, ठेंग *theng* or ठेंगुनी *thenguni* in Shahabad, and ठेंगा *thenga* in the south-west of the

same district. In South Bhagalpur it is ठेंगनी *thengni*, and elsewhere ठेंगी *thengi*. बेसाखी *besākhi* is a crutch. In Shahabad पटकन *patkan* is a walking-stick. A piece of split bamboo used as a stick is फट्टा *phattha*, फट्ठी *phatthi*, or फराठी *pharāthi*. It is also called बँसफट्टा *bansphatta* or बँसफँटा *bansphenta* in Patna and Gaya, and बत्ती *batti* in the south-east. A heavy stick is बोंग *bong*, or to the north-west बजर बोंग *bajar bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी ऐसी चीज है सदा रखिये सङ्ग ।
नदी नार अगाह जल तहाँ बचाओ अङ्ग ॥
तहाँ बचाओ अङ्ग भपट कुत्तो को मार ।
दुरजन दावागीर उस को मसक भार ॥
कह गिरधर कवि राय लिख भेजिये पानौ ।
कमर लिये तरवार हाथ में लिये लाठी ॥

*Lāthi aisi chij hai sada rākhiye sang,
Nadi nār agāh jal tahān bachāo ang.
Tahān bachāo ang jhapat kutto ko mār,
Durjan dāwāgīr us ko masak jhār.
Kah Girdhar kabi rāy likh bhejiye pāti,
Kamar liye tarwār, hāth men liye lāthi.*

A stick is the kind of thing you should always have with you :
If the water in a river is too deep, you can save yourself by it.
You can also at once save yourself by hitting dogs with it.
And if you meet a wicked enemy you can dust (*lit. trans.*) his head
with it.

Saith Girdhar, the prince of poets, write a letter
Telling him to wear a sword in his belt, but to carry a club in his
hand.

CHAPTER VII.—BOXES.

656. North of the Ganges सनुक्क *sanukh* or (in Sāran and South Munger) सन्दुक *sandukh* is an ordinary box. South of the Ganges it is सन्दूक *sandūk*, and in Patna and Shahabad सनुक *sanūk*. A small box is कान्तोर *kantor* or बाकस *bākas* (box). South of the Ganges it is सँदुकची *sandukchi* or सनुकची *sanukchi*, the latter chiefly in Shahabad and the extreme east. पौता *pauta* or पौती *pauti*, or (in South

Bhagalpur) **पौन्ती** *paunti*, is a little box made of bamboo slips, and **मोना** *mona* (Champāran) or **मौन्नी** *maunni* are similar ones made of straw or of bamboo slips.

657. **पेटादा** *petārha* or **पेटाही** *petārhi*, and also south of the Ganges **पेटारा** *petāra* or **पेटारी** *petāri*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb **थाकल बारद केँ पेटार भारी** *thākal barad keñ petār bhāri*,—for a tired bullock even a basket is too heavy. Other names are **सखारी** *sakhāri* in South-East Tirhut and **झाँपी** *jhāmpi* south of the Ganges and in Champāran. The sling bamboo is called **बहंगी** *bahangi*, or in North-East Tirhut **बहिंगा** *bahinga*; also **सुरला** *suila* in Champāran and North-West Tirhut, and **सिकपटार** *sikpatai* in East Tirhut.

658. The **डिबिया** *dibiya* is a small box for jewelry or other valuables. In Patna and Gaya it is **डिबा** *dibba*, and in Saran also **डीबा** *diba*.

659. The **चुनौटी** *chunauti* is a box for carrying the lime (चून *chūn* or चुन्ना *chunna*) used with betel. In Champāran and North-West Tirhut it is called **चुन्हा** *chunha*.

660. The box in two parts for holding betel, &c., is **पनबहा** *panbatta* or **बेलहरा** *belahra*. Local names are **पनौटी** *panauti* (Shahabad), **पनबही** *panbatti* (Champāran and South-East Tirhut), **बेलहरी** *belahri* (Patna and Gaya), and **बिरहरा** *birhara* (Champāran and East Tirhut).

661. The box in which the **अबटन** *abtan*, or cosmetic which is rubbed on the bride at a wedding, is kept is **डोकी** *doki* in Shahabad, and **सोगिला** *sogila* or **सनसोगिला** *sansogila* in the south-east. Elsewhere it is **माला** *māla*, &c. See below.

662. The box used by women for carrying red lead is **सिंधोरा** *sindhora* when large, and **कीया** *kiya* when small. The box in which they carry the vermilion which they put on the parting of their hair is **इंगरौटी** *ingrauti* or **कियाुरी** *kiyauri*. It is also **हिंगोरी** *hingori* in North-East Tirhut and **सपरी** *sapri* in South-East Tirhut.

663. A **माला** *mala*, **मलवा** *malua*, or **मलिया** *maliya* is a box for holding oil. It is also called **मलसी** *malai* in North-East Tirhut, **तेलहन्दा** *telhanda* in Patna and Gaya, and **तेलहन्दा** *telbhāra* in Shahabad.

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow :—

तसला *tasla* or तसलावा *taslawā*, made of brass (पीतर *pitar*), a round vessel used for boiling rice. About two *ser*s of rice can be cooked in it.*

665. तसली *tasli*, a similar vessel of smaller size. In Shahabad it is called तौली *tauli*.

666. बटुआ *batua* or बटू *battu*, a vessel made of alloy (फूल *phul*, कसकुट *kaskut*, or (Gaya) भरिच *bharith*). This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the तसला *tasla*.

667. बटलोही *batlohi* or (north of the Ganges) बटुली *batuli*, a smaller similar vessel, used for cooking pulse or meat.

668. पतिली *patili* of copper (ताँबा *tāmba*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. हण्डा *handā*, हाँड़ा *hāṁṛhā* (Patna and the south-east), खरखण्डा *kharkhanda* (Gaya), or खँखरहन्ना *khankhrahna* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakir*) it is called by them टोकना *tokna*.

670. तामी *tāmi* or तमिया *tamiya* is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. कड़ाह *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *ser*s of rice.

672. बरगुना *barguna*. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. कराही *karāhi* or कड़ाही *karāhi*, and to the east and in Champāran लोहिया *lohiya*, an iron or brass broad shallow pan with handles (करा or कड़ा *kara*), generally used for cooking vegetables.

* About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying “तसला तोर की मोर *tasla tor ki mor*,”—“Is the pot mine or yours?” If the traveller replied “मोर *mor*,” “mine,” they would set upon him and beat him and rob him of the vessel by force. If he said “तोर *tor*,” “yours,” they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तसला तोर की मोर *tasla tor ki mor* has passed into a proverb, of which the application is easy to see.

674. बरगुना *bahguna*, an iron or brass cooking-pot with straight edges and a handle.

675. तमहेड़ी *tamheri*, a round copper vessel.

676. तवा *tawa*, तावा *tāwa*, or (Patna and Gaya) ताड़ *tāḍ*, an iron griddle plate.

677. कटोरा *katōra* to the south and north-east, कचोरा *kachora* in Sāran and Champāran, डुब्बा *dubbha* in Sāran and Champāran, बाटी *bāti* in Tirhut, and मेंहिवाटी *menhibāti* in South-East Tirhut, is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तसतरी *tastari* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipuli* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कसतरी *kastari* in Shahabad, is like the कटोरा *katora*, except that it is flat-bottomed, and has no stand.

679. In the south-east the झरका *jharka* is a deep pan for eating; the कचन पूरी *kanchan pūri*, a shallow one; and the अग्रैल *agrail*, one with the edges straight and short.

680. The थारी *thāri* or थरिया *thariya*, also चोपा *chhipa*, and (in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मलंगिया थारी *malangiya thāri* has straight sides, and the मिरजापुरी *mirjāpuri* has curved ones.

681. परात *parāt*, a large flat pan like the थारी *thāri*, except that its sides curve gradually up to the top.

682. ठाँठी *thānthi* or टाँठी *tānthi* is a dish like the थारी *thāri*, but made of bell-metal (काँसा *kānsa*).

683. दब्बू *dabbu*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कलछुल *kalchhul* or करछुल *karchhul* is a spoon. कलन्हा *kalchha* in South-West Shahabad means an iron spoon, and कलन्ही *kalchhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad चनौटा *chhanauta* or झरना *jharna*, and in Patna, Gaya, and the south भँझरा *ghanjhra*, is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanauta*, and in North-East Tirhut झँझ *jhānjh*.

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniya* is an iron cullender or straining-ladle.

687. The लोटा *lota* is used for drawing water and drinking.

688. The गेरुआ *gerua* or हथहर *hathhar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरना *sobarna* in North-East Tirhut, and जहरी *jhāri* in Champāran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टोंटी *tonti*). It is generally made of a white alloy (फूल *phul*). The माधव सिङ्घी *mādhav singhi* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhav Singh, a former Maharāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. तमहा *tamha* north of the Ganges, and जहरी *jhāri* south of it, is a similar vessel made of red alloy (कस्कट *kaskut*). Both the last two are used for drinking.

690. अबखोरा *abkhora* or अमखोरा *amkhora* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोड़िया *goriya*) at the bottom. It is also called खोरा *khora*. In Gaya डुब्बा *dubbha* is a large cup, and in South Bhagalpur लोटकी *lotki*.

691. गिलास *gilās* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand, and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. बट्टा *batta* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाटी *bāti* is a small one.

693. गगरा *gagra*, or (in Champāran and Tirhut) तमघैल *tamghail* or तमघैला *tamghaila*, (in Gaya) बसनी *basni*, and (in Champāran, Patna, and to the south-east) कलसौ *kalsi*,—a copper or brass vessel used for drawing water from a well.

694. डोल *dol* or कूंड *kūnr*, an iron vessel for drawing water from a well.

695. लौहरा *lonhra* or लौहरी *lonhri*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोहिया *lohiya*.

696. चौद *chhounh* or मदका *matuka*, a copper or brass vessel for storing water in.

697. The सुराही *surāhi* or सोराही *sorāhi* is used for keeping water. जलधरी *jaldhari* (North-East Tirhut) is a water-pot.

698. *अपहताया aphtaba* or *अपहताया aphtāya*, a water-ewer used for washing.

699. *चिलिमची chilimchi* north of the Ganges, *चिलिफची chiliphchi* in North-West Tirhut, *चिलमची chilamchi* south of the Ganges, and *सिलफची silaphchi* amongst Muhammadans, used for washing.

700. *सरणपोस sarpos*, *ढकना dhakna*, or *ढपना dhapna*, a cover for other vessels.

701. *मलिया maliya* or (Gaya) *मलिया malhiya*, a small cup for holding oil. Sometimes it is made of wood.

702. *दीयट diyat* or *दीवट diwat* or *चिरकन्दान chirakdān* (north of the Ganges), *बरदगान baradwān* (Gaya), and *चिरागन्दान chirāgdān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is *दीथट diathi*, and in South Bhagalpur *दिपरा dipra* or *दिपहरा dipahra*.

703. *चिमटा chimta* or *चिऊंटा siuntha*, also *चूँटा chānta*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

704. *सँइसी sanrsi*, or (to the east) *बावली bāuli*, or in South-East Tirhut *बगुली baguli*, tongs used for removing the pot (*बहुली bahuli*, &c.), from the fire.

705. *खोरना khorna* or *खोरनी khorni*, also *सरार sarāi* (North-West Tirhut). *उटकन utkan* (Patna, Gaya, and South Munger), *एकठा ektha* (Champāran), and *लोपन lopan* (East Tirhut), is an iron or wooden poker. *पिहकर pihkar* (Shahabad) is a wooden poker.

706. *इमाम जिस्ता imām jista* or (to the south-west) *हावन दस्ता hāwan dasta*, or (South-West Shahabad) *निमन्दस्ता nimdasta*, or (South Bhagalpur) *हमाम दिस्ता hamām dista*,—a pestle and mortar for grinding spices, &c.

707. *पिकन्दान piikdān* or *पिकदानी pikdāni*, also to the west and south *उगकन्दान ugakdān*, (in Patna and Gaya) optionally *चिरमिची chirmichchi*, and (in South Bhagalpur) *पिरगन्दान pirigdān*, a spittoon. To the east and in Patna it is also *पिरिकन्दान pirikdān*.

708. *पनन्दान pandān* or *पनबट्टा panbatta*,—for keeping betel.

709. *लेवा lewa*, or in Patna and Shahabad *लेवन lewan*, and in the south-west of the district *लेव leo*, is ashes plastered on the cooking-pot to save it from fire.

710. The handful of straw, &c., used for cleaning metal vessels is लूँडा *lūnra* or लुंटा *lunda*. In South-East Tirhut it is optionally नूँडा *nūnra*. In South Bhagalpur it is नूँरो *nūro*, and in South Munger लुंटा *nunda*.

711. Musalmāns generally use the following vessels :—

पतीला *patīla*, a large copper vessel for cooking rice.

पतीली *patīli*, देगची *degchi*, or डेगची *degchi*, a similar vessel smaller in size.

देग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बधन्ना *badhna*, the same as the Hindu लोटा *lota*, but with a spout.

बधनी *badhni*, a similar vessel of smaller size.

कटोरा *katora*, similar to the Hindu vessel, but made of copper.

पियाली *piyāli*, a cup.

पियाला *piyāla*, similar to the last, but larger.

रिकाबी *rikābi*, a saucer.

तबाक *tabāk*, जिब्बा *jibbha* in Champāran, or तबाख *tabākh* south of the Ganges, a broad flat washing-vessel.

चिमन्डा *chimta*, &c., the same as used by Hindus.

सरपोस *sarpos*, धक्का *dhakna*, or धप्पा *dhapna*, cover for other vessels.

चिलिमची *chilimchi*, &c., the same as for Hindus.

अफन्ताबा *aphtāba*, the same as for Hindus.

तसत *tasat* or (when smaller) तसन्तरी *tastari*, a broad flat dish.

सेनी *seni* or (in South-East Tirhut) सैन *sain*, a broad shallow tray.

गगगा *gagra*, &c., as for Hindus.

लगन *lagan*, a large vessel for storing water.

कराची *karāhi*, &c., the same as for Hindus:

भरन्ना *jharna*, छनौटा *chhanautā*, &c., as for Hindus.

पनबट्टा *panbatta*, &c., as for Hindus. The हसुन्दान *husundān* or (Gaya) कुत्ता *kutta* or कुत्ती *kutti* is similar, and contains additional compartments for lime.

बासन्दान *khāsān*, for keeping *pān* or betel, with a cover.

The **खिलबट्टी** *khilbatti* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (**खिल्ली** *khilli*).

पिकन्दान *pikdân*, &c., as for Hindus.

सोराही *sorahi*, &c., as for Hindus.

Lamp-stands, viz., **फतिल सोज** *phatil soj*, and in Saran also **पटिल सोज** *patil soj*, of brass; **चिरागन्दान** *chirâgdân*, of wood; **दीवट** *dîwat*, &c. (see Hindu articles) of iron; and **बदवान** *badwân*, of bamboo slips.

तावा *tâwa*, &c., as for Hindus.

दस पनाह *dast panâh* or **दस पना** *das pana*, tongs.

सिंहचा *sinkhcha* or **सीख** *sikh*; also north of the Ganges **गज** *gaj*, a spit.

डब्बू *dabbu*, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is **उद्धारव** *urâhab*, or in South Bhagalpur **उद्धारव** *urhâëb*, and in Saran **उद्धारोल** *urâöl* or **आवासल** *âwâsal*.

अरहाया *arhaiya*, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा *athra*, a pan for making dough. **अथरी** *athri* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर *adhkar* (east), a vessel used in distilling.

अबखोरा *abkhora*, a drinking-vessel.

कंटिया *kantiya* or **कटिया** *katiya*, a little vessel with a long neck. Cows are milked into it.

कत्ती *katti* (Patna, Gaya, and Saran), or **गत्ती** *gatti* (Shahabad), a round potsherd used by boys in playing.

कपट्टी *kapti*, a kind of cup.

कररी *karai* (South Munger), a water-vessel with a spout.

करन्ना *karna* (Sārau), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करन्वा *karwa* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिया *karahiya*, for boiling milk = **कराही** *karāhi*.

कराही *karāhi* (north of Ganges) an earthen pan in which clarified butter (घ्यू *ghyu*) is cooked or milk boiled.

कलन्वा *kalsa*, **कलन्वी** *kalsi* = a **घैला** *ghaila*, especially when ornamented with lime and colours at weddings, &c.

कसन्तरा *kastara* (south-east), a saucer for holding curds.

कसन्तरी *kastari* (south-east) = **तसन्तरी** *tastari*, q.v.

कूँड़ा *kūnr* (west and Patna), a large vessel for holding grain and food.

कूँड़ा *kūnra* (north of Ganges), an earthen vessel in which sweetmeats or balls of rice mixed with sugar (**कसर** *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is **कुण्डा** *kunda*.

कुहिया *kurhiya* (South Bhagalpur), a small vessel for milk.

कुण्डा *kunda* (Champaran, Shahabad, and South Bhagalpur), a large flat jar. See also **कूँड़ा** *kūnra*.

कोहा *koha* or **पतुकी** *patuki*, a small round wide-mouthed vessel for curds, or for cooking. **कोहिया** *kohiya* (Gaya) is a smaller variety.

खपन्डा *khapra*, tiles.

खपन्डी, **खपन्री** *khapri*, or (North-East Tirhut) **खापरि** *khāpari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a **घैला** *ghaila*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called **चहिया** *chariya*.

खपन्तौड़ी *khaprauri* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलन्ची *khatchi* (Shahabad), a little platter.

खापरि *khāpari*. See **खपन्डी** *khapri*.

खावा *khāwa* (South Munger), an earthen cooking-vessel.

खीकी *khikhi* (Tirhut), a vessel for holding oil.

खम *khām* (Patna), a large flat jar.

कोर *khōr*, कोरा *khōra* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (नोनिया *noniya*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagri*, a vessel used for drawing water.

गत्ती *gatti*,—see कत्ती *katti*.

गमला *gamla*, a flower-pot.

गुड़की *gurki*, a drinking-vessel, especially for drinking spirits.

घड़ा *ghara*,—see घैला *ghaila*.

घरिल *gharil*,—see घैला *ghaila*.

घरिया *ghariya* (Shahabad), a drinking-vessel.

घुची *ghuchchi* (Sāran), a little dish with a narrow neck.

घुरिली *ghurili*, a little vessel with a narrow neck.

घैला *ghaila*, घैली *ghaili*, घड़ा *ghara*, or घरिल *gharil*, a vessel for holding or drawing water. (See बसनी *basni*, दाबा *dāba*.)

चट्टी *chatti* (Patna and Gaya), an earthen cooking-dish.

चढ़िया *chariya*,—see खपड़ी *khapri*.

चरवा *charua*, चरई *charui* (south of Ganges), a vessel for holding grain or for cooking = चेरवा *cherua*.

चिकनी चाँड़ी *chikni hānri*, a vessel for cooking vegetables, pulse, &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukri* (south-east), a drinking-vessel.

चुकनी *chukni* (Gaya), a small earthen jar.

चुकड़, चुकर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुका *chukka*, a drinking-vessel.

चेरवा *cherua*, चेरई *cherui* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरवा *charua*.

चौपी *chaumpi* (Patna and Gaya), an earthen vessel in which milk is boiled.

खान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

खोंह *chhonrh* (to the west), a large earthen jar.

खोंही *chhonrhi* (north-west), a vessel for keeping water or grain.

जाला *jāla*, a water-jar.

झञ्झर *jhajjhar*, a croft for keeping water.

झबन्ही *jabhi*, an earthen vessel into which cows are milked.

झारी *jhāri*, a vessel with a long spout.

तरिया *tariya* (Champāran and the east), a small oil-pot.

टाड़ *tār*, टाड़ा *tāra* (Gaya), an oil-pot. A smaller variety is टाड़ी *tāri*.

टूँया *tuñiya*, a drinking-vessel.

टूँयाँ *tūān*, टूँई *tuin* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

टेहरा *tehra* (Gaya and South Bhagalpur), a kind of pot for milk.

टोंटिया *tontiya*, a tile used as a water-spout at the cave of a house.

ठिलिया *thiliya*, a vessel used for drawing water.

डबरी *dabri*,—see डिबरी *dibri*.

डाबा *dāba*, a vessel used for drawing water smaller than a बसन्नी *basni* and a घैला *ghaila*. In South-East Tirhut, used for boiling milk.

डिबरी *dibri*, and also in Shahabad डबरी *dabri*, same as सनहक *sanhak*, but smaller.

ढकना *dhakna* or (east) ढाकनि *dhākani*, a cover for other vessels. ढकनी *dhakni* is a smaller one.

डिभका *dhinka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरकही *tarkatti*, the vessel in which palm-juice (ताड़ी *tāri*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसन्तरी *tastari*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कसन्तरी *kastari*.

तार *tāi* (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहान्डी *telhānri*, तेलहण्डा *telhanda*, a vessel for holding oil.

तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter घू (ghyu).

तौला *taula* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरी *thapri* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबन्कन *dabkan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहँड़ी *dahenri* or (Patna and Shahabad) दहन्ड़ी *dahri*, for holding tyre (दही *dahi*).

दियरी *diyari* (north of the Ganges and south-west), दियारी *diyāri* (North-East Tirhut), a very small lamp-saucer.

दिउरी *diuri* or दिउली *diuli*, a very small lamp-saucer.

दीप *dip*, a lamp-saucer.

दीया *diya*, a lamp-saucer.

दीरी *diri* (south-east and Gaya), a very small lamp-saucer.

देग *deg*, a cauldron.

नदिया *nadiya*, for keeping tyre (दही *dahi*).

नदोइ *nadoi* (Gaya), an earthen cooking-vessel.

नरिया *nariya*, a kind of tile (खपड़ा *khapra*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patila* (Sāran, Patna, and South Munger) or पतौला *patila* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patuki* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पन्चोरा *panchora* (south of Ganges), a vessel used in distilling.

परन्हा *parchha* (West Tirhut), a large jar for water.

परार *parāi* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariya* (Patna), a saucer used as a cover for other vessels.

पिठौचा *pitaua* (Patna), a small earthen pan.

पियाला *piyāla*, पेचाला *peāla*, a drinking-cup.

फुच्ची *phuchchi* (South-East Tirhut), a vessel for measuring milk.
 फूरी *phuri* (South Bihar), a saucer used by Musalmāns in feasts of the brotherhood.

बधन्ना *badhna*, a water-vessel with a spout.

बरुका *baruka* (South Tirhut), a drinking-vessel.

बसन्नी *basni*, a vessel for holding or drawing water, smaller than a घैला *ghaila* and larger than a दाबा *dāba*.

बहन्ना *bahna* (Patna and South Munger), a large flat jar.

बिथार *bithār* (Patna), a large dish.

भभन्का *bhabhka*, a vessel used in distilling.

भरुका *bharuka* or भरुकी *bharuki*, a drinking-vessel.

भाँड़ा *bhāura* or भाँड़ *bhāur*, a vessel with a neck for milk or clarified butter (घू *ghu*).

भुरका *bhurka*, भुरकी *bhurki* (in Tirhut), a drinking-cup.

भोजहरौ *bhojahri* (south-east), an earthen dish used by Musalmāns at marriages.

मँगरा *mangra*, the tiles along the ridge of a roof.

मटका *matka*, and also (south of the Ganges and in Champāran) मदका *matuka*, an earthen vessel for holding water or grain.

मदका *matuka* = मटका *matka*, *q.v.*

मरतवान *martabān*, मरतवान *martawān* (south of Ganges), मिरतवान *mirtawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (लाह *lāh*).

मलवा *malwa* (West Tirhut, Shahabad, and South Munger) or मलिया *malīya* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरतवान *mirtawān* = मरतवान *martawān*, *q.v.*

मिटिया *mitiya* or मेटिया *metiya*, a round vessel with a short neck for water.

मेटिया *metiya* = मिटिया *mitiya*.

मेठा *meta* (South Bhagalpur and to the west) = मिटिया *mitiya*.

मेढी *meli* (South Bhagalpur), for holding tyre.

मौन *maun*, a vessel for holding date-juice.

रमकरन्वा *ramkarwa* (South-East Tirhut and Champaran), a drinking-vessel.

रकेबी *rakebi* = रेकाबी *rekābi*, *q.v.*

रमचुक्का *ramchukka* (Patna and Gaya), a drinking-vessel.

राइस *rāis* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābi*, a saucer.

रिकेबी *rikebi* = रेकाबी *rekābi*, *q.v.*

रेकाबी *rekābi* or (Patna and Shahabad) रकेबी *rakebi*, or (south-east), रिकेबी *rikebi*, a saucer.

लबन्ना *labna* (Patna and Champaran), a water-pot in the shape of an ellipsoid.

लबनी *labni*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ी *tāri*) is collected from the trees.

लाद *lād* = नाद *nād*, *q.v.*

सनकी *sanki* (South Bhagalpur and Gaya), a saucer used by Musalmans.

सनहक *sanhak*, सनहकी *smhaki*, a broad flat dish used by Musalmans for eating boiled rice.

सरबी *sarbi* (South Bhagalpur), a cup for distributing pulse, &c., from the cooking-pot. Used at marriages.

सुराही *surāhi*,—see सोराही *sorāhi*.

सेफाली *sephāli* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरहा *serha*, a vessel for drinking spirits.

सोराही *sorāhi* (north of Ganges) or सुराही *surāhi* (south of it), a water-vessel with a long narrow neck.

हँडिया *hanriya*, diminutive of हँड़ी *hānri*, *q.v.*

हँडोला *hanrola*, diminutive of हँड़ी *hānri*, *q.v.*

हथौना *hathauna*, a vessel for collecting date-juice, larger than a लबनी *labni*, used when the juice (ताड़ी *tāri*) flows freely.

हँड़ी *hānri* or हँडिया *hanriya* (small) or हँडोला *hanrola* (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west, तगाड़ी *tagāri* in Tirhut and Champāran. डगरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उलदी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठली *kathli* or अढ़िया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

715. The कस्कौल *kaskaul* (Patna), किस्ता *kista* (Gaya and the south-east), and कवचल *kamvandal* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma*, तुम्मा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

716. सेवन्ती *sevti* or (North-East Tirhut) सौथी *sauthi* is a wooden platter used by sailors.

717. डोकनी *dokni* (Sāran and Champāran) and दकना *dhakna* (North Tirhut) are small wooden dishes.

718. The डोई *doi* or (south of the Ganges) डोचा *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोउचा *doiü*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi*, and in Champāran दाबा *dāba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *maliya*. कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (घ्यू *ghyū*). नदोई *nadoi* is used in Gaya for the same purpose. In North-East Tirhut धोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गुरक चोट धोकड़े पुहु जान *gūrak chot dhokreñ punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. गेल्हा *gelha* is a similar smaller vessel.

गेल्हा *gelha* or (in South-East Tirhut) चमन्ही *chamri* is also a vessel for carrying molasses.

720. मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्ती कुप्पा *dasti kuppā* is the small leather bag used by torch-bearers (मसालन्ची *masālchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्ता *pattā* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पतरी *patri* in Shahabad, पत्ता *pattā* in South Bhagalpur, and पतरी *patrauri* or पन्मारा *panmāra* in Champāran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

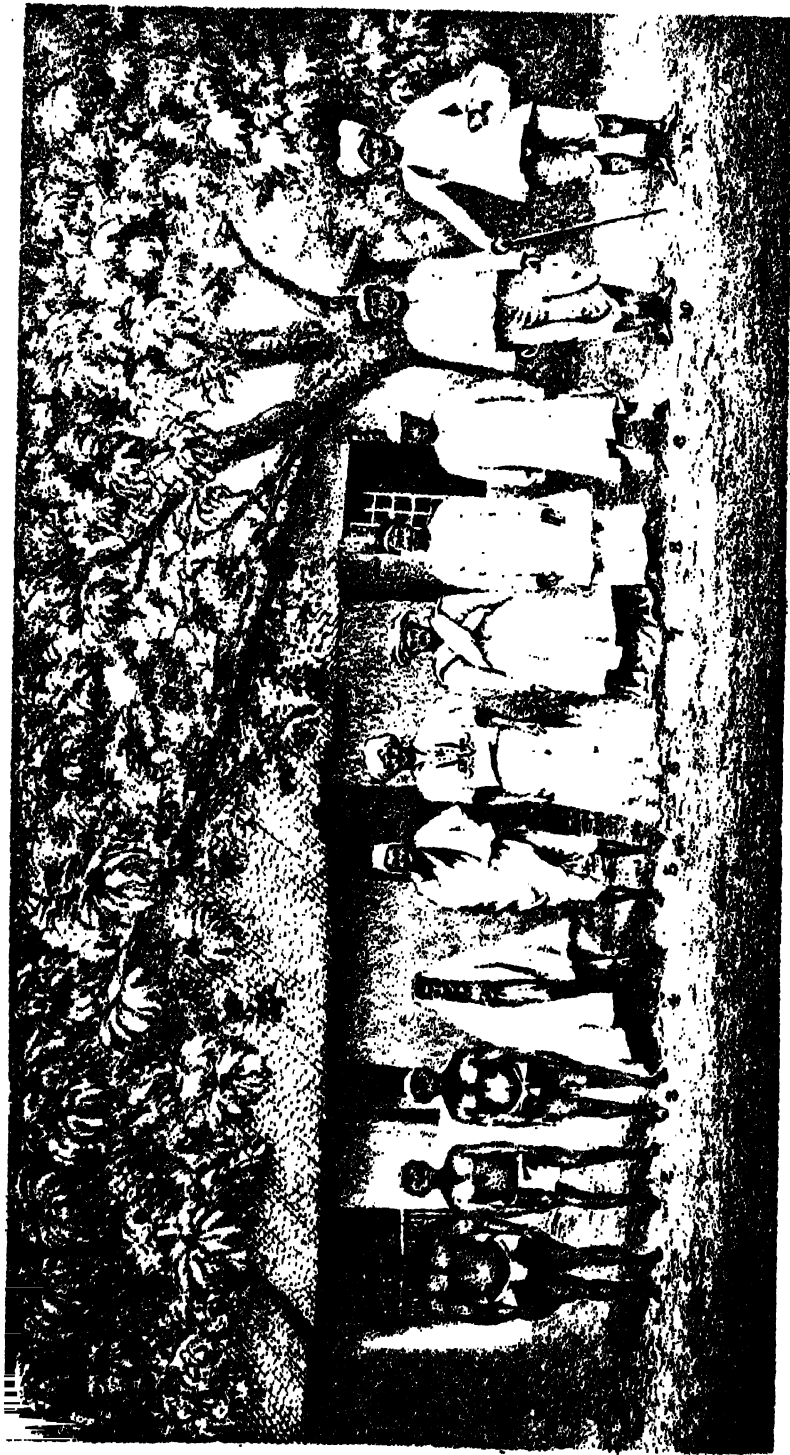
722. These are made of mud or brick, and known as घिरसिही *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, घिरसिंदी *ghirsindi* in Patna and Gaya, घिरसिर *ghirsir* in Patna and Shahabad, and घिरसन्दी *ghirsandi* in South Munger. Other names are घैलसारी *ghailsāri* in South-East Tirhut, घलसारी *ghalsāri* in South Bhagalpur, घलथरी *ghalthari* in North-West Tirhut, घड़ाँची *gharaunchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champāran).

SUBDIVISION III.

CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are कपड़ा *kapra*, चीर *chir*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लुगा *luga*, नुगा *nunga*, or नूंगा *nūnga* south of the Ganges. Other names, current principally to the west, are पहरावा *pahrāwa*, बस्तर *bastar*, or



A Bihar Fashion Plate

CLOTHES WORN.

- | | | |
|------------------|------------------------------------|------------------|
| 1. <i>Chakr.</i> | 5. <i>Kanjhappa, dhoti, dhoti.</i> | 9. <i>Chakr.</i> |
| 2. <i>Kopi.</i> | 6. <i>Chakr.</i> | |
| 3. <i>Chakr.</i> | | |

कपड़ा लत्ता *kapra latta*. A suit of clothes is called पाँचो कूक कपड़ा *pāñcho tūk kapra*, and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg*, पगिया *pagiya*, पगड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगड़ी *būt ke pagri*) worn by the more respectable people is called फेंटा *phenta*. सुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमछा *gamchha*, चद्दर *chaddar*, or दोपट्टा *dopatta*, worn round the head. चीरा *chīra* is a checked turban. A piece of cloth wound under the chin and over the head is डाठा *dhātha*; also गलौधी *galaudhi* in Patna and East Tirhut, गलमोछा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

725. The *cap* is टोपी *topi* or ताखी *tākhi*. The round cap covering the ears worn by Brāhmans is मुण्डा *mundu* in Sāran and North Tirhut, कासीवाल *kāsiwāl* in South Tirhut, ताज *tāj* in North-East Tirhut, Patna, and the west, and बभनौ *babhnaū* in Shahabad and South-East Tirhut. दोपलिया *dopaliya* is a long cap made of two pieces, and the चरन्पलिया *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कनटोप *kantop*, कनभप्पा *kanjhappa* (both of these also to the west and in Patna), and कानन्दार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कनभप्पो *kanjhappo* (Patna and South Munger), कनभप्पी *kanjhappi* (Gaya), and कनभोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. *The loin-cloth.*—This is धोती *dhoti*. North of the Ganges and in Shahabad it is also called मरन्दानी *mardāni*, and in Shahabad, Patna, and Gaya लुङ्गी *lungi*. The small loin-cloth is लंगोटा *langota* or लंगोटी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champaran कोपीन *kopin*, and in the south-east नंगोट *nangot* or नंगोटा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Sāran भगई *bhagai* and North-East Tirhut धरिया *dhariya*, is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा डाही *chorak bhagwa dahi*,—burn a thief's loin-cloth, i.e., disgrace him as much as possible.

boys. The बिसन्डी *bisti*, or in Gaya बिहुडी *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काहा *kāchha* or कछा *kachchha*. Other names are चरना *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समाली *samāli* (Gaya and the south-west), भरकच or भड़कच *bharkachh** (North-East Tirhut), and भड़काच *bharkāchh* (South-East Tirhut). तहमद *tahmad*, or in Shahabad तहबन्द *tahband*, and in Champāran तही *tahi*, is a loin-cloth worn by Musalmān mendicants (*fakirs*). The tag of the loin-cloth tucked in behind is पिछुआ *pichhua* or पछुआ *pachhua* to the west. To the east it is डेंका *dhenka* or डेंकुआ *dhenkua*. The loose end which hangs down in front is खूंट *khūnt*, सॉची *sānchi* (North Tirhut), and पुच *puchchh* (South-East Tirhut). In South Bhagalpur it is कोंची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phānr*, फाँड़ा *phānra*, or फण्डा *phanda*. They are also called चेंड *chent* or डेंड *tent* towards the west, and पेंच *pench* in North-West Tirhut. Other local names are हरिड़ा *harira* (North-East Tirhut), ऐड़हा *airha* or मूदी *mūrhi* (both South-East Tirhut).

727. *The drawers.*—These are पैजामा *paijāma*, also south of the Ganges रजार *ijār* and किसकट *khiskat* (apparently a corruption of the Persian خشک *khishtak*). In South Bhagalpur they are also called तमान *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian شلوار *shalwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खल्लेदार *khalledār* in Patna and to the west, बरकाबर *burkābar* in Gaya, and पेंचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जंघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. *The jacket.*—This is मिरजारी *mirjai* and also खुटिया अंगरखा *khutiya angarkha*.

729. *The coat.*—This is अङ्गा *anga*, अंगरखा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, छुपी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चढ़ि मड़कच कारि *kadamak taru charhi bharkachh mārī*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

ghundi or घुँडी *ghūnri*, and also to the east and south खुँडी *bhundi* or खूँडी *bhūnri*, and in South Bhagalpur खुँडी *bhundo*, which runs in a hem, तुकन्ना *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचकन *achkan* is a long loose coat buttoning right down the front. The काबा *kāba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमाखीन *nimāstīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

730. *The sheet*.—This is चद्दर *chaddar* or चादर *chādar*. This is of various kinds, viz. the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलग्गा *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकल्लाई *eklāi* is a sheet made of one breadth of cloth. डेढ़पट्टा *derhpattu* or डेढ़पट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपट्टा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up by sewing together two cloths of equal breadth. उतर्नी *utri* to the east is an outer garment. To the west it is used (a) for the string tied round a corpse's neck, and (b) for the mourning garments worn for ten days by the कर्त्ता *karta*, or person who lights the funeral pyre.

731. *The stuffed quilt*.—These have various names, according to the amount of cotton-wool in them, viz. लेंचाफ *lehāph* (five or six *seers*); राजार *rajāi*, नेहाली *nehāli*, or (South Bhagalpur) केहाली *lehāli*, all of which hold from one to three *seers*; and the दोलाई *dolāi*, सीरक *sirak*, or (in South Bhagalpur) तुराई *turāi* or सीरग *sirag*, which contain less than half a *seer*. The stuffing of the quilt is भरना *bharna* or (to the south) भराव *bharāv* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खेंधरा *khendhra*; also optionally in Tirhut, Patna, Gaya, and the east गेंद्रा *gendra*, and in Shahabad लेंद्रा *lendra* or लेंद्रा *ledra*. See also § 637.

732. *The long coat worn by well-to-do people* is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जामा *jama*.

733. *The bathing-cloth*, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmāns. The former call it *अंगौछा angauchha* or *गमच्छ gamchha*, a local variant being *अंगौछा angochha* to the west. A smaller kind, or *handkerchief*, is *अंगौची angauchhi*, *गमच्छी gamchhi* *साफी sāphi*, *तौनी tauni* (East Tirhut), or *तिउनी tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth *लुङ्गी lungi* or *लुंगी lūngi*. The *हजुरिया hajuriya* is a similar bathing-cloth worn by Hindu mendicants (*बैरागी bairāgi*).

734. *The purse.*—This is *थैला thaila*, *थैली thaili*, *बट्टू battu*, *बटुआ batua*, or *बटुई batui*. The *झोरा jhora* is a larger bag. In Gaya and to the west it is also *घोगी ghoghi* or *धोकरी dhokri*. The *बगुली baguli* or *तिलुन्दानी tildāni* is a tailor's housewife. *खोखर lokhar* is the case in which a barber carries his razors, &c. The last is also called *किसमत kismat* north of the Ganges and *किसबत kisbat* south of it. The money-belt is *डोंडा donra* or *डोंङ्हा donrha*.

735. *The shoes.*—These are *जोड़ा jora*, *जूता jūta* (or *जुता jutta*), *जूती juti*, or *पनही panahi*. *जेरपार jerpār*, *खरपा kharpa*, or (south-east) *चटका chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is *खड़ाखौं kharāon*, *खड़ाउन kharāūn*, or *खड़ाँव kharānw* (also to the east *खराम kharām* or *खराओनि kharāoni*) or *चपटा chapta*, and the clog held on the feet with strings or straps is *बाधा bādha* or *बद्धा badha*. In Sāran and South-West Shahabad *लतरी latrī* are old shoes.

736. The Brahmanical cord is *जनेव janev*, *जनेउ janeu*, or (to the south-east) *जनेउआ janeūa*. The knots in the cord are *परग्वर parcar* or *परग्वल parwal*. In Tirhut and South Bhagalpur they are also *परग्वल parbal*. The *सूत सिखा sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (*चाँचा chaua*). A Brahman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

737. *The blanket.*—This is *कमर kammar*, *कमाल kammal*, or *कमरा kamra*. In South-West Shahabad it is also *राल rāl*. A small blanket is *कमरी kamrī* or *कमरिया kamariya*. In Champaran and the south-east *धूस dhūs* or *धुसा dhussa* is a thick kind of blanket. *पचहत्ती pachhatthī* is a large blanket five cubits long, and *छहहत्ती chhahattha* or *छहत्ती chhatthī* is six cubits long. *घोगी ghogi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called *घोंघी ghonghi*, and in Patna and North-East Tirhut *बुकी bukkī*. The blanket forms the subject of many proverbs: thus *बौ भीजे*

त्यौं कम्मर भारि *tyoñ bhāje*, *tyoñ kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, *i.e.*, delays are dangerous.

738. A *patch* on the clothes is पेवन *pewan*, local variants being पेवन्द *pewand* south of the Ganges and पौना *pauna* in South-West Shahabad. It is also called पाटी *pāṭī* or पटिया *patiya* to the east. Another name is चेफन्ही *chephri* in North-East Tirhut.

739. When cloth is doubled, the *outer piece* is अबन्ना *abra* or (in South Bhagalpur) पल्ला *palla*, and the *lining* अस्तर *ustar* or (in Champaran and North Tirhut) तही *tahi*.

740. Among women's clothes are—

The sheet.—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलुआ *khilua*. It is also called लूगा *lūga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बरन्धली *barhatthi* (when 12 cubits long), and in South Munger खाँड़ी *khānri* or खण्डा *khanda*. An old torn sheet is लुगरी *lugri*, as in the proverb नई धोबिनियाँ आइलि, लुगरिये साबुन लाइलि *naī dhobiniyān āili lugriye sābun lāili*,—the new washerwoman has come and applied soap even when washing rags, *i.e.*, a new broom sweeps clean. A proverb of similar import is नया नोकर खरगोस पकड़तारे, *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी धोती *janāni dhoti* or लुगरी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चादर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपट्टा *dopta* or दोपट्टा *dopatṭa*, as in the case of a man's sheet. The small sheet worn by little girls is परन्खण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरन्की *barkī* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गाँती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरुकी *kheruki* or खरुकी *kharuki*, खेरुका *kheruka* or खरुका *kharuka*, north of the Ganges, and पुतली *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *ānchar*, and also अँचरा *anchara* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the others are more properly used with postpositions. Thus ई आँचर बड़ नौमन बा *ī ānchar bar nīman bā*,—this border is very beautiful; but अचरा में बान्द

देखो *achra men bānh delin*,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुति *phuphuti*, फुफुनी *phuphuni*, or फुफुन्दी *phuphundi* to the west, and कोंचा *koncha* or कोंची *konchi* to the east. The pocket in front formed by loosening the part tied round the waist is खोँचा *khoinchha*, and in the extreme south-east खोएछा *khoechha* or खोंछा *khonchha*, as in the proverb बुढ़वक कनेचाँ केँ नौ जाना खोँचा *burbak kancāñ keñ nau āna khoinchhu*,—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is गोकनौटा *gojhnauta*. In the south-west it is पिछौरा *pichhaura*. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट *ghoghat*, or in Gaya घुग्घा *ghugggha*, in South Bhagalpur घोघो *ghogho*, and to the north-west घूघ *ghūgh* or घोघ *ghogh*; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बड़ घोघट *bar ghoghat*.*

742. चसन्दार *chasdār* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसार्हु *masārhu* is a dyed cloth used by females of the lower orders, and ज्झिम्की *jhimki* is a cloth printed with flower patterns. ककरैया *kakreja* is a purple, and सालू *sālu* a red cloth, much used everywhere.

743. *The petticoat*.—This is generally लँहगा *lanhga*. A looser kind is घँघरा *ghanghra* in Gaya and to the east, घङ्गर *ghanghar* in the south-east, and घँघर *ghānghar* in Shahabad. The घँघरी *ghanghri* is a girl's petticoat. काचा *kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is नेफा *nepha*, and the string itself is रजार बन्द *ijār band*, or in the case of a bride or bridegroom नारा *nāra*. The hem is also called कमरनोद *kamartoi*.

744. *The bodice*.—This, if it reaches to the waist, is कुरत्ता *kurta*, झूला *jhūla*, or in North-East Tirhut कसनि *kasani*. If it is short, only covering the breasts, it is अँगिया *angiya* or चोली *choli*. A similar short bodice, worn chiefly by prostitutes, is called महरम *mahram*. This last in North-East Tirhut is called चोली *choli*.

745. *The veil* or cloth worn over the head is ओढ़नी *orhni*. When a veil or a sheet (चादर *chādar*) has a dyed border, it is called चुनरी

* As in Manbodh's Haribans, where the wife of Akrūr, although very modest, still wanted to look at Krishna when he came into the house, बड़ घोघट पुनू तकलो चादर *bar ghoghat punu takalo chāhia*.

chunri or चूंदरी *chundri*, and also in Saran जित्मकी *jitmki*. The border is called in North-East Tirhut पाहि *pārhi* or पड़िया *parhiya*.

746. The drawers are पैजामा *paijāma* or (in North-West Tirhut) सुरन्वाळ *surwal*.

747. *Toilet requisites*.—The antimony put on the edges of the lower eyelids is सुरन्मा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कुठाँव गुन कारिख *thāmwo gun kājar, kuthāmwo gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजरौटा *kajrauta* or कजरौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर *sendur* or सेनुर *senur*. The finer kind placed between the eyebrows is रेंगुर *ingur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दी *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनिया *beniya*. The comb is ककड़ा *kakha*, ककड़ी *kakhi*, or कंगड़ी *kangahi*. It is also ककवा *kakua* in Patna, Gaya, and South Bhagalpur. The लिखगहनी *likhgahni* is a kind of comb used in Gaya. The hair-brush is ठकरी or थकरी *thakri*. To the east झुरनी *jharni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुखन *datuan*. It is made by biting one end of a sprig of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

748. *Washing of clothes*.—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दरजी *darji* :—

पसज *pasāj* is running, तुरन्पई *turpāi* hemming or felling, उरन्मा *urma* is top-sewing, लङ्गड़ *langar* tacking or basting, and चून *chūn* gathering. बखिया *bakhiya* or बखेया *bakhea* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and काँटा फोड़ी पखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुलन्तान खोदी *sultān lorhi* is a mantua-maker's hem, सारजी *sārji* is herring-boning, and जाली *jālī* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोल *gol*; when wide, इमलपत्ती *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various kinds. When

the edges of the two pieces meet evenly, it is called **पट्टी** *patti*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, **मगजी** *maggi*, which properly means the overlapping portion. If it is wide, it is called **सज्जाफ** *sanjāph*. When the overlapping portion is very wide, the false hem is called **लखनवाला सज्जाफ** *lakhnawāla sanjāph*, or in Shahabad **लखनौवाला सज्जाफ** *lakhnauāl sanjāph*. **काज** *kāj* is button-hole stitch, and **हुल** *hul* eyelet-holing.

749. **सिलहरा** *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. **बेल** *bel* is similar to **सिलहरा** *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. **सिंघारा** *singhāra* is an embroidered scalloped or vandyked edge. **सोराही** *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. **उल्ला मुन्धा** *ulla mundha* is binding an armhole with piping-cord. **कण्ठा** *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be **चुड़िदार** *churidār* when it is gored to fit tight at the wrist. A gore is **घोर** *ghor*. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is **कालीन** *kālīn* south of the Ganges, north of the Ganges **आजिम** *jājim*, or (to the west) **फरस** *pharas*. A carpet is **दारी** *dari*, or when larger **सतरांजी** *satranjī*. A **गलैचा** *galaicha* or **गलौचा** *galūcha* is a thread mat. **चट्टी** *chutti* in South Bhagalpur is a canvass mat, and **चाली** *chālī* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. **चटार** *chatāi* or **चटेनी** *chataini* is a mat made of various reeds or bamboo slips. A **गोनरी** *gonri* or **गोंदरी** *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west **सफ** *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is **डादा** *dhārha*, in South-East Tirhut **चटान** *chatān*, and in North-West Tirhut **बरहत्ता** *barhattha*. A **तराय** *tarāy* to the east is made of palm leaves, and a **तररी** *tarāi* in Cham-paran of reeds. **सितलपाटी** *sitalpātī* is a fine mat for sleeping on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called **जानिमाज** *jānimāj*, or in South Munger **जयनेमाज** *jāynemāj*; and when on a mat, it is called **सफ** *saph*.

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—बाली *bāli* or (in Shahabad) बारि *bāri*. This is a ring. Also the कनौची *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendants are मोती *mōti*, गोखुला *gokhula* (and to the west also गोरखुल *gorkhul*) (an ornamented ring), कुण्डल *kundal* (a large ring), लोर *lor* (worn principally by Goālas), and कनबाला *kanbāla*. सोना *sona* is a plain ear pendent, and अन्ती *anti* is a plain stud fixed in the lobe of the ear. फिरकी *phirki* is a double gold ring.

754. *On the arms.*—The बाँक *bānk* and चौकन्टा *chauktha* are worn on the right upper arm. So also the बिजावठ *bijāwath* or बिजौठा *bijautha*, which is, however, more properly a female ornament. The अनन्त *anant* and तावीज *tāwīj* are various kinds of amulets.

755. *On the neck.*—The माला *māla* is the bead necklace. The उदग्राह *udrāhh* is one made of the seeds of the बद्राह *rudrāhh* (*Eleo-carpus ganitrus*). The कण्ठा *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The मुँगवा *mungwa* is a coral (मुँगा *mūnga*) necklace, and the मोहर माला *mohar māla* or मोहन माला *mohan māla* is a long necklace of gold *mohars* and coral. The गोप *gop* is made of twisted gold wire, and it is also called घुनन्ची *ghunsi* in Champāran, North Tirhut, and South Munger. The सिकरी *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is अँगुठी *anguthi*, ऐँठुआ *ainthua* (Gaya), or औँठी *aunthi*. The गोरख धन्हारी *gorakh dhanhāri* or गोरख धँधारी *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. मुँदरी *mundri* is a ring worn on the right little finger. गोल *gol* (Shahabad) and फेरुआ *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are बाला *bāla* or (Patna and Gaya) बलेआ *balea*, पडँची *pahunchi*, and also (south of the Ganges) पडचारी *pahunchāri*, कड़ा *kara* (south of the Ganges), बेरा *bera* in Gaya and to the west, जिग्गा *jigga* in Sāran, मठिया *mathiya* in South Bhagalpur, and तोड़ा *tora* in South-West Tirhut. These are worn principally by boys. तैन्ती *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

758. *On the waist.*—The chain hung round the waist is *करन्धन* *kardhan* or *करन्धनी* *kardhani*; also *हरहरा* *harhara* in the east. A kind of belt is *लौंगरा*, and of this *जावा* *jāwa* or *जवारी* *jawāri*, *लंगड़ा* *langra* and *जरी* *jai*, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is *गोड़ाँव* *gorānw*, *गोड़ाँव* *gorāin*, or *कड़ा* *kara*. South of the Ganges we also meet *गोड़न्हा* *gorha*, *घुंघुर* *ghunghur*, or *घुंघरु* *ghunghru* (fitted with bells, used also in Tirhut), and *चौरासी* *chaurāsi* (when it carries 84 beads).

760. *On the toes.*—*अंगुठा* *angutha* is a toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is *चोंटी* *chonti*.

762. *Ornaments for the forehead.*—The *मँगन्टीका* *mangtika* or *बननी* *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called *चौकन्दा* *chauktha*, and the strings *सिकरी* *sikri*. The spangles or wafers gummed on to the forehead are *टिकुली* *tikuli*. Another name in South-West Tirhut is *सिसफूल* *sisphul* or *चाँद* *chānd*. In Shahabad *सटिया* *satiya* is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is *कुक्षी* *chhuchchhi*, in South Bhagalpur *नकचन्दा* *nakchanda*, and in Patna and to the south-west *लौंग* *laung*. It is not an easy thing to steal, hence the proverb *कहावे लै सैयद चोरावे लै कुक्षी* *kahāwai lai saiyaḍ, chorāwai lai chhuchchhi*,—by name he is a *saiyaḍ*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is *नथ* *nath*. A smaller kind is *नथिया* *nathiya*, and that worn by girls *नथुनी* *nathuni*. The *बुलक* *bulāk* or *बैसर* *besar* is a ring hung from the centre cartilage of the nose, and the *झुलनी* *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. Ear-ornaments.—Ear-studs fastened to the lobe of the ear are **करनफूल** *karanphul* or **कनफूल** *kanphul* and **खोटहा** *khotta*, or in East Tirhut **खुटला** *khutla* or **खुट्टी** *khutti*, to the north-west **खुटली** *khutli*, and in Gaya and Shahabad **खुटिला** *khutila*. The **कनैली** *kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear are **बाली** *bali*, and those worn in the upper part of the cartilage **उतरना** *utarna*. Broad plates worn across the ear are **पान** *pāt*, **पत्ता** *patta*, and **तरन्की** *tarki*. A smaller kind worn in Gaya is called **गोहवा** *gohwa*. Amongst pendants are the **झूमक** *jhūmak* or **झुमक** *ghummak*, which has two round pendants, and the **जिमजिमिया** *jhimjhimiya*, which are flat pendants. The **मछरिया** *machhariya* is a pendant shaped like a fish. In South Munger it is called **मछलिया** *machhaliya*. The **लोर** *lor* and **कनौसी** *kanausi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called **ठेक** *thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called **सिकरी** *sikri*. Other ornaments for the ear are **बीड़** *bir* (Tirhut), **कॉप** *kāmp*, and **खुबिया** *khubiya* in the south-east, and **बिजली** *bijli* in Patna and Gaya.

765. Neck-ornaments.—The **चन्दर हार** *chandar hār* is a long chain. A **तावीज** *tāwij* is a similar one with an amulet attached. A set of three chains of various lengths is **तेलरी** *telri*, and also to the north-west **तिलरी** *tilri*, of five chains **पचलरी** *pachlari*, and of seven chains **सतलरी** *satlari*. The **सिकरी** *sikri* is a long chain, and the **बद्धी** *baddhi* is a long chain crossing the chest and going behind round the body. **हुमेल** *humel* is a necklace fitted with bells. Bosses tied to the throat are **चम्पा कली** *champa kali*, **जगन्नु** *jugnu*, and **ढोलना चौकी** *dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The **हंसुली** *hansuli* is the solid necklet open in front which goes round the neck, and the **तवक** *tawak* is similar with pendants in front (worn by Musalmāns). **सूति** *sūti* in North-East Tirhut is a kind of neck-ring. **जवा गोटा** *jawa gota*, **गहंसडगा**

galsatka, गरगदानी *gardawāni*, and गरगरी *garsī*, are various neck-ornaments used in Gaya. Other neck-ornaments are चित्तखा (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटसर *katsar* (Tirhut and South Bhagalpur), and खम्बिया *khambhiya* (South Bhagalpur). हार *hār* or हरवा *harwa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. लालरी *lalri* and दर्पण *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अँचरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāwath*, बिजावठ *bijāeth*, or बिजौठा *bijautha*, which are five ornaments strung together; below that the बिरखी *birkhi*, which is smaller. Another name is बिरँटी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बहुन्टा *babhuntā*, or to the west बहुन्टा *bahunta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बहुन्टा *bahutta*. सिकरी *sikri* is a chain worn on the upper part of the arm. जहिया *jhabiya* is a kind of inverted cup hanging from the arm, and to which bells (बचवा *bachwa*) are attached; and घुन्डी *ghundi* little ball pendants hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्डी *mundhi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausan*, पत *pāt* (a flat piece tied on), and बहुन्टा *bajulla*, or in Saran बिजुलि *bijuli* (worn immediately below the बाजू *bāju*); and on the forearm नौनगा *naunaga* or (in North-East Tirhut) नबग्रह *nabgrah* of (nine stones). An

ornament worn on the back between the shoulders is called by Hindus पान *pān* or पनवा *panwa*, and by Musalmāns बलमन्टार *balamtār*.

768. *Wrist-ornaments* are कंकना *kankna*, कंकनी *kankni*, or कङ्गना *kangna*, or in Champāran ककना *kakna*, कचन्ना *kachra* (Gaya and the south-east), कतवा *katwa* (Gaya and the south-east), कतरी *katri*, कँसौठी *kansauthi* (Gaya and the south-east), खसिया *khasiya*, गोहवा *gohwa* (Gaya and the south-east), चूर *chūr*, चूरी *chūri* (bangles), छन *chhan* or छन्द *chhand*, जरै *jarai*, जिगा *jigga*, टोड़ा *tōra*, तिनखण्डी *tinckhandi*, तिनगना *innaga*, तिसिथौठा *tisiauta* (Gaya and the south-east), नघुरी *naghuri* or निगिहरी *nigihri*, or (in Gaya and the south-east) लघुरी *laghuri*, पचखण्डी *pachkhandi*, पछेला *pachhela* or पछेलिया *pachheliya*, पटन्नी *patri*, पटवा *atwa*, पङ्चौ *pahunchi*, बँगुरी *banguri*, बड़न्दड़ा *barhara*, or in Gaya बड़न्धर *arhar*, and in Champāran बेलहन्ना *belahra*, बाला *bāla*, बाँहू *bānhu*, बैरा *era*, बाँखा *baunkha* (Gaya) (made of thread), मथिया *mathiya*, उपौठी *upauthi* (Gaya and the south-east), and लघुरी *laghuri* (see नघुरी *naghuri*). The समन्धेबन्द *samseband* is a keeper worn on the wrist to prevent the चूर *chūr* falling off.

769. *On the fingers.*—A ring is अँगुठी *anguthi*. A round solid ring is चह्ला *chhalla*. Other names are अँठी *anuthi* and अँधुआ *ainthua*. The गोरख धन्धारी *gorakh dhanhāri*, &c., is the same as that worn by men; so also the गोल *gol* and फेरवा *pherua*. Other rings are तिनखलिया *tinckhaliya*, बड़न्लोडी *bahloli*, अँगुथाना *angustāna*, आरन्गी *ārsi* which has a small mirror attached), मुँदरी *mundri*, लोभेरवा *lobherua* (south-east), दरयाबादी *daryābādi* (*ib.*), पथन्नी *pathrauti* (*ib.*), चिरोगिया *chirangiya* (*ib.*), अँखुआ *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बदामी *badāmi* (Tirhut), पोर *por* (*ib.*).

770. *On the waist.*—Waist-chains and bands are करन्धनी *kardhani*, मरन्कस *kamarkas*, झब्बा *jhabba* or झबिया *jhabiya*, गठौरा *gathaura*, चँवरा *mcara*, कोचबन *kochban*, कमरन्जेब *kamarjeb*, सीपी *sipi*, जाफरी *jāphri*. The कोथली *kothli* is a kind of pocket tied to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पान्व जेब *pānw jeb*. Like it is पावट *pāwat*, पेरी *paiṛi*, and पान्व सङ्कर *pānw sankar*. Over this comes the चर्रा *charra* or चह्रा *chhara*, a number of fine rings like the चूरी *chūri* on the arm; over this again the कड़ा *kara*; and at the top the चूर *chūr*. The पैजनी *painjni* are anklets with bells; so also किंकिनि *inkini* and घुघुर *ghughuru* or घुंघुर *ghunghuru* in Gaya and North-East Tirhut.

772. On the toes—are **अंगुठा angutha** and **छल्ला chhalla**, which are rings. An ornament fitting over all the toes is **बिछिया bichhiya**. In Gaya and the south-east **बदरी baturi** is a toe-ring to which bells are fastened.

SUBDIVISION IV.

APPLIANCES USED IN WORSHIP.

773. The appliances of a Hindu temple are as follows:—The **आसननी āsni** is a sort of mat made of *kus* grass, wool, &c., for sitting on.

774. A spoon for throwing water on the *lingam* is known as **आचमनी āchmani**; also **अचमनी achmani** in South-West Shahabad, **अंचौना anchauna** in Gaya, **अंचौनी anchauni** in Sāran, and **कलही kalhhi** in South Tirhut.

775. The **जलपातर jalpātar** is a vessel in which water is kept, and a smaller kind is **पंचपातर panchpātar**. The **अरगघा argha** is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The **पीन्डी pinri** or **पिन्डी pindi** is the platform on which the *lingam* is placed. Other names are **सरार sarāi** (optional) in South-East Tirhut, **चौरा chaura** in South-West Shahabad, and **जखार jakhār** in the rest of that district.

776. **घण्टा ghanta** or **घड़ी ghari**, also south of the Ganges **घण्ट** *ghant*, are gongs or bells, and the **बिजघण्ट bijghant** is a kind of gong with erect edges. **घण्टा ghunta** specially means a bell; **झाँझ jhāñjh** (small) or **झाल jhāl** (large) are the cymbals. **सङ्ख sankh** is the conch.

777. The idol is **मुरत mūrat**, also **मुरती murti** in South Bhagalpur, and **पारखत pārkhāt** optionally in South-East Tirhut. Its **सिंगासन singāsan** or (in Patna and Gaya) **सिंघासन singhāsan**.

778. **होरगघा horsa**, or in the south-east **होरगघा horsa**, round stone for grinding sandal-wood (**चन्दन chandan**). Another is **चन्द्रौटा chandrauta**. The vessel in which the ground sandal is placed is **कटोरी katori**.

779. The censer is north of the Ganges **धुपदान dhupdān**, in Patna and Shahabad **धुपदानी dhupdāni**, in Gaya **धुपचक्रा**, and in the south-east **धुपेड़ी dhuperi**.

780. The **दिपदान dipdān**, **दिपदानी dipdāni**, is the **आरती arti** holding only one lamp or wick. One with four or five lamps is called **आरती arti**.

781. The सुमिरन्नी *sumirni* north of the Ganges and सुमरन्नी *sumarni* south of it is the rosary of nineteen beads. In Champāran and Gaya it is also सुमेर *sumer*. माला *māla*, or in Saran and Tirhut करमाला *karmāla*, is a similar rosary of one hundred and eight beads. सुमरन्नी *sumarni*, &c., are also used for the large bead at the end of a माला *māla*. A जापमाला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोत्तरी *ashtotri* or अथोत्तरी *athotri* is a rosary which is kept in a small bag called झोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राक्ष *rudrāchh* is a rosary used by worshippers of Shiva, as in the proverb बापक मरे मुंगरी, पूतक गरे रुद्राक्ष *bāpak gare mungri, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, i.e., the father is a scoundrel and the son a devotee.

782. The तूमा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधू *sādhu* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Saran and Tirhut. The तुमड़ी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A दण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)

DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

- (a) According to their distance from the village site.
- (b) According to their constituent elements.
- (c) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (बसन्का *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

- (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called अबादी *abādi*, डीह *dih*, बसन्ती *basti*; and the belt of land गोऐड़ *goënr*, गोऐड़ा *goenra*, गोंड़ा *gonrha*, or गौँड़ा *gaunrha* or बाघ *bādh*; also कोरार *korār* in Patna and to the west, दिहाँस *dihāns* (Shahabad, Patna, and Gaya), घरबारी *gharbāri* in Patna and South Munger, and बाड़ी *bāri* in South Bhagalpur. The land actually in the homestead is specially called डीह *dih*, दिहाँस *dihāns*, or (in Tirhut) भीठा *bhitha*, and in Champaran भीठ *bhith*. डीह *dih* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called डीह *dih*. अबादी *abādi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is गोहान *gohān* in Shahabad.

- (b) The next furthest belt from the village site is बहरसी *baharsi* to the west and in Patna and South Munger. This belt is also called सरेह *sareh* to the south-west as long as crops are standing on it. It is also called ताघी *tādhi* (Champaran), बहरन्मू *baharbhūm* (Saran and Tirhut), टाल *tāl* (South-East Tirhut), बहियार *bahiyār* (North-East Tirhut), and बैहार *baihār* (South Bhagalpur). In Hazāribāgh it is called सिङ्घा *singha*.
- (c) The belt furthest from the village site is also called सरेह *sareh* to the west, also बहरन्मू *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टाड़ *tār*, टाँड़ *tānr*, or टाँड़ी *tānri*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौँर *chaunr*, which means low open marshy country. In South Bhagalpur भीठो *bhitho* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is बरन *baran*, which bears no produce. In Saran and Tirhut दीयर *diyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. *Sandy soils.*—बाला *bāla* or बलवा *balua*, बलथर *balthar* (North-West and in Patna and in Gaya), बलवाह *balwāh* (South Bhagalpur), and बलधूस *baldhūs* (Champaran), are soils principally composed of sand. Sandy loams are बलसुन्दर *balsundar* or बलसुन्दरी *balsundri*, with local variants बलसुन *balsun* or बलसुन्ही *balsumhi* in South Tirhut, बलकसी *balkasi* in South-East Tirhut, and बलसुम *balsum* in North-East Tirhut. They are also called बलुवट *baluat* to the west, and बलिमत *balimat* in Shahabad. North of the Ganges and in South Munger बलुवा *balua* is land with sand on the surface and clay at some distance below. In Champaran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बेंगा *benga* or बेंगवा *bengua*. In South-East Tirhut it is also

सुसुनी *bhusni*. In Shahabad नीस *bhis* is fine compact sand, and बाला *bāla* loose coarse sand.

786. *Clayey soils*.—The principal is मटियार *matiyār*, or in Gaya मटिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *karār* in the south-east. केवाल *kewāl* in South Munger is of three kinds, viz. करन्का *karka*, which is black; गोरिचट्टा *goriatta*, which is yellowish; and चमन्की *chanki* or गगनरी केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरेंटिया पथरौटी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz. गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *teliya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बांगर करैल *bāngar karail*, which is apt to crack on drying, and डोना करैल *doma karail*, which is of a more bluish colour than the other. A clay which feels greasy when rubbed in the hands is called दूधौ *dūdhi* or चिकन मिट्टी *chikhan mitti* or चिकनी मिट्टी *chikni mitti*; and सुसुरी *bhusuri* (west) and कचौस *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhusurāhi*. चमन्की *chanki*, or to the west सिगन्ता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कछुरिया *kachhuiya* is a loose clay met in digging wells. ललकी मिट्टी *lalki mitti* north of the Ganges, गेरु *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, are soft when applied to clay. North of the Ganges, to the west, and in South Munger, अकराह *akrah* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is चराही *chharāhi*. रोरियाह *oriyāh* or रोरहा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुमरौटी *kumrauti*, or in Sāran कुमरौटी *kumrauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. *Loamy soils*.—The चहाल *chahal* or कदौर *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. डबरी *dhabri* or डब *dhāb* is land which is part of the year under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोरसाही *dorsahi*, and (in South Bhagalpur) पर्सोती *parsoti*, and also

पंचकटेल *panchkatail* in Tirhut, is a clayey loam; while बलुण्डार *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champāran बभनी *babhni* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बड़ार *barār*), and that cut away गङ्ग सिकस्त *gang sikast*. चारन *chhāran* is land left by the retrocession of a river. टॉड *tānr* in South-West Shahabad, and पटनपर *patpar* in South-East Bihār, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पटनपर *patpar* is barren alluviated land. In Sāran मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरौ *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरौ *tari* (by water) or खसकी *khuski* (by land)?' In Sāran तरयानी *taryāni* is similarly used. तरौ *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district छिछलहिया *chhichhlahiya*. They are also called चारन *chhāran*. दीयर *diyar* or दियारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दिवरा *diara*, in South-West Shahabad दीला *dila*, in South Munger दीरा *dīra*, and in South Bhagalpur दीर *dīra*. The alluvial deposit left by rivers while still wet is called कदर *kadai*, कदोर *kadoi*, or पॉक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *kora bāl* (in Sāran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तरौ *tari*. In Shahabad it is कौच *kinch*, and to the west generally कानो किचर *kāno kichehar*. Marshy or muddy soils and quagmires are भास *bhās* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दलदल *daldal*, in Patna and Shahabad पंकखा *pankha*, and in the south-west of the last district खंचरा *khanchra*. Lands usually saturated with water are पनमार *panmār* north of the Ganges, सुगरा *sugra* in South-

West Shahabad, सिंहरा *siñrah* in the rest of the district, सिंहरा *sirāha* in Patna and South Munger, सीरा *sira* in South Bhagalpur, and सेत *seūt* in Gaya. धसना *dhasna* is land liable to be submerged. It is called गौची *gaunchi* in Gaya and जलकी *jalki* in South-West Shahabad; in South Munger it is गौची *gaunchhi*. The old dry bed of river is चारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँड़ *bānr* in Patna and Shahabad and जोर *jhor* in the south-west of the last district. पाँक *pānk*, पाँकी *pānki*, or पक *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदो *kadoi*, or कदर *kadaī*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are उपरवार *aparwār* in Patna and to the north-west, बहारभूम *baharbhām* in South Tirhut, and उपरार *uprār* in East Tirhut. South of the Ganges दिहांस *dihāns* is used in Patna, टाँड़ *tānr* in Gaya and South Munger, डील *dil* in Shahabad, and डीह *dih* in South Bhagalpur. In Hazaribagh other names are उचास *uchās* and डीबर *dhibar*. In South Munger गाद *gād* is the corresponding word for a lowland. झील *ihāl* or चौर *chauñr*, or in Saran काह *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is जाह *jāh*. मन *man* is a large sheet of water of considerable depth, and in Tirhut जान *jān* is similar but something smaller. खाल *khāl*, खलवा *khulwa*, or in the north-west खलार *khalār* or खलहर *khalthar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is बिहार *bihar* or (in Gaya) बीहड़ *bihanr*. In South Bhagalpur it is बरियन *arian*. The elevated soil in the midst of ravines is दूह *dhūh* or दूही *dhūhi* in South-West Shahabad, डील *dil* in the rest of the district, टिहरा *tilha* in Patna, Gaya, and South Munger, and टिकर *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger टाँरुवा *tañrua* or नाला *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east

the word is **दाँड़** *dānr*. **देह कौचा** *derh kaua* is also used in Patna. Uneven ground is **उभर खामर** *ubhar khābar* to the north-west and in South-East Tirhut, and **मठन्हा** *matha* or **दाबर** *dābar* (also in Champāran) in North-East Tirhut. South of the Ganges we have **अबर खाबर** *abar khābar* in Patna, Gaya, and South Munger (also noted in Saran), **ऊँच खाल** *ūnch khāl* in Patna and to the west, **अखर खाबड़** *akhar khābar* in Shahabad, and **उचन्ही** *uchli* in South Bhagalpur. A high river bluff is **करारा** *karāra*, **अररा** *arra*, **अरार** *arār*, **अरारि** *arāri* or **कहाड़** *kachhār* or **कहाड़ा** *kachhāra*. Other names are **डाह** *dhāh* (north generally) and **कँगनिया** *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad **तरसिवाड़** *tarsiwāi*, and in South Munger **तरि** *tari*.

793. A mound generally is **टिह्हा** *tilha*, or in South Munger **टिह्हा टाकर** *tilha tākar*. In South-West Shahabad it is **दूह** *dhūh*, **दूही** *dhūhi* (also in Saran), **डीह** *dih*, or **डिहा** *dilla*, in the rest of that district **टीपुर** *tipur*, and in South Bhagalpur **टिकोर** *tikor* or **टिकर** *tikkar*. In South-West Shahabad **पटपरी** *patpari* is a hill with a flat top. The sites of ruined villages are **डीह** *dih*; also **भौठा** *bhitha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called **ठिकराहू** *thikrāhu* in Patna, **ठिकरौल** *thikraul* in Saran, **ठिकरिया** *thikariya* to the east, **झिकतौर** *jhiktaur* in Patna, Gaya, and Champāran, **सिकराहू** *sikraur* or **झिकरौर** *jhikraur* in Shahabad, and **झिकटिया** *jhiktiya* in South Bhagalpur, the words for potsherds being **झिकटा** *jhikta*, **झिकटी** *jhikti*, or **ठीकर** *thikar* or **ठिकड़ा** *thikra*, also **सिकड़ा** *sikra* in Shahabad and **झिकड़ा** *jhikra* to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are **कंकराही** *kankrāhi* in Saran and Patna, **अंकनैल** *ankrail* in Saran, and **अंकराहू** *ankraur* to the west. Gravel generally is in Patna and to the west **आँकर** *ānkar*, and to the east **गङ्गा** *gangat*; also everywhere **कङ्कर** *kankar*. In Champāran and Tirhut it is **इंकरी** *inkri*, and in Champāran and Gaya **झिकटी** *jhikti* or **गराँगट** *garāngat*. Coarse gravel is in Shahabad **अंकड़ा** *ankra*, and fine **अंकड़ी** *ankri*. To the south-east it is **गंगटा** *gangta* and **गंगटी** *gangti*. Soil mixed with coarse gravel is **गंगटियाहा** *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and **गंगटाहा** *gangtāha* in Patna and South Munger. **चटान** *chatān* is a hard rocky soil. Other names are **दोहर** *dohar* in South-West Shahabad, and **पथरेहार** *pathrehar* in South Munger.

CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated and known as **अबाद** *abād* or **अबादी** *abādi*. It is also known in the north-east and Gaya as **पह** *pah*, in Patna as **खील बैठाखील** *khil baithāöl*, and Shahabad as **खिलमर** *khilmār*.

796. An inhabited village is **बसगिन** *basgit* or **बसन्ती** *basti*, and a deserted village **बे छपर** *be chhappar* (unroofed), and also in South Munger **निचिराकी** *nichirāki* (without a light) and in Gaya **दमन्का** *dmanka*. Other names for the latter are **उजड़** *ujar*, **उजरल** *ujral*, **उजाड़** *ujar*, **उजाड़ा** *ujra* or (optionally in Tirhut) **दीह** *dih*.

797. Waste land is **परती** *parṭi* (Patna, Gaya, and South Munger) **परन्ती** *parti*. Land which has accidentally gone out of cultivation is specially **परात** *parāt* in Saran, **पराता** *parāta* to the north-west, and **पारंत** *parānt* or **परन्ता** *parta* in North Tirhut. Waste land broken for the first time is **खील** *khil*, or in the south-east **खिलकट** *khilkat* **खिलकट्टी** *khilkatti*. In Tirhut it is also called **खिलमर** *khilmār*. The second year after it is broken up it is **खील** *khil* to the north-west, **पह** *pah* in Tirhut, Shahabad, and the south-east, and **पौह** *pauh* in Patna and South Munger. The third year it is called **खेत** *khet* or (Champāran) **पही** *pahi*, and North-East Tirhut **पह** *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called **मघार** *maghār*, see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is **चौमास** *chaumās*, and to the west also **पलिहार** *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is out are called **नारी** *nāri* in Patna and South Munger, and **जरी** *jari* or **जरी खेत** *jari khet* elsewhere south of the Ganges and in Saran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called **दोत्रा चौमास** *dotra chaumās* in North-West Tirhut, **गजान** *gajān* in South-East Tirhut, **बिरार** *birār* in South-East Bihar, and **कुसहार** *kusahar* in the south-west.

799. Lands left fallow for a time to recover their strength are **परी** *pari* generally. Other names are **परन्ता** *parta* in North Tirhut

and चाँच *chānch* in South Bhagalpur. Land which never lies fallow is अबाद *abād* or अबादी *abādi*. Another name is उठनी *uthni* in Champāran. North of the Ganges रल्ली *rulli* or (to the east) रल्ली *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are जूस *jhūs* and हलुक *haluk* to the north-west and in Patna, झूसी *jhūsi* in North-East Tirhut, कोही *korhi* in Patna, चाँच *chhānchh* in Gaya, बंगरा *bangrāh* to the south-west of that district, तिलिया कोही *tiliya korhi* in South Munger, and अलगी *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार *bariyār* or गहरा *gahra*, or in South Munger जैयद *jaiyad*, is the general term used for rich soils. Others are जीगर *jigar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihār), रल्ली *runni* (see § 799), तपन्ना *tapnā* (North-East Tirhut), and ठस *thas*, अबार *abbar* (also in Champāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौचा *pataua* or पटौई *pataui* to the west. Other local names are पटौना *patauna* South-East Tirhut, and पटाबौल *pataöl* North-East Tirhut and पटहुआँ *patāhuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is खानन *chhānan* in Sāran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेहवाणी *melwāni* or (South Bhagalpur) मेहानी *melāni*. When irrigated from wells it is मोटवाही *motwāhi* to the west. Unirrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is छिरिकनी *chhirikni* to the west, पचौआँ *pachauāñ* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनियाँ *nipaniyāñ* are in Patna unirrigated crops. In South Munger lands which require irrigation are रूना *rūna*, and there and in Sāran those which produce crops without irrigation are हल्ली *halhi*.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is **हाल** *hāl*. Land which does not retain it is **बाँगर** *bāngar*, and that which does is **भौठ** *bhāth*, or in North Saran **भाठ** *bhāth*. Under these divisions come other subdivisions, such as **बलुआ बाँगर** *balua bāngar* (which is sandy), **मटियार बाँगर** *matiyār bāngar* (which is clayey), and so on, and **बलुआ भौठ** *balua bhāth*, **मटियार भौठ** *matiyār bhāth*, and so on. Crops on *bāngar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhāth* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are **एकफसिली** *ekphasila* or **एकफसिली** *ekphasili*. In Champāran they are called **एकफसिलिया** *eksaliya*. **चौमास** *chaumās* lands (also called **पलिहार** *palihar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are **दोफसिली** *dophasila* or **दोफसिली** *dophasili*, or in Champāran **दोफसिलिया** *dosaliya*. In South Bhagalpur they are **दोसाल** *dosāl*. Land on which crops are grown all the year round is **तिनफसिली** *tinphasila*.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. *Sugar-cane*.—Land prepared for this crop is **उखौव** *ukhāw* or **उखाव** *ukhāo*. Land constantly ploughed for cane or any other crop from Asārh to Magh are **मघात** *maghāt* in South-East Tirhut, **मघाड़** or **मघार** *maghār* in Saran, Patna, and South Munger, **मघरा** *maghra* in Gaya and the south-west, and **मघुआ** *maghua* in South Bhagalpur. Land under cane is **उखारी** *ukhāri* in Shahabad. **जठहन** *jathhan* in South Munger is land cropped in the previous year with cane.

806. *Cereals*.—**हरजिन्सा** *harjinsa* are those lands which grow all crops except transplanted rice.

807. *Garden crops*.—Land suited for growing garden crops is कोरार *korār* in Patna and to the west and कोरियार *koriyār* in Patna and Gaya. Other names are कोरान्त *korānt* (South Tirhut), कैरियार *kairiyār* (Shahabad), बारी *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोररी *koīri*, which is the name of a well-known caste of garden cultivators.

808. *Cotton*.—In Shahabad the following kinds of land are suited for the various kinds of cotton :—

Cotton.	Land.
(1) रड़िया <i>rarhiya</i>	करैल <i>karail</i> .
(2) बड़न्हा <i>banrchha</i>	कोरार <i>korār</i> .
(3) होवन्ती <i>hevti</i>	बरियार <i>bariyār</i> .
(4) मनवाँ <i>manwān</i>	नदवाँसी <i>nadwāñsi</i> .

809. *Pulses*.—Land under gram is called चैता *chaita* in South Bhagalpur.

810. *Maizes, millets, &c.*—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. *Spring crops*.—Light friable soil suitable for these crops is called भीठ *bhūth* or भीठा *bhītha*, also in Gaya भिठारा *bhīthāra*. See, however, § 802.

812. *Rice*.—Rice land is धनन्धर *dhanhar*. In Gaya it is called धन कियारी *dhan kiyāri*, and in South-West Shahabad धनन्धर *dhanhar*.

813. *Land under trees, brushwood, &c.*—Forests are बन *ban* or जङ्गल *jangal*. A grove is बगैचा *bagaicha* or गाछी *gāchhi*. बाग *bāg* is a garden, and बगिया *bagiya* an orchard. फलवारी *phulwāri* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजर बाग *najur bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगैचा *ām ke bagaicha*, or in Tirhut गाछी *gāchhi*; a clump of bamboos is बाँस के कोठी *bāns ke kothī* in the north-west, बंसवारी *banswāri* north of the Ganges generally, and बाँसक भीठ *bānsak bīth* in North-East Tirhut. In Patna it is बसेर *baser*, in South-West Shahabad बंसवार *banswār*, and elsewhere south of the Ganges बसाड़ *basār*. In South Bhagalpur it is also called बीठो *bīto*, and

in Tirhut ओष *odh*. A young grove of fruit-trees is गङ्गुली *gachhuli* north of the Ganges, also नौराही *naurāhi* in Champāran, नरोर *naroi* in Champāran and Tirhut, and लब गङ्गुली *lab gachhuli* or नव गङ्गुली *naw gachhuli* in Tirhut. Another name is नव पेड़ा *naw pera*. South of the Ganges it is लौगाही *laugāhhi* to the south-east, केड़वारी *kerwāri* in Shahabad, नरोर *naroin* in Patna and South Munger, and नौकेड़ा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पान्ती *pānti* or पन्तिवारी *pantiyāri*, and also लखरान्व *lakhrānw* to the west and पान्ता *pānta* in Tirhut.

815. Land producing brushwood is जारा *jhāra* (Sāran and Patna) or बन छिछली *ban chhihuli* (South-West Shahabad). Brushwood is जार *jhār*, जारवा *jarha*, or to the north-west and in Patna and South Munger झूर *jhūr*. Small stunted brushwood is झखुली *jhakhuli* or झखुरी *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and झरकन्टी *zharkanti* in South-West Shahabad. Land producing tall thatching-grass is खदौर *kharhaur* or खदौल *kharhaul*, or south of the Ganges खरहर *kharāhur*. Other names are मुजवानी *mujwāni*, कँड़वानी *kanricāni* in the north-west, and मुंजवान *munjwān* in Shahabad. In South Munger it is खरेडा *kharaita*. The principal of these grasses are पटेर *pater*, खर *khar* or खरई *kharāi*, रारी *rāri*, डामी *dābhi*, इकर *ikkar* or इकरी *ikri*, मूँज *mūnj* or झलास *jhalās*. Of the last, मूँज *mūnj* is properly the bark used for making string, झलास *jhalās* the leaves used for making rough thatches, काँड़ा *kāñra* the stout lower part of the stalk used for roof-thatching, and सिरकौ *sirkī* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकान *narkān* in Champāran.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (*reh*) is उसर *ūsar* or उसर *ussar*. Other names are रेहा *rehā* or रेहाड़ *rehār* (East Tirhut) and रेहड़ा *rehra* (Patna, Gaya, and South Munger). खारी *khāri* or (South Bhagalpur) खरवा *kharwa* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनियाह *noniyāh*, नोनियारी *noniyāri*, and नोनहराह *nonchharāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is उसर *ūsar* land, in which spots of good ground are scattered.

DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is *हर जोतव har jotab*, *हर बखव har bahab*, or *हर चलाव har chalāṭb*. *हर नाथव har nādhav* is properly to yoke the oxen to the plough (also called *लरनी larni* in Champāran and South-East Tirhut). Other expressions for ploughing are *सिरावर के धरल sirāur ke dharal* or *सरिया के जोतल sariya ke jotal* in Champāran, *पैस धरव pais dharab* (or *पुस धरव puis dharab* in North-East Tirhut) in Champāran and Tirhut, and *दहिन धरेबाव dahin dhareāo* in Champāran and South-East Tirhut. One ploughing is *चास chās*, and in Gaya and to the west also *बाँह bāñh* : thus, *एक बाँह ek bāñh* the first ploughing, *दो बाँह do bāñh* the second ploughing, and so on.

818. The first ploughing is called *पहिल चास pahil chās* or *फरनी pharni*. In Gaya and Champāran it is *फारन phāran*. Lands sown after a single ploughing are *भोकौवा bhokaua* in the north-west and *जोता बावग jota bāwag* in Champāran and Tirhut. *मघाड़ जोतव maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Magh (January–February) of lands intended to be sown at the next rainy season. In East Tirhut and Champāran this is also called *चौसाँस जोतव chaumāns jotab*. In Gaya and Champāran it is also *मगहड़ा चास maghṛā chās*, in Shahabad *मगहट maghwat*, and in the south-west of that district *कुलहर kulhar*. In South Bhagalpur it is *माघी चास māghī chās*, and in South Munger *मघाड़ maghār*. The field which is thus ploughed is *बिहार birār* to the west and south and *पह pah* also south of the Ganges and in Champāran. North of the Ganges it is called *चौसाँस chaumāns*.

819. The second ploughing is दोहार or दोहार *dokhār*. In Gaya and Champāran it is also called पुरवे *purwe*. Other names are सोमरा *somra* to the north-west and समर *samār* in North-East Tirhut, दोहार *dohār* in Champāran and North-West Tirhut, and दोहरावन *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोहार *dokhār* being the third ploughing.

820. The third ploughing is तेहार *tekhār* and also (in Champāran) तेहरा *tekhra*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोहार *dokhār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya चौहार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चरचरी *charchasi*. Elsewhere it is चार चास *chār chās*; so also the land so ploughed.

822. The fifth ploughing is पानचास *pānchās*.

823. The phrase used for successive ploughing is एक चास *ek chās*, दू चास *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya:—

सौ चास मचा,
पचास चास मचा,
तेकर पाधा मोरी
तेकर पाधा मोरी

*Sau chās ganda,
Pachās chās manda,
Tekar ādha mori,
Tekar ādha tori.*

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is बिदाह *bidāh*, a local variant being बिदाहनी *bidahni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is कोरन *koran*, and in South Mungah when hoeing is substituted for ploughing, it is कोरनी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya, and कादो *kado* or कदवा *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मसाह *masāh*.

825. In Saran and Champāran ploughing with a plough of which the block is new and full-sized is नवठा के जोत *navtha ke jōt*, and

with one which has a small worn block *खिनौरी के जोत khinauri ke jot*. In Tirhut and also in Champāran the corresponding words are respectively *लवठा के जोत lawtha ke jot* and *ढँडा के जोत thentha ke jot*, and in Shahabad *नवहरा nawahra* and *खुँटेहरा khuntehra*.

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called *उनाच unāh* to the north-west and in North-West Tirhut, *गजर gajar* in the North-East Tirhut, and *समार samār* in Champāran and South-East Tirhut. In Patna it is *समाच samāh*, in Gaya *बिराच birāh*, to the west and in Patna and Gaya *बिदाच bidāh*, and in Champāran and to the south-east *बिदहनी bidahni*.

827. The small pieces of the field which the plough has not touched are *पैस pais* in Champāran and South-West Tirhut and *पुरस puis* in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are *दहिना dahina*, and in Sāran and Champāran *छटल खेत chhūtal khet*.

828. Cross-ploughing is *चारा ara*, or in Champāran and South Bhagalpur *चर ar*, and in South-East Tirhut *समार samār*. When a field is ploughed round and round in constantly diminishing circuits, it is called *चौकेठा chauketha* or (in Patna) *चौएठा chauetha*, *चारी चाच āri chās* in Gaya, *चौगग्ली chaubagli* in Champāran and Gaya, and *चौगडिया chaugathiya* or *चौक chauk* to the west. In Sāran and Champāran it is *चौगेठ chaugeth*, in South Munger *भौरिया bhaunriya*, and in North-West Tirhut *चौकेर chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called *बदहार badhār*, and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is *कोनिया जोत koniya jot* or *कोन kon*, also *कोनसी kōnsi* in South Munger, *कोनसिया konasiya* in Champāran and South-West Tirhut, *कोनी koni* in Gaya, and *कोना कोनी kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called *उना द्योदी जोत ūna dyōdī jot* in Sāran and Patna and *उनादेदी जोत ūna derhi jot* in Champāran. When a rectangular field is ploughed straight along its length and breadth, the ploughing is called *सोझा जोत sejhaui jot*. Other names current are *ढहरै tharhāiñ* in Patna and Champāran and *ढरिया tharhiya* to the west. Ploughing breadthways is *फानी phāni* in Sāran and North-West Tirhut, *फटकी phatki* in Champāran and the south-east, *उना फानी ūna phāni* in Patna, and *फंदिया phandiya* in South-West Shahabad.

829. The following rule is current in North-East Bihar as to ploughing and harrowing :—

थोर जोतिहः बहुत हेंगरहः, ऊँच के बँधिहः गार ।
 उपजे तः उपजे नाहीं तः बावे दीहः गार ॥
Thor jotiha bahut hengaiha, ūch ke bandhiha ār,
Upje ta upje nāhīn, ta Ghāghe dāha gār.

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

830. A harrow is हेंगा *henga*, &c., as described in § 30 and ff. To harrow is हेंगाएब *hengāēb*, हेंगा चलाएब *henga chalāēb*, or चौकी घुमाएब *chauki ghumāēb*. The act of harrowing is in Gaya पालट *pālat*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पँचौट *panchaut* or कुड़न्दिना *kurdahina*, and the one next to him हथौआ *hathaua*. The right-hand ox is घेरा *phera*, or in South Munger भसनी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are टोपरी *topri* and पारी *pāri* south of the Ganges, टोपरा *topra* to the west, and ड़ाबर *dābar* in Champāran and Gaya. In South Bhagalpur the words बारी *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champāran ग़ारारी *gharāri*, in Patna and to the south-east गेंडारी *ganrāri*, and in Gaya गेंडारी *genrāri*. Similar beds in a sugar-cane field are called हाता बाछा *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and जोर *jhor* or जोरा *jhora* south of the Ganges. In the north-west जोरा *jhora* is a large bed, and so also are पण्डा *pahta* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवान *dawan* in Champāran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher*, in East Tirhut. The raised banks between the irrigation beds are मेंड *menr* in the north-west and गार *ār* in Tirhut. In Shahabad, Patna, and Gaya they are करवा *karha*, and in Patna and Gaya पंगगा *pannga*, in South Bhagalpur पलंगा *palanga*, and in South Munger दौग *daug*. North of the Ganges a plot marked off by a boundary is हाता बाछा *hāta wāla* in the north-west and South Munger and चरकी बाछा *chharki bāla* in East Tirhut. The small patch

of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवार *kohvāi* to the north-west, and बारी *bāri* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khand* or खंड *khanr* (which properly means a ruined house), and in Gaya घेवारी *ghewāri*. Other optional names are गल्ली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called तख्ता *takhta* or किता *kitta*. The whole cultivation of such a proprietor is called खेती बारी *kheti bāri* to the west and in Tirhut; also खेत बजार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्ध *khandh*, खन्धा *khandha*, किता *kitta* or किता *kita*, is a large area of cultivated land. A division of this is खंडौट *khandhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि or आरी *āri*, as in the proverb आरि जारै तन कपार लाठी, बीच बङ्गा चरवाही, *āri jāi ta kapār lāthi, bich banga charvāhi*,—if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डंडेर *danrer*. Other names are अहरी *ahri* (see § 919), अलङ्ग *alang*, or पराँठ *parānth* in Patna, Gaya, and the south-west; पंगरा *panrga*, गंडारी *ganrāri*, आरल *āil*, or आल *āl* in Gaya and South Munger, and डाँड़ *dānr* in South-West Shahabad. A ditch boundary is खदे *khai*, खार *khāi*, खत्ता *khatta*, or खावँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bāndh*. Other names are भरबन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and चरकी *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiya*, or चौराहा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड़ *chāupar*.

834. The rural Bihari lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a proverb ठारिक चुकल बानर; थारिक चुकल किसान *thārik chukal bānar, ārik chukal kisan*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another

proverb which may be noted here is खेत भाड़े, चारि कोड़ी *khet bhāṣe ari kori*,—the field is flooded, out the boundary embankments, i.e., passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is चरार *harāi* to the west. In Champāran and Tirhut it is सिरावर *sirāur*, in Patna सिरोर *siror*, and elsewhere सिरौर *siraur*. In Gaya another name is सेवान *sewāt*. झंझिया *jhanjhiya* or चारो *dhāri* in Gaya and Sāran, and घरी *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is चारा *āra* in the north-west, पेन *pain* or पेनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nāri* or करवा *karha* to the west and in Patna and Gaya, भिता *bhita* in East Tirhut, and दौंग *daug* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west सँजले *sānjh le*, झंझिया *sanjhiya*, and सँजहरिया *sanjhariya* mean 'up to evening,' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champāran and South Munger this is सगरदिना *sagardina*, and in Patna ठकहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

838. The portion of land included in a plough circuit is आँतर *āntar*, and also to the north-west and in North-East Tirhut हठा *hattha*, and to commence another circuit is दोसर आँतर *dosar āntar* or धराब *dharab*. The place where ploughing is going on is चरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is चरवाँही *harwāñhi*. In Patna it is टोपरा *topra*, and generally चरठा *harṭha*.

839. The first ploughing of the season is चरमहतर *harmahutar* in Sāran and चरमोहतर *harmohtar* in Patna and Gaya. It is also समहत *samhut*, and to the north सिरपंचमी *sirpanchmi* or सिरपचरी *sirpachai*, both the last two terms being derived from the festival of the *sri*

panchami. In South Munger it is *हर महन्तर har mahantar* or *हर समत har samat*, and in South Bhagalpur *सोमता somāta*. Another name current in Sāran is *हरवत harwat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is *हरखुली harkhuli*, *हरखोलिया harkholiya*, or *हरखुजल harkhūjal*, and in South-East Tirhut (optionally) *हरखुगानी harkhugāni*. In South-West Shahabad it is *हरखुटाव harchhutāo*, and in the rest of the district and in Gaya *हरखुट्टन harchhuttan*. In Patna it is *हरबिनार harbinār* or *हरखोसार harjoār*, in South Munger and Champāran *हरखोलानी harkholāni*, and in Gaya, Champāran, and the South-East *हरखोली harkholi*.

841. The bullocks which draw a plough or harrow are called *बरद barad*, and to the west also *बैल bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut *बडा बरद hattha barad*, and to the north-west and in Gaya *हरेडा बैल hareā bail*. A lazy fat plough bullock, which sits down rather than work, is called *कोढ़ि korhi* or *पचसा parua*, as in the proverb *कोढ़ि बरद केँ पेषरि बहत korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is *हरवाहा harwāha*, and to the west also *हरवाह harwāh*. In East Tirhut he is also called *हरौरी harauri*. His wages are called *हरवाही harwāhi*. An agricultural servant in general is *मजूर majūra* or *बनिहार banihār*. An agricultural servant engaged for the whole year is *हरवर harwar* in Sāran and *भरसलिया bharsaliya* in North-East Tirhut, and one for the whole day is *भरदीना bhardina*. A ploughman who works for half a day is *दुपहरिया dupahariya* or *दोपहरिया dopahariya*, or in North-West Tirhut *पहरवार paharwār*. One who works on advances is *अगवड़ or अगवड़ जन aguar (or agwarh) jan* to the north-west, *कमान kamāi* to the west, *कमियाई kamiyaī* or *कमियाँ kamiyān* in Patna, Gaya, and South Munger, and *लगुजा जन lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called *अंगवरिया angwariya* or *अगवरिया agwariya*, and to the west *अंगवार angwār*. In Sāran

and Champaran he is also called *तेपन्ना tepta* (so also in North-East Tirhut), or *तिररी tiseri* or *तिररिया tisariya*. In East Tirhut a ploughman who works without advances is called *उत्था uttha*, as distinguished from *हरवाहा harwāha* or *हरौरी harauri*, who does take them.

843. In North-East Tirhut *पट pat* or *साटी पाटी sāti pāti* is the custom of a plough-owner employing two ploughmen for each plough, each ploughman relieving the other at intervals of eight days. In Shahabad and Patna *हराई harāi* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is *जन jan*, also in Gaya and Champaran *उफंगिया uphangiya*, and in South-West Shahabad *बनी bani*. One who receives money is *नोकर nokar*, or in the north-west *जाना jāna*. One paid solely in cash is called *कोरजा koranja* to the north-west. In Patna, Gaya, and South Munger the prædial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called *नफर naphar* or *कमियाँ kamiyañ*; and food given to such is *खैरान khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called *बेगार begār*. Payments made in kind to agricultural labourers are called *बन ban*, or in East Tirhut *बोन bon*. Advances to ploughmen are *अगवड़ agwar* in the west and *अगौरी agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called *हरौरी harauri*, and generally *लगुआ lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called *अनवाह anwāh* in East Tirhut; elsewhere he is *चरवाहा charwāha* or *गोरखिया gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. *बदलैया badlaiya* and *पल्ला palta* or *पल्लो patti* are terms for exchange of labour for labour by agriculturists. To the west it is also called *पैच painch*, in Gaya *बदली badli*, and to the south generally *पापठ pāṭh*. In East Tirhut another name is *जानपैचा janpaincha*. The practice of two or more cultivators joining their

ploughs and ploughing together, first the field of one and then the field of another, is called generally भँज *bhānj*. Other names are भँजहरिया *bhānjhariya* and हरसज्जा *har sajjha* to the west generally भजौती *bhanjauti* in North-East Tirhut, हरभज्जा *har bhanja* in Patna and to the north, हरपक्का *har pahta* in Champaran and Gaya, भँजेठ *bhanjeth* in South-East Bihar, and भँजो *bhānjo* in South Bhagalpur. The cultivator in this case is भँजावाला *bhānjā wāla*, or in Tirhut भँजेत *bhanjait*. Another name current to the west is अँगवारा *angwāra*, though this properly refers to the custom of paying ploughmen (अँगवरिया *angwariya*, see last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west सापठ *sāpat*.

SUBDIVISION II.

MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर *khādar*, खादौर *khadaur*, खड़ी *khaddhi*, or गोंदौरा *gondaura* to the west, and गोसा *goa* or करन्सी *karsi* to the east. South of the Ganges, to the west, it is घूर *ghūr*, and to the east (also in Sāran) गनौरा *ganaura* or गंदौरा *gandaura*. कूड़ा *kūra*, कूड़ा कुरकुट *kūra kurkut*, बहारन *bahāran*, or (in South-East Tirhut) गोनरौर *gonraur*, is rubbish or road-sweepings. Cowdung is गोबर *gobar*. When dried it is called south of the Ganges दमारा *damāra*, of which a variant in East Tirhut is दमार *damār*, also in Shahabad and Patna कण्डा *kanda*, and to the west कंदूरा *kanrra*. The latter term is also used in Sāran. In North-East Tirhut it is गौठि *gauthi*, and in Champaran गौठी *gauthi*. In Gaya फेंदी *phenti* are pieces of dried cowdung. चोट *chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौन *gaunt* or गौत *gaut*, and to the west also मूत *mūt*. लोद *lid*, लिदी *liddi*, or लोदी *lidi* is the dung of horses, elephants, &c., and that of sheep or goats is भेंड़ाड़ी *bhenrāri*, भेंनाड़ी *bhenāri*, or (to the west) लेंड़ी *lenri*. Other filth of various kinds is मैला *maila*, or in South Bhagalpur गिना *ghina*. The refuse of indigo after maceration used as manure is सीठ *sith*.

849. A manure heap near a house is *धेरी dheri*, or (in East Tirhut) *गोनर gonar*.* North of the Ganges generally it is also *मान mán*. A manure-pit is *घूर ghūr*, *खाद khād*, or *खाद के मड़गा khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad *कूर kūr*. Ashes are *राख rākh* or *खादर chhāūr*, and in South Bhagalpur *चौरौ chhaurō*. In Patna and Gaya they are *बानी bāni*. An ash-heap is in North-East Tirhut *चौराठ chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges *खदौड़ खेत khadaur khet*, or it is called *गोबन्दा ग़ गोब्राद gobrāēl*, or in South-East Tirhut *भरल bharal*. South of the Ganges it is *खदौर khadaur*, *खदगौर khadgaur*, or *खरित kharit* in Shahabad.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges *भैंडी बैसाचोल bhenri baisāōl* or *भैंडी हिराचोल bhenri hirāōl*; south of the Ganges it is *जिगगर होल जोगर हा घूर बैसाचोल jivgar hoē la dhūr baisāōl*, and in South Munger they say *खेत गोबन्दा के खेत khet gobrābe heñ*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges *कंदगा kanra* or *करगा karra*. South of the Ganges it is *डमारा damāra* or *कण्डा kanda*. In East Tirhut it is *डमार damār*, and to the west it is also called *बिनुवा गोरठा binua goītha*. Another general name is *बन गोरठा ban goītha*. When made up into cakes with chaff and other refuse, the large oblong blocks are called *गोहरा gohra* to the west and *गोरठा gorha* in Champaran and to the east. The next sized round cakes which are stuck on the wall to dry are *गोहंठा gointha* or *गोहठा goītha*. The smallest cakes are *चिपरी chipri*. The largest-sized slabs made with both hands are *दोहंठा dohtha* or *सोहंठी sohthi*. *करसी karsi*, or in Gaya and South Munger *अमारी amāri*,

* Compare for an example of this word the proverb *गोबरक गोनर दुहु दिश चिकन goārak gonar duhu dis chikkan*,—a gowāla's dunghill is neat on both sides.

are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोहरौर *gohraur* or गोहरौरा *gohraura*. In North-East Tirhut it is गोहौर *gothaur*, in Champāran गोहौला *gothāula*, and there and in Tirhut टाल *tāl*. It is छहा *chhā* optionally to the west, छहा *chhā* or छही *chhāhi* in Patna and Gaya छुहा चहन्ना *chhua chhanna* in South Munger, and छानी *chhāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहरा *gohra* or गोरहा *gorha* as above. The house in which the fuel is stored is गोहौर *gothaur*, गोहौरा *gothaura*, or गोहौल *gothaul* generally; also गोठल *gothul* in North-East Tirhut, गोठल *gothāhul* in Shahabad, and गोठघर *goṭha ghar* in Gaya. The operation of making the cakes is पाथब *pāṭhab* or पाथल *pāṭhal*, according to locality, or else ठोकब *thokab* or ठोकल *thokal*. The place where they are made is north of the Ganges generally पथारी *pathāri*. South of the Ganges it is पथरौर *pathraur* in the west, आड़ा *āra* in Gaya, and पानर *pānrar* in Patna.

854. In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गन्दा *ganda* (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकी *panki*) for every पन *pan* bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I.—SOWING.

855. *Sowing* is to the west बोचनी *boāni*, and to the east बावग *bāwag*, बाबोग *bāög*, or बाउग *bāüg*. South of the Ganges, and also in Champāran, it is also बोचाइ *boāi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोचनी *boani*. To sow is north of the Ganges, बोचल *boāl*, बावग करब *bāwag karab*, बूनब *būnab*, or बूनल *būnal*, according to locality. To scatter the seed is generally छिड़ब *chhitab* or छिड़ब *chhintab*. In Patna चुलाइब *chulāib* is also used in connection with *Bhadoi* or autumn crops.

856. *Seed* is बीया *biya* or बीहन *bihan*. In Gaya it is बिहन्नाइ *bihnāi* (also used in Champāran), बिछा *bichcha*, or गोटा *gota*, and in South Bhagalpur बिनहाइ *binhāi*. A grain of seed is दाना *dāna*.

Barren seeds are चबौ *abbi* (or in Shahabad) चबई *awai*, and fertile seeds are सुग्गी *suggi*.

CHAPTER II.—MÔDES OF SOWING.

857. The following are the modes of sowing :—

- (a) *Furrow sowing.*—चारी *dhāri* or चरिया *dhariya*. To plough in this way is चारी खगाएव *dhāri lagāēb* or चरियाएव *dhariyāēb*. South of the Ganges this method is called चुटकी *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. मटाएव *bhaḥāēb*, दोहरिया *dodhariya*, दोहार *dohār*, or समार *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoi* crops. Sugar-cane is not covered in this way in Bihār, but by hand. The long straight lines of seed across a field are known as चारी *dhāri* or पाँती *pānti*. When the ploughing is done round a field, and not across, it is called चौकीठा *chauketha*, &c. (See § 828).
- (b) *Sowing by drill.*—This is टार *tār*, टारी *tāri*, टोर *tor*, टोरी *tori*, often spelt टॉर, टॉइ *tānr*, टॉर, टॉइ *tonr*, &c. To sow in this way is टारव *tārab* or टोर खगाएव *tor lagāēb*. The man who works the drill-plough is टारवाह *tarwāh* or टोरवाह *torwāh*.
- (c) *Broadcast sowing.*—This is generally बावण *bāwag* or its variants,—see above. Other names are चिह्ता *chhitta* or चिह्ता *chhitua* north of the Ganges, and चौंटा *chhūnta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called डोभा *dobha*, and to sow thus is डोभव *dobhab*.

858. If the seed is sown on lands which have not been ploughed, it is called *चिहा chhitta*, *चिह्वा chhitua*, or south of the Ganges *जंगली बावर jangli bāwag*, *पैरा paira* (Gaya, also in Champaran), or *पापर pāer* or *समार samār* (Patna and South Munger). *चौंटा chhīntā* or *चिहा chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (*रबी rabi*) crops on the *दोफसिला dophasila* lands, i.e., those from which the autumn crop has just been cut, as contrasted with the *पलिहार palihar* or *चौमाच chaumās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is *खर-खर बावग kharhar bāwag*. North of the Ganges it is also *धुरिया बावग dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna *ठररा tharra*, in the rest of the district *खरवाह kharwāh*, in Gaya *खरवेह kharweh* or *खरवे kharwe*, in Patna *बौघा baughā*, and in South Munger *धुरगुस्सा dhurgussa*. In Patna and Gaya sowing in a wet field is called *लेवा lewa*. Sowing wide apart is generally *पातर pātar*. Other names are (north of the Ganges) *फकाह phakāh* or *फांफर phānphar* to the west and *हेहर chhehar* or *पेरमार permār* generally. South of the Ganges we find *पाथर pāthar* in Gaya, *पतला patla* in South Munger, and *पतौल patil* in South Bhagalpur, the last two being also met with in Champaran. Sowing thick is generally *घन ghan*, *गाढ़ gārh*, or *गाढ़ा gārha*. North of the Ganges *सजोर sajor* is used in the same sense.

859. Grain that fails to germinate is *अबी abbi*, *निरबीज nirbij*, *बिजमार bijmār*, or *बीया मार biya mār*. In South-West Shahabad it is *बरुआ barua*. If a man wishes to say that his seeds have not come up, he says *हमर बिजमार मारल गेल hammar bihnāi mārāl gel*.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west *सपट जारल sapat jāil* or *सपटा जारल sapta jāil*. In East Tirhut and Shahabad it is called *पपरी papri*. South of the Ganges it is *तावा tāwa* to the south-west of Shahabad, or *सेवठा sewtha* in the rest of the district and in Patna. Elsewhere it is *सेवठा sewta* or *मुन्दा munda*.

861. *Self-sown seed*.—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called *लमेरा lamera* in the west, *नम्हेरो namhero* in South Bhagalpur, and *नम्हेर namher*, *लम्हेर lamher*, or *लाम lām* in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिड़ार *birār* or बियार *biyār*. To the west it is also बेंगा *benga*. The young plants which are transplanted from the nursery are generally बीया *biya* or गच्छी *gāchhi*. They are also called बीहन *bihan* or बीहन्ना *bihnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōri*, and in Champāran जरई *jarai*. The bundles of rice seedlings ready for transplanting are चाँडो *ānti* or अँटिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोझनी *boāni* north of the Ganges and बोग्गहा *bogha* south of it. It is also generally called बावग *bāwag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपव *ropab*. In Gaya when a man has finished transplanting he says हम्मर बनुसार भेल *hammar banusār bhel*,—‘I have finished transplanting,’ the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is चाँटी *ānti*, and the man who plants them is called डोभा *dobha* or रोप-निहार *ropanihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहन्डोवा *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबन्ना *morkabra*. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खार *khāru* or खरहन *kharuhan*.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोदव *kōrab*. In Champāran and Tirhut it is also तामव *tāmab* or पारव *pārab*. In South-West Shahabad it is देजव

chhejal. Digging is कोड़नी *korni*, also in Champāran and Tirhut तमनी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad छेजनी *chhejni*. In South Bhagalpur it is कोड़न *koran* or खंडू *khanr*. In Sāran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called आरि हाँटव *āri chhāntab*.

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champāran and in Tirhut generally it is केरौनी *kerauni* or कामेनी *kamaini*. South of the Ganges it is कोड़नी *korni*, or in South-West Shahabad छेजनी *chhejni*. In the month of *Asārhi* (June-July) sugar-cane gets a special hoeing, which is called असाही कोर *asārhi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाही कोड़न *asārhi koran*. In Champāran and the south-east it is अद्रा कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January-February), is called अंधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उभलन *ujhlan* in Gaya and to the west, अंधेरी *andheri* or भाड़नी *jhārni* in Sāran and South Munger, and जहुरनी *jhurni* in South Bhagalpur. North of the Ganges it has no special name.

CHAPTER III.—WEEDING.

867. Weeding is केरौनी *kerauni* or कामेनी *kamaini* north of the Ganges. In the west generally it is सोहनी *sohni*. Elsewhere it is generally कोड़नी *korni*, and also हरखी *harkhi* in Patna and उभलन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni*, and केरौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab*; also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खामल *khābhal* in Sāran and Champāran. In Patna the operation is called बिसमादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकौवन *nikāwan* in the south-east. In Champāran and Tirhut it is called टिपनी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब *tāmab*, also in North-East Tirhut टोकब *tokab*. The operation is called तमनी *tamni*, or in North-East Tirhut टोकनी *tokni*.

Weeding by hand is चिखुरन्नी *chikhurni* in the north-west and उछटनी *uchhtani* in Champāran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ सेँ निकाएब *hānth señ nikāēb*, and in South Bhagalpur थकुराई *thakurāi*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पान *ghās pāt*. In the north-west they are also दूभ दाँदर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोसा *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or दाही *dāhi*, हूरा *hūra* in South Munger, and चारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहार *sohāi* or चिखुराई *chikhurāi* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहारी *banihāri*.

SUBDIVISION V.

WATCHING CROPS.

870. Watching of crops is generally रखवारी *rakhwāri*, अगोरी *agori*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhi* or बलरक्खी *balrakkhi* in Patna, जगवारी *jagwāri* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएब *jogāēb* in Champāran and South Bhagalpur. In Champāran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौसा हाँक *kaua hānkab*, &c. A field-watchman is रखवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champāran and South Munger, जगवरिया *jagwariya* in Gaya, and जोगनियाँ *joganīyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west चैकनिहार *chhenknihār*, and in North-East Tirhut चकलेदा *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियादा *piyāda* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरक्खा *balrakkha*. To attach the crops thus is called रोक *roka*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west चापा *chhāpa*.

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges पारी *pāri*, भौंज *bhānj*, or भौंजा *bhānja*. It is also पल्टी *palti* in Patna, Gaya, and the west; also परिहार *parihar* in Patna and Gaya, पेठी *petthi* in South-West Shahabad, and पाट *pāṭh* in South Munger.

SUBDIVISION VI.

REAPING AND GLEANING.

CHAPTER I.—REAPING.

873. Reaping is कटनी *katni*, or to the north-west कटिया *katiya*. In South-West Shahabad it is लौनी *launi*. To reap is काटब *kātab*, or in South-West Shahabad लौनी करल *launi karal*. To cut cane is झोलल *chholal* in the north-west, गेंडा करल *genra karal* to the west, पारब *pārab* in Champāran and Patna and Gaya and South Munger, and घूर काटब *ghūr kātab* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is कटनिहार *katnihār* north of the Ganges and in Patna and to the south-west. He is also दिनिहार *dinihar* in Patna, Gaya, and South Munger, लेवनिहार *leonihār* or कटनियौ *katniyān* to the west. Elsewhere he is simply जन *jan*, बनिहार *banihār*, &c. Harvest time is कटनी *katni*. The wages of harvesting are दिनौरा *dinaura* in Patna and Gaya, and दीनी *dīni* in Champāran, Gaya, and the south-east. Another name is in Gaya गुदारा *gudāra*, or in Sāran गुदर *gudār*. Elsewhere they are बन *ban*, or in South-West Shahabad बनी *bani*.

875. Cutting the ears without the stalks is बलकट *balakat* generally. Other names are टुंगनी *tungni* north of the Ganges and to the west, अगला *agla* in Champāran and Gaya, कटु *katu* in South-West Shahabad, पाँगल *pāngal* to the west, and नन्हकटनी *nanhkatni* in South Munger. So also in East Tirhut it is नन्हकटनी *nankatni* or (also in Champāran) सिस्कटनी *siskatni*, and in South-East Tirhut चिपकटा *chhipkatta*. It is अगड़ा *agra* in South Bhagalpur. Cutting crops at the root is जरहोरनी *jarchhorni*, (in South-East Tirhut) जरकटा *jarkatta*, or (in South Munger) जरहोरा *jarchhora*.

876. To shake the fruit off a tree is *अरःअराग्र* *jhārjharāēl* in the north-west. In Champāran and West Tirhut it is *अरःआग्र* *jharkhāēb*, and in East Tirhut *अकाग्र* *jhakāēb*. To the west it is *अिरल* *jhoral*, and also, generally, *दोलब* *dolab* or *दोलाय देब* *dolāy deb*. *अटाहब* *jatahab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as *गदरा* *gada* or *कच्चा* *kachcha*. Other names are *गादा* *gāda* and *गदा* *gadā*. In South Munger it is *गादर* *gādar*, and in South Bhagalpur *अंकुरी* *ankuri*. The last two are also met with in Champāran. A word used to the east generally is *कचरी* *kachri*. In the north-west *समहत* *samahut* is a little grain cut first, and this is *सुमुत* *sumut* in North-West Tirhut, *नेवान* *newān* in Saran, and *नेवान* *nebān* in Champāran and Tirhut. *होरन्हा* *horha* is unripe grain cut for parching. It is also called *ओरन्हा* *orha* in Tirhut and the south-east, and optionally *होलन्हा* *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (*महुआ* *marua*) treated in this way are called *उम्मी* *ummi* or *उमी* *ūmi* to the west and in Tirhut and *उनी* *ūni* in Champāran. *आलो* *ālo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Saran *रखान्त* *rakhānt*.

CHAPTER III.—GLEANNING.

878. A gleaner is *बिन्नगिहार* *binnihār* or *बिनिघाँ* *biniyān* to the west. He is also generally *लोहगिहार* *lorhnihār*, with variants *लोहन्ताहार* *lorhtāhar* in Patna, Gaya, and South Munger, and *लोहरा* *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are *अरंगा* *jharnga* or *आरंग* *jhārang* to the west, and *लोही* *lorhi* or *लोहिया* *lorhiya* to the east and in Champāran. Other names are *अरुआ* *jharua* (Patna and North-West Tirhut), *अर* *jhar* (South-East Tirhut), and *छूटल पटल* *chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger *लोहा बिचा* *lorha bicheha*, and gleanings are *लोहा* *lorha*.

SUBDIVISION VII.

THRESHING AND WINNOWER.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिहान *kharihān*, with an optional variant खरिहानी *kharihāni* in Patna. The shed erected on the threshing-floor is मढ़री *marāī*, खोंपड़ी *khompri*, or भोंपड़ी *jhompri*. In Patna it is मरुका *maruka* or भोंपड़ा *jhompra*, in Gaya कूड़ा *kūrha*, and in the south-east खोंपड़ा *khompra*.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The cut crop is डाँठ *dānth* to the north-west, or दाँठ *dānt* in North-West Tirhut. In East Tirhut it is लार *lār*. In Shahabad it is लेहनी *lehni*, in Champāran लेहन *lehan*, in Gaya पतौर *pataur*, in Patna पतौड़ी *patauri* or पतनी *patni*, in South Munger पातन *pātan*, and in South Bhagalpur पतन *pattan*. In Shahabad it is called पल्हारी *pathāri*, and in Sāran पथारी *pathāri*, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihar separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called मूठा *mūtha*, मुठा *muttha*, or पूठा *pūṭha*; the next largest is the अँवाँसा *anwānsa* (north-west), ओल्हा *aulha* (North Tirhut), and आडल *āhul* or अडला *ahula* (East Tirhut); the next largest is the अँटिया *antiya* or (Champāran and North-West Tirhut) पसही *pasahi*; the next largest is an armful or पाँजा *pānja*; the next largest is a बोझा *bojha*; and the largest of all, that carried on a bullock, लदना *ladna*. The relative scale of some of the above is generally as follows:—

4 मूठा <i>mūtha</i>	= 1 अँवाँसा <i>anwānsa</i> or ओल्हा <i>aulha</i> .
8 ओल्हा <i>aulha</i>	= 1 पाँजा <i>pānja</i> .
4 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .

In East Tirhut the following scale obtains :—

- 4 बाहुल *āhul* = 1 केहुनी *kehuni*.
 4 केहुनी *kehuni* = 1 पाँजा *pānja*.
 4 पाँजा *pānja* = 1 बोझा *bojha*.
 16 बोझा *bojha* = 1 सोरही *sorhi*.
 16 सोरही *sorhi* = 1 सोरहा *sorha*.

883. The word सोरही *sorhi* is a common unit for measuring produce. Thus, a *raiya* will say that such and such a field gives so many सोरही *sorhi* to the *bigha*.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

SOUTH-WEST SHAHABAD.

- 2 अँवाँसी *anwānsi* = 1 अँटिया *antiya* or दोमड़ा *domra*.
 10 ditto = 1 पाँजा *pānja*, पूरी *pūri*, or अँटी *ānti*.
 3 पाँजा *pānja*, पूरी *pūri*, or अँटी *ānti* = 1 बोझा *bojha*.
 30 ditto ditto = 1 तिसौर *tisaur*.

SHAHABAD.

- 10 अँवाँसी *anwānsi* = 1 अँटिया *antiya* or पनपिचौसा *panpiusa*.
 4 अँटिया *antiya* = 1 बोझा *bojha*.
 Or 10 अँसी *ānsi* = 1 पाँजा *pānja*.
 4 पाँजा *pānja* = 1 बोझा *bojha*.
 21 बोझा *bojha* = 1 एकैसिया *ekaisiya*.

PATNA.

- 4 अरपा *arpa* = 1 अँटी *ānti*.
 5 अँटी *ānti* = 1 गाही *gāhi*.
 5 गाही *gāhi* = 1 बोझा *bojha*.
 Or 5 अरपा *arpa* = 1 पाँजा *pānja*.
 5 पाँजा *pānja* = 1 बोझा *bojha*.
 21 बोझा *bojha* = 1 एकैसी *ekaisi*.

GAYA.

3 अरपा <i>arpa</i>	= 1 आँटी <i>ānti</i> .
5 आँटी <i>ānti</i>	= 1 गाही <i>gāhi</i> .
10 गाही <i>gāhi</i>	= 1 बोझा <i>bojha</i> .
Or 9 अरपा <i>arpa</i>	= 1 पाँजा <i>pānja</i> .
3 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 एकैसी <i>ekaisi</i> .

SOUTH MUNGER.

The same as Gaya, except that 4 पाँजा *pānja* = 1 बोझा *bojha*.

SOUTH BHAGALPUR.

4 गौंती <i>gaunti</i>	= 1 आँटी <i>ānti</i> .
4 आँटी <i>ānti</i>	= 1 पाँजौ <i>pānjau</i> .
16 आँटी <i>ānti</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .

885. The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used; so also तिचौर *tisaur*. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

886. An अक्वार *akwār* or अक्वार *ankwār* (optionally), or in Patna and South-East Tirhut केहुनी *kehuni*, is as much grain as can be carried between the arms, and मथबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one आँटी *ānti* is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुदर *gudār*.^{*} गुण्ड *gund* in Patna or गूँडा *gūnra* in Gaya is a bundle of cut pulse.

CHAPTER III.—TREADING OUT GRAIN.

887. Treading out grain is दौनी *dauni* north of the Ganges. To the west and in Patna it is also दौरी *daunri* or मिंजनी *minjni*. The latter word is principally used when the grain is trodden out by men and not

^{*}The आँटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार केँ सुन्नर सन आँटी *korhi katnihār keñ mungar san ānti*,—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is *दौरी dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is *दावाँही dawānhi* and in Patna also (when trodden by men) *मैजनी mainjini*. In South Bhagalpur *सहरी sahari* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is *पीटब pītab*, *भारब jhārab*, or *भाँटब jhāntab* north of the Ganges. It is also *पेटारी petāri* to the west, *डंगौनी dangauni* in Patna, *पिटनी pitni* in Champāran and Gaya, *डंगौनी dengauni* in East Tirhut and South Munger, and *भाँटनी jhantni* in South Bhagalpur.

888. The first treading out of the grain is called *पौर paur*, the second treading is *डान्ती दाँवब danti dāmbab* north of the Gange and in Shahabad, or *तोड़ाब torāb* in North-East Tirhut. To the west it is *छाँटब chhāntab*, in Champāran and Patna it is *खुरदाँनी khurdauni*, in Gaya *खुरदाँती khurdonti*, and in South-East Tirhut and South Munger *खुरदाँई khurdaīn*.

889. The stake to which the bullocks are tied in treading out the grain is *मैह meñh*, with local variants *मैहा meñha* (to the north-west and in South-East Tirhut), *मेहटा mehta* (Patna), and *मीहाँ mīñho* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called *मैहियाँ बैल meñhiyān bai*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called *मैहियाँ menhiyān* generally; also *मैहा menrha* in Champāran and South-East Tirhut, and *मेहटा mehta* or *मैहटा menhta* in Gaya and South Munger. In South Munger he is also *मेहा meha*, and in South Bhagalpur *मीहाँ mīhān*. Another name for him is in Gaya *कुड़दहिना kurdahina*. The outer bullock, which is the smartest of the team, is called *पाठ pāth* or *पठिया pathiya* to the west to the north-west and in North-West Tirhut *पठिया patiya*, and in East Tirhut *पाठ वाला pāt wāla*. In South-East Tirhut it is *अगदाँई agdāīn*, and variants of this are *अगदाँई agdāīn* in Patna and South Munger, *आगदाँरन āgdāīn* or *अगदाँईयाँ agdāīnyān* in Gaya, and *एगदाँई egdāīn* in South Bhagalpur. In South-West Tirhut he is *पेरा phera*. The rope which goes round a bullock's neck is *गरदाँई gardāīn* in the west and in South Munger, *गरदाँनी gardani* in Champāran and West Tirhut, and *गराँधा garaundha* in Patna. The main rope to which all the bullocks are tied is *मन्जा manjha*, also *दौरी dauni* to the west, *दौरार daunar* or *दोग्हा dogha* in West Tirhut, and *कराँ करām* in East Tirhut. In Patna, Gaya, and South Munger it is *दावाँही dawānhi*, and in South Bhagalpur *दाँमर dāmmar*. In



A threshing-floor (kharikān) The man standing on the right of the picture holds in his right hand a threshing-ride (akhuina)

Champāran and Gaya it is also called काँड़ *kānr* or काँड़ा *kānra*. The rope by which the main rope is tied to the stake is घुरी *ghūri* or मेँहौटी *meñhauti* in Patna and Gaya, and डोंड़ा *donra* in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. *The pile of sheaves.*—When the crop is piled in bundles on the threshing-floor it is known as गँज *gānj*. Other names are टाल *tāl* (north of the Ganges and Shahabad), गल्ला *galla* (North-West Bihār), डेरी *dheri* in Gaya, and काँड़ *kānr* or काँड़ा *kānra* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ *kothiyau* in Sāran, and पूँज *pūnj* or पुँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytiscus cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल *khara tāl* north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called मचान *machān*.

891. *The spread-out crop.*—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *pauri* in East Tirhut, खोह *khoh* in Champāran and South-East Tirhut, बड़न्धोरा *barhora* in Patna and Gaya, बड़न्धरा *barhara* in South Munger, and खूआ *khūa* in South Bhagalpur.

892. *The crop after it is trodden.*—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिल्ली *silli* north of the Ganges, in Patna, and the south-west. Other names are कुटान *kutānw* (Patna and North-West Bihār), डेरी *dheri* in Champāran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhār* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukāñw*.

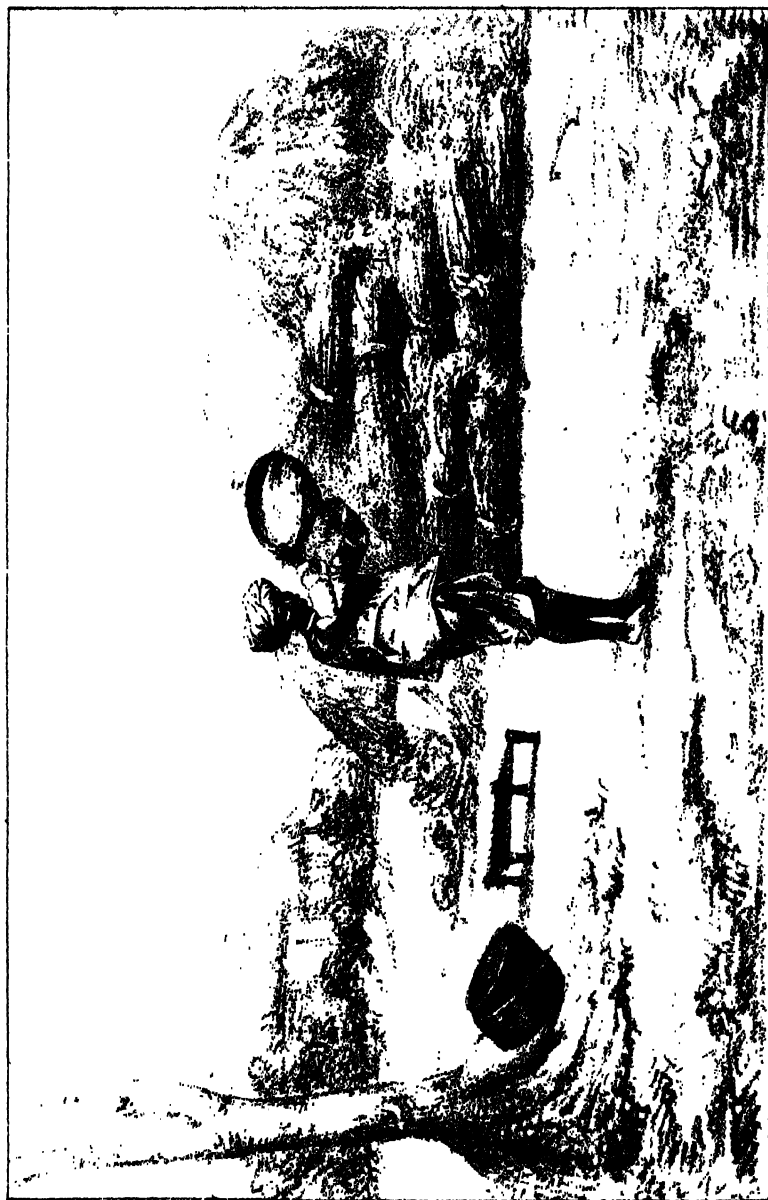
893. *The heaped grain.*—This is रास *rās* or डेरी *dheri*, also in North-East Tirhut खोर *khōr*. Over this is placed a cake of cowdung to avert the evil eye. This is बड़ाँव *barhānw* (Patna and West Bihār) and बड़ाँवावन *barhāwan* in Gaya and the west; but बड़ाँव *barhānw* is more properly the dung deposited by the bullocks while treading. Other names for the cake are महादे *mahāde* or महादेव *mahādeb*. A

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and चप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jak*.

894. *The heaped straw and chaff.*—Straw in bundles is पूसा *pūsa* in Patna and north of the Ganges, except in North-East Tirhut, where it is ञट्ठा *jhatua*. South of the Ganges, and optionally in Sāran, it is चाँटी *ānti* or चँटिया *antiya*, except in the south-east, where it is पुसा *pulla* or बिड़ा *biṛa*. Loose straw that has been threshed is पुचरा *puara* (to the west) or पुचार *puār* (to the east). Local variants are पोरा *pōra* (also in West Tirhut) or पोचार *pōār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off, and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नेवारी *newāri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भूसा *bhūsa* or हस्रा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूँसा *bhūṁsa*. Other names are कट्ठा *katua* in Patna and Gaya, गुण्डो *gundo* in Champāran and South Bhagalpur, and खखरा *khakhra* or दुक्का *dhulla* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भूँसी *bhūṁsi*. Other names are चलोँसी *chalaṁsi* (Patna and the west), कोरार *korāi* (Patna, Tirhut, and the west), चोँकर *chonkar* in Champāran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गँज *gānj* or टाल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor.

895. An enclosure for stacking straw or fuel is चेरान *gherān* in West Tirhut, Sāran, and Champāran, घोरांन *ghorān* in Shahabad, and घेरा *ghera* or ढाठ *dhāth* in Champāran and Tirhut, the latter specially to the east. To the west it is पुरवट *purwat*. A house for holding chaff is सुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and हसकार *bhuskār*, हससुहलबा *bhussbhalba*,* or (also in Champāran) हुसकार *bhushkār* to the east. In South-West Shahabad it is भुँसौर *bhunsaur*, and to the west generally of that district भुँसहल *bhūṁsāhul*. In Champāran and Patna it is भौँसौला

* As in the proverb झूटन घोड़ भुससुहलबाहिं दाढ़ *chhūṭan ghōṛ bhussbhalbahīn dhāṛh*,—a horse, when he gets loose, stays in the chaff-house.



WINNOWING (OSAUNI)

bhoñsaula, and there and in Gaya बूसा घर *bhusa ghar*. In Champāran and South Munger it is चुसन्घर *bhusghar*, and in South Bhagalpur चुसन्कारी *bhuskāri*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के मथनी *khomp ke mathni*, चाँवनी *chhāoni*, or टोपड़ *topar*. In South-East Tirhut चाँग *chāng* is a large basket for holding chaff equalling four टोकड़ी *tokri*. टंगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar* (*Cytisus cajan*).

896. *The refuse straw and fodder.*—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champāran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champāran it is दाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar* (*Cytisus cajan*), is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur, and in Champāran रहेठा *rahetha*. In Patna it is also called खरर *kharaī*. The refuse straw of the autumn crop is दाँठ *dānth* or डँडका *dantuka* or कुडका *kutka* north of the Ganges. It is also to the west and in Patna दडा *dhattha*, and elsewhere दाँट *dānt*, दाँटा *dānta*, or दाँटी *dānti*. In South Bhagalpur and Patna, however, it is ठढेरो *thathero*. The dry stalks of mustard (सरिसो *sariso*) are सन्धी *santhi* in the north-west, तिलन्डी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are जेगन्ना *jhengra* to the west and in South-West Tirhut, जेगन्डा *jhegtu* in Champāran, दाँट *dānt* in the rest of Tirhut, जङ्गा *jhanga* in Champāran, and जाँग *jhāng* also in South-East Tirhut.

CHAPTER V.—WINNOWING.

897. *Winnowing grain* is ओसौनी *osauni*. To winnow is ओसाण *osāñ*.

898. *The fine chaff* which is blown away by the wind in winnowing is पम्भी *pambhi* generally; also पाँकी *pānki* or पाम्भी *pāmbhi* to the west, गूँड़ी *gūnri* in Champāran and South-East Bihar, and भौंटा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*Aghani*) crop. The words for the autumn (*Bhadoi*)

crop are **पुरेसी** *puresi* or **पुसरसी** *puarsi* to the west, and **पक्खी** *pakhni* in Patna and Gaya. In South Munger **अधभारी** *adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is **बटोरन** *batoran* or **खोदन** *lorhan*.

900. When grain is being weighed, an extra handful is thrown in to make up for dust, &c. This is called **पक्षुषा** *pachhua* generally, but also **कसर** *kasar* to the west and **फाव** *phāo* in the south-east. It is also called **लाभ** *lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is **अगव्वार** *agwār* generally north of the Ganges, and **भाठ** *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is **तरी** *tari*. The gleanings and refuse grain on the threshing-floor are **पटपर** *patpar* in the north-west and **खखरा** *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is **अगव्वार** *agwār* or **अगव्वारी** *agwāri* to the west, **अगाड़** *agār* in Champāran, Patna, and Gaya, and **अगबर** *agbar* in the south-east.

SUBDIVISION VIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between landlord and tenant is called **बटार** *batāi* or **बटेया** *bataiya*. Local variants are **बाँट** *bānt* in Champāran and Gaya, **बाँटी** *bānti* in Champāran and South Bhagalpur, and **बाँटनू** *banṭnu* in South-West Shahabad. Land so held is called **बाँवली** *bhāoli* or **बटेया-बतािया**, as opposed to **नगदी** *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called **कुरताली** *kurtali*.

903. In **बटार** *batāi* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When,

instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called *मनखप* *mankhap*, *मनन्धीका* *manthika*, *हुन्दा* *hunda*, or *मनहुन्दा* *manhunda*. This is especially adopted in the case of *जिरात* *jirāt* or home-farm lands when let to a cultivator. In Patna it is called *मनी बन्दोबस्त* *mani bandobast*.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. *Half to landlord and half to tenant.*—This is called *अधिया* *adhiya* north of the Ganges and in the south-west, in Patna and Gaya *अधबतैया* *adhbataiya* or *पह* *pah*, in Champāran and the south-east *अधःबटिया* *adhbatiya*. In South-West Shahabad they say *दू दाना में से एक दाना जमिंदार लेखला, बाउर एक दाना असामी के देखला* *dū dāna meñ señ ek dāna jamidār lehala, āur ek dāna asāmi ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord give the cultivator his share is worth noting.

905. *Seven-sixteenths to landlord and nine-sixteenths to the tenant.*—This is *नौसत* *nausat* or *नौसत्ता* *nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. *Nine-sixteenths to the landlord and seven-sixteenths to the tenant.*—This is *नौसत्ता* *nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (*सेरी नौसत्ता* *seri nausatta*) in West Tirhut.

907. *One-third to the landlord and two-thirds to the tenant.*—This is *तेकुरी* *tekuri* or *तिहैया* *tihaiya* in Shahabad, Patna, and Gaya, *तेकुरा* *tekura* in South-West Shahabad, *तेखुरी* *tekhuri* in South Bhagalpur, *तेकुली* *tekuli* in Champāran, *तिसरी* *tisri* in Sāran and Champāran, and *तेसरी* *tesri* in South Munger. Not noted elsewhere.

908. *Two-fifths to the landlord and three-fifths to the tenant.*—This is *पचहु* *pachdu* to the west and in West Tirhut, *पचा दूचा* *pachecha dūa* in Patna, Gaya, and the south-east, and *पँचहु* *panchdu* to the west. Not noted elsewhere.

909. *Three-fifths to the landlord and two-fifths to the tenant.*—This is *पचहु* *pachdu* to the north-west, and *पाँचा दूचा* *pāncha dūa* in South Munger and Tirhut. Not noted elsewhere.

910. *Landlord one-fourth, tenant three-fourths*.—This is चौथैया *chauthaiya* in Champaran and South-East Tirhut and चौडेया *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908, and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद कागन्त *khūd kāsht*) lands. • In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also सेरही *serhi* in Shahabad. A similar deduction of $1\frac{1}{2}$ *ser*s per maund is called in South Bhagalpur नेग *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut छूट *chhūt*. South of the Ganges and in Champaran it is called गरकी *garki*, also नाबूद *nābud* in Patna, छुट्ती *chhutti* in Gaya, गरकी परती *garki parti* in South Munger, and गरकी गरकी *marki garki* in South Bhagalpur. A similar deduction of $1\frac{1}{2}$ *ser*s in the maund is called in Champaran, Patna, and Gaya डेहसेरी *derhseri*; and when of two *ser*s, डुसेरी *duseri*. To the west दहार महार *dahār mahār* is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगरी *pagri* or माफी *māphi*. North of the Ganges पक्षुषा *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Sāran and Patna अँजुरी *anjuri*, and in Shahabad अँजुर *anjur*, is an allowance of one or two *seers* per plough taken by the tenant. खलिहानी *khalihāni* in Patna is an allowance claimed by the tenant, and so also is भँवर *bhāmwar* in Shahabad and मँगनी *mangni* or मँगन *māngan* ($\frac{1}{2}$ a *ser* in the maund) in East Munger.

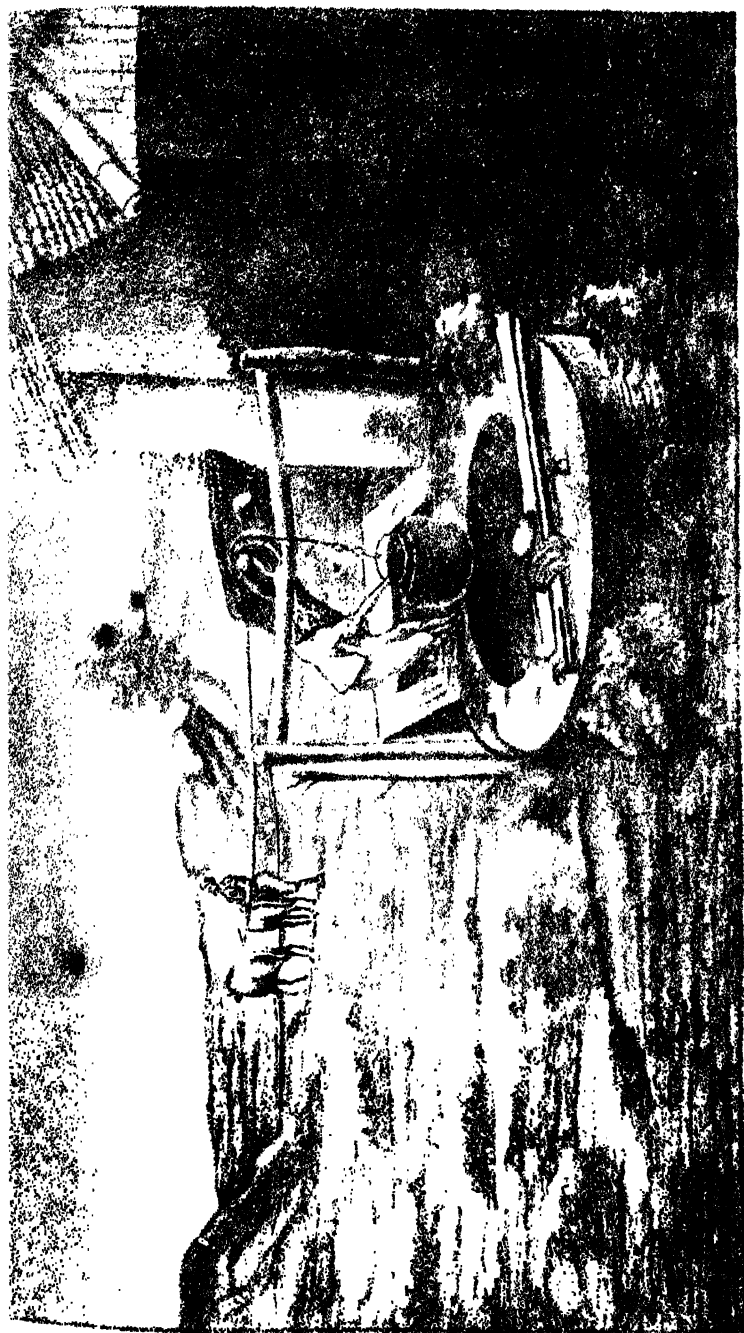
CHAPTER IV.—MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटार *bojhbatai* or (in Champāran and South-East Tirhut) खरबटार *kharbatāi*. To the north-west it is जजती बटार *jajāti batāi*. The rough appraisement of the crops for the purpose of division is called कन *kan* or कूत *kūt*, or कनकूत *kankūt* or कनकुत्ती *kankutti*. When the valuation is done by appraisement it is called कनकुत्ती बटार *kankutti batāi*. It is also called दानाबन्दी *dānābandi* generally, भौकड़ा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकट्टी *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deposes an assessor (अमीन *amīn*) and an arbitrator (सलिस *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (कठाधर *kathādhar*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwārī's* field-book (खसरा *khāsra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परतार *partār*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *ser*s per maund, called **छुटनी** *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. *Division on the threshing-floor.*—This is **बटार खरिहानी** *batāi kharihāni*, **अगोर बटार** *agor batāi* (because it is watched or guarded till division), or **बटार** *batāi* simply. The man who weighs the grain is called **हटवा** *hatwa* north of the Ganges. He is also **हटवे** *hatve* in Champāran, Patna, and Gaya, **बाया** *bāya* or **बया** *baya* to the west, **सोनार** *sonār* in Patna, and **केचाल** *keāl* or **बनियॉ** *baniyān* in Patna and the south-east. His fees are called **हटवारी** *hatwāi* or **हटवई** *hatwāi* north of the Ganges, and also **पडुषा** *pachhua* in Champāran and Tirhut. In Champāran and East Tirhut they are also **मनपई** *manpāi* or **मनपौषा** *manpaua*. To the west they are **बेयार** *beyāi* or **पवही** *pawahī* ($\frac{1}{4}$ *ser* per maund), in Gaya and South Munger **चालवा** *chālsa*, in Patna and Champāran **धुरिया** *dhuriya* ($\frac{1}{4}$ *ser* per maund), and in the south-east **केचाली** *keālī* or **तौलार** *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 cups (**पैला** *paila*) of grain make one **आड़ा** *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field (**लोढ़ा** *loṛha*, &c., see § 878), and a fixed proportion of the gross produce (**दिनौरा** *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain



The skin bag for drawing water (moti), as worked with bullocks.

(NOTE.—The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill, and the receiving vat is level.)

in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east खम्भा *khambha* or खम्हा *khamha*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बँदेरा *banrera* in the west, and बल्ला *balla* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाठ *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are दण्डा *danda* in Champāran and South-West Tirhut, सररा *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is घड़ारी *gharāri* to the west, also गड़ारी *garāri* to the north-west and in South Munger. It is घिरनी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadla* in South-West Shahabad, घुरनी *ghurni* in Patna, and मकरी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *paudar*, also दवर *dawar* in Shahabad, बहौ *bahū* in Gaya, and दगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोड़पौर *gorpaur*. The portion above ground is पौदर के माँथ *paudar ke mānth*, or to the west मथार *mathār*. The portion below ground is खोईछा *khoinchha* to the west. A yoke of well-bullocks is called मोटवा जोड़ी *motwa jori*. Drawing water by cattle power is मोट चलाएव *mot chalaēv*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well:—

The bullock-driver.—He is हँकवा *hankwa* or हँकनिहार *hanknihār*; also फेरवा *pherwa* in Shahabad.

943. *The man who empties the water-bag.*—He is धरनिहार *dharnihār* north of the Ganges, चिन्वा *chhinwa* in South-West Shahabad, and मोटधरवा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोटवाहा *motwāha*.

945. *The man who distributes water in the field* is called पन्मोरा *panmora* or पन्हन्ना *panchhanna* north of the Ganges. South of the Ganges he is बरन्वाह *barwāh* in South-West Shahabad, मोरन्वाह *morwāh* in the rest of that district, and खँडुआर *khanruār* in Gaya. He is also खरन्वाहा *kharwāha* in Saran and खँडुआहा *khanrwāha* in Patna.

946. *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

CHAPTER XI.—THE PERSIAN WHEEL.

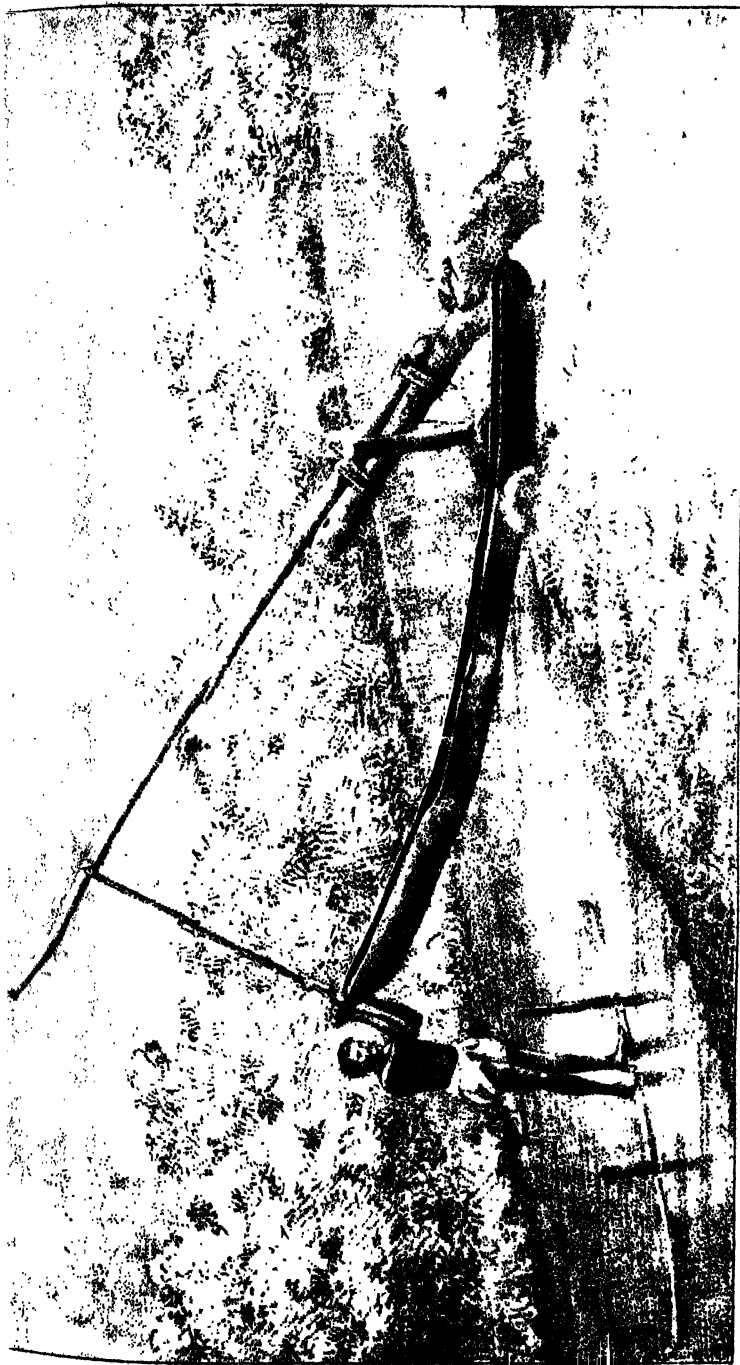
947. The Persian wheel is not used in Bihār. Its name, राहत *rahat*, is however known in Patna.

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

948. Water is raised from these either by the swing-basket or by the spoon-lever.

949. *The swing-basket.*—The swing-basket is generally सैर *sair* to the west and चाँड़ *chānr* in Central and Eastern Bihār. In Tirhut it is also डोस *dhos*, in South-West Shahabad दौरा *daura*, in Champāran and Gaya सर *sar*, and to the south-east सेन *sain*. The strings from which it swings are डोर *dor* or डोरी *dori*. The place where the men stand who work the basket is गोरन्पौर *gorpaur*, or to the west पौडा *paudha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are सैरन्वाह *sairwāh*, चाँड़िवाह *chanriwāh*, or डोसन्वाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is सैर (चाँड़ or डोस) चलायब *sair (chānr or dhos) chalāēb*. In South Bhagalpur it is सेन बरायब *sain barāēb*. The pit from which the water is lifted is चड़ियार *chariyār* in Gaya and South Munger.

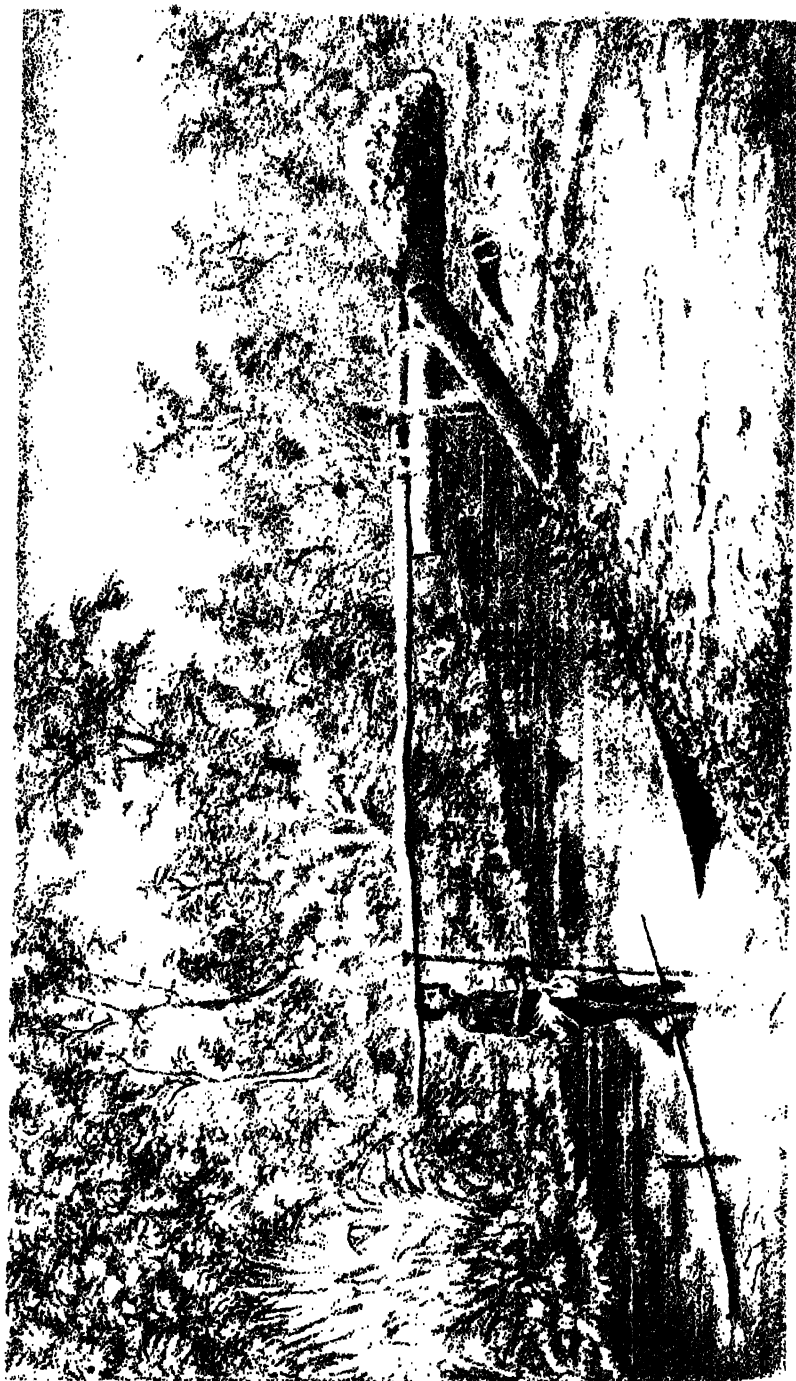
950. *The spoon irrigation lever.*—This is a long log of wood hollowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and, rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karin* or करौंग *karing* to the east. The man who works it is called दोनन्वाह *donwāh* and करिन्वाह *karinwāh* or करिँगन्वाह *karingwāh* respectively. The place where he stands is पौडा *pautha* in the west and अलमारा *altmara* in Tirhut.



Irrigation lever (latka), showing the method of discharging water



Water-lifting with the moving-basket (sair or chant).



Irrigation tower (latia), showing the method of lifting in water

CHAPTER XIII.—WATER-LIFTS AND OTHER TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is **बोदर** *bodar* in Sāran and Shahabad, **अनुषा** *anua* in Champāran, and **गार** *gār* in North-West Tirhut. South of the Ganges it is **चढ़ाव** *charhāo*, **अनुषा** *anua* in South-West Shahabad, and **एघानू** *eghānw*, &c., as follows.

952. When there are several lifts, the first reservoir is called **ठेक्का** *thewka* in the north-west, **पहला गार** *pahla gār* in North-West Tirhut, and **कानर** *kānar* in North-East Tirhut. South of the Ganges it is **खजाना** *khajāna* or **एघानू** *eghānw*. Of this last there are local variants **एघावा** *eghāwa* in Patna and **एघाय** *eghāy* in South Bhagalpur. The top of the lift is **अड़ानी** *arāni* to the west, and **सीठा** *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is **तीथा** *tītha* to the west. It is also **परन्हा** *parchha* in South-West Shahabad, and **मेलवानौ** *melwāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is **दोघानू** *doghānw*, with a local variant **दोघावा** *doghāwa* in Patna. The third is **तेघानू** *teghānw*, or in Patna **तेघावा** *teghāwa*. The fourth is **चौघानू** *choghānw*, or in Patna **चौघावा** *chaughāwa*. These lifts are also called **ठेक्का** *theūka* in South-West Shahabad. Thus **दो ठेक्का** *do theūka*, **तीन ठेक्का** *tin theūka*, &c. The raised bank between the two reservoirs is **खान्वान** *khānwān* in South-West Shahabad and **मैर** *menr* in the rest of that district. In Gaya it is **पौर** *pīnr*, and in Patna **अलङ्ग** *alang*. In South Munger and Patna it is **आहर** *āhar*, and elsewhere **बाँध** *bāndh* or **बान्ह** *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally **पैन** *pain* or **पेनि** *paini*. In Patna, Sāran, and Shahabad it is also **करन्हा** *karha*, and in South-West Shahabad **बाहा** *bāha*. In Tirhut it is **पौठ** *pauth* or **दवान** *dawan*, and in North-East Tirhut **पौटी** *pauti*. In South-East Tirhut it is **बाह** *bah*. To the west **नारी** *nāri* is also used. In the south-east and Champāran we find **दाँर** *dānr*, and also (in South Bhagalpur) **सिंगा** *singha*. In North-East Tirhut **कनवा** *kanwa*, and in Patna and Gaya **कनवाह** *kanwah*, is a narrow branch channel leading from a **पैन** *pain*. A water-course generally is **नरी**

naddi or (in South Bhagalpur) लद्दी *laddi*, and its branches बाबा *baba* or (north of the Ganges) बबना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निगऱैन *nigrain*. In Patna and Gaya भोकिला *bhokila* and टँकूवा *tanrua* are small water-channels. The latter is smaller than, and is a branch of, the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Chāmpāran and North-East Tirhut.

DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गेहूँ *gehuñ* north of the Ganges. In East Bihār generally, however, it is गहुम *gahum*. To the west it is also गेहूँ *gohuñ*, and elsewhere south of the Ganges and in North-East Tirhut गेहुम *gohum*. In Gaya it is also मण्डा *manda*. Cf. § 823.

956. The chief varieties are मुंढिया *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुंढिलवा *munrilwa*, मुड़ग्ला *murla* in Sāran and Patna, and मुड़ली *murli* or भुंढिया *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Bihar, or to the south-west and in Gaya दौदिया *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी *jamāl khāni*. A white round-bearded wheat is known as दूधी *dūdhi* or दुधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरुखी *pachrūkhi*. लकवा *lalka* in Shahabad and South-West Tirhut, देसी *desi* or देसिला *desila*, and हरना *harna* or हाररावा *hārrahwa*, in the north-west, हारा *hāra* in Tirhut, हरहरा *harhara* in South-West Tirhut, हरहा *harha* (Patna), केवलवा *kewalwa* (Gaya), and जमाली *jamālī* or जमरिया *jamariya* to the east, are a small-grained red wheat. लकवा *lalka* also occurs in South Munger. North of the Ganges दोग्ला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हारा *hāra*. बरगहमा *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंडा *renra* means stunted wheat.

957. The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called सरया *sūiya* or सूया *sūa*; also अंकुरा *ankurha* to the north-west, and

कड़ी *kanni* in Patna. In North-West Tirhut it is डेफ *deph*, and to the east डेफी *dephi*. The phrase used is सुरवा गैल *suiya gail* north of the Ganges, or डेफ निकसल *deph niksāl* in North-East Tirhut. To the west they say रेंडल बा *renral ba* or रेंडू गैल *reñr gail*. In Gaya they say सुचाल चावे है *sua āve hai*, and in Patna कनियारल चाव है *kaniyāēl āwa hai*. When it has further sprouted, but has not yet taken firm root, it is पुनरा *putra*. When the blade throws outshoots they are called डिब्बी *dibbhi*; also डाम्बी *dābhi* in South-West Shahabad, and टेम्बी *tembhi* in Patna. When about six inches high it is called कौवा लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौवा झपान *kaua jhupān* in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as होरन्हा *horha*, or (Tirhut and the South-East) ओरन्हा *orha*, and (optionally) in South Munger as होलन्हा *holha*. When the ear begins to form, they say रेंडा भैल बा *renra bhail ba* in the north-west, गभा भैल बा *gabha bhail ba* in South-West Tirhut, and गन्धवा भेल खलि *gamhra bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियारल *dudhiyāēl*. In Patna and Gaya a similar phrase, or the phrase गदरायल है *gadrāēl hai*, is used, and in the south-east they say दुधैलै *dudhailai*. गदरायल *gadrāēl* is also used in Tirhut. When the grain hardens they say it is हबसायल *habsāēl* in South-West Shahabad, कैलायल *kailāēl* generally; in Sāran and West Tirhut also गोटायल *gotāēl*, अधपक्कू *adhpakku* in Gaya, कैला गेल *kailu gel* in Patna, and कलायल *kalāēl* in the south-east.

958. The beard is टूंड *tūnr* or टूंडा *tūnra* to the west, and सूंघ *sūngh* or सूंग *sūng* elsewhere. In South-West Tirhut it is सूंर *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bāli*; in South-East Tirhut, where it is सीस *sis*; in South Bhagalpur, where it is सीसा *sisā*; and in South Munger, where it is टुंगना *tunjna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजर *gojai*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेररा *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja baja* south of the Ganges generally, and उटरा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पैर *pair*, and in East Tirhut पौर *paur* or बेजरा *bejhra*. Barley grown with the smaller pea (केराव *kerāo*) is जौ केराव *jau kerāi*

generally, also **जौ** मट्ठरा *jau matra* to the west, **जकेरार** *jakerāi* to the south-east, and **जब केरवा** *jab kerwa* in North-East Tirhut. Other names are **कुसही केराव** *kusahi kerāo* in Patna and the south-east, **कोसी** *kosi* in South Bhagalpur, and **हरफोरवा केराव** *harphorwa kerāo* in South-West Shahabad. **बेररा** *berra* or **बेरई** *berāi* in Shahabad is barley mixed with gram, and the same is called **जब बुट्टा** *jab butta* north of the Ganges, and **जो बुट्टा** *jo butta* in the south-east. **जो खेसरा** *jo khesra* is a mixture of barley and peas (**खेसारी** *khesāri*) in the south-east.

960. When there is a mixture of crops, the inferior one is called **तरी** *tari* when compared with the other. Thus in **जौ केरार** *jau kerāi* the small pea (**केराव** *kerāo*), being the inferior, is the **तरी** *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is **जौ** *jau* generally. In the north-east it is **जब** *jab*, and in Patna and the south-east **जो** *jo*. North of the Ganges **जई** *jaī* (also in Shahabad) or **जन्तरी** *jantari* are shoots of barley artificially grown and distributed by Brahmans at the festival of the Dasahra. In Gaya they are **जवारा** *jawāra*, and in Patna **जैती** *jainti*. The prickly hairs on the ear are **टूँड़ा** *tūnr* in West Tirhut, Sāran, and Shahabad; **टूँड़ा** *tūnr* or **सूँड़ा** *sūnrha* in Champāran and Tirhut; **सूँड़** *sūnr* in South-West Tirhut, and also **सूँघ** *sūngh* or **सूँग** *sūng* in Patna and the east generally.

962. Oats (*avena sativa*) are called the sister of barley, and are hence named **जई** *jaī* or **जै** *jai*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called **धान** *dhān*. When husked it is **चाउर** *chāūr*, but the Hindi form **चावल** *chāval* has also been noted in Patna. Husked rice is of two kinds, viz. **चरवा** *arwa*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called **उसिना** *usina*, **उसना** *usna*, or **जोसाँदा** *josānda*. Rice when partially husked is called **मुहचुर** *muhchur* in Gaya, **बोकड़ा** *bokra* in Sāran, and **खिजाया** *khijāya* in North-East Tirhut. Rice boiled plain is **भात** *bhat*, when boiled with pulses it is **खिचड़ी** *khichri*, and when spices are added to this it is **भुनाल खिचड़ी** *bhunal khichri* or **कबूली** *kabūli*; also in

South Bhagalpur चौकी *chhaunki*. When rice is boiled to a mash, it is called मोलहथ *golhath* or मोलहथी *golhatthi*. In Gaya पनहता *panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, लार *lār*, पोचार *poār*, &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारी *mori petāri*, or (in Champāran) पेटारी *petāhi* or (in Shahabad) पेटारी *petārhi*.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following :—रजपूत ओ धान के ओर नाहिं है *rajput o dhān ke or nāhiñ hai*,—there is no limit to the clans of Rajputs or the kinds of rice; धान बाबन के एकै हाल *dhān bābhan keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called बावग *bāwag*, बाबोग *bāōg*, (in Gaya) बोगेड़ा *bogera*, or in Patna बोगड़ा *bogha*, and those which are sown in seed-beds and transplanted, being called रोप *rop* or रोपा *ropa* or (in Gaya and Patna) रोपड़ा *ropḥa*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is बावग *bāwag* in one place may be रोपा *ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) साठी *sāthi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाके साठ दिन,
बरखा होखे रात दिन.

Sāthi pāke sāth din,
Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called गम्हरी *gambhri* or गम्हरी *gamhri*. It is sown in the month of Jeth (May-June), and is cut in Sawan (July-August).

(2) सोकना *sokna* (north-west).—This is sown with the first fall of rain in Jeth (May-June), and is cut in Bhādoñ or Āsin (*i.e.*, in September). This crop is also called भदैया *bhadaiya*.

(3) The following are sown in Phāgun (February-March) and Chait (March-April), and are cut in Aghān (November-December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere:—

- (a) अकाल बीर *akāl bīr*. (In Sāran अकाल गौर *akāl gīr*, and in North-East Tirhut also काला गौर *kāla gīr*.)
- (b) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
- (c) चनाबक *chanābak*.
- (d) झलमरन्दन *jhalmandan*.
- (e) दर्मनी *darmi* (also known in the north-west).
- (f) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जरिया *jasuriya*.
- (g) पीचर *pīchar*.
- (h) बेकौर *belaur* (also known in the north-west).
- (i) भौंठिन *bhāntin* (Sāran).
- (j) भैसलेट *bhaistlet* (also known in the north-west).
- (k) लॉजी *lānji* (Sāran).
- (l) सतरिया *satariya* (Sāran).
- (m) साहिल *sāhil* (Sāran).
- (n) सिंगरा *singra*.
- (o) सोबरा *sobra*.

खेड़ा *kherla* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June). They are sometimes sown broadcast and sometimes transplanted:—

- (a) धुसरी *dhusri* (also known in Champāran).
- (b) बस्तार *bastar*.
- (c) राम दुलारी *rām dulāri*.

966. In *South-West Shahabad* the following kinds of rice are sown broadcast:—

- (a) करंगा *karnga* } Two kinds with a black grain (also known
- (b) करंगी *karngi* } in Sāran).
- (c) करहन्नी *karhanni*, a small black grain (also known in Sāran).
- (d) खाटिन *khātin*, a coarse kind.
- (e) सहदेया *sahdeya*, a red kind.
- (f) साठी *sāthi*. See above.

(g) **सेडा** *serha*, a small black and white grain. Like the **साठी** *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

सेडा साठी साठ दिन, जेव देब बरसे रात दिन
Serha sāthi sāth din, jemv deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast :—

- (a) **पनसारी** *pansāri*.
- (b) **भुईसीकर** *bhuinsīkar*.
- (c) **मूंगा** *mūnga*.
- (d) **राम करन्धनी** *rām karhanni*.
- (e) **राम दुलारी** *rām dulāri*.
- (f) **साहिल** *sāhil*.
- (g) **सिरन्धण** *sirhant*.

967. In *Gaya* sowing is done in the month of *Akhār*, in the lunar asterism of *Aradra* (June-July). About this asterism (**नक्षत्र** *nachhattar*) and the two following ones the following rhyme is current throughout *Bihār* :—

अरद्रा धान, पुनरवस पैसा
गेल, किसान, जे बोए चिरैया
Aradra dhān, Punarbas paiya,
Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of *Pūs* (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

- (a) **प्रदन्ती** *edli*.
- (b) **कटिका** *katika*,—cut in *Katik* (October-November).
- (c) **कमन्वदा** *kanbada*.
- (d) **करन्धनी** *karhanni*.
- (e) **जोंगा** *jonga*.
- (f) **झरंगा** *ghanrga*.
- (g) **धुसरा** *dhusra*.
- (h) **रटना** *ratna*.
- (i) **लालदेरवा** *laldeiya*.

(j) लोहरा *lohra*.

(k) सिरहट्टी *sirhatti*.

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohini*, in the month of Jeth (May-June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called ललग्गोंदिया *lalgondiya*, and a black, which is considered inferior, and is called कारा बोग्गहा *kāra bogha*. The former kind includes करहन्नी *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

(a) अजान *ajān*, a white variety.

(b) कजरौ *kajri*.

(c) करहन्नी *karhanni*. See above.

(d) खिरदन्त *khirdant*.

(e) छग्रा *chhagra*.

(f) जौगा *jauga*.

(g) पनसाहा *pansāha* (a coarse red kind).

(h) बुढ़वा *burhua*.

(i) रँगौ *rāngi*.

(j) सरिहन् *sarihan*, a white variety.

(k) सिरहट्टी *sirhatti*.

970. In *South Bhagalpur* the following kinds are sown broadcast :—

(a) कजरघरो *kajargharo*.

(b) गोहन्मा *gohma*.

(c) चाँग *chāng*.

(d) जौगा *jonga*.

(e) दुदसर *dudsar*.

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May-June). It is transplanted in Sawan (July-August). In *Patna* the custom is to commence transplanting on the 5th of Sawan, after holding a festival, called नकपंचो *nakpāncha*, or the “fifth of the asterism (नक्ख *nakhat*).” The regular harvest is held in Aghan (November-December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in *Sāran* बिसुनटिया *bisunatiya*), at which *Brāhmans* are feasted on the new grain.

972. The following kinds of rice are transplanted in *Tirhut* :—

- (a) अङ्गा *anga*, a black bearded kind.
- (b) कनक जीर *kanak jir* (East Tirhut).
- (c) कमोच *kamoch*, a black kind grown in North-West.
- (d) करन्मा *karma*, a long black kind (Tirhut).
- (e) गडमा *gahuma*, a red flat kind grown in North-East Tirhut.
- (f) जगरनथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
- (g) दुधराज *dudhrāj*, small and white.
- (h) नन्धिया *nanhiya* (East Tirhut).
- (i) बहरनी *baharni* (North-West Tirhut) or बहोरनी *bahorni* (North-East Tirhut), a long white variety.
- (j) भाल सरी *bhāl sari*.
- (k) मनसरी *manasri*, a red variety (also known in Sāran).
- (l) माल भोग *māl bhog*.
- (m) रमुनी *ramuni* (also known in Sāran).
- (n) लाल देरिया *lāl deīya*, or in Sāran लालदेरिया *laldeiya*, a red variety.
- (o) सरिहन *sarihan* (north of the Ganges generally), sown in Baisākh (April-May) and cut in Sāwan (July-August).
- (p) सिलहट *silhat*, with a black husk but white grain.

973. In *South-West Shahabad* the following are transplanted :—

- (a) जलहोर *jalthor*, possesses a fine grain.
- (b) भेंगी *jhengi*, a white variety.
- (c) दुधकाँड़र *dudhkānrar*, white.
- (d) बासमती *bāsmati*, a superior white variety.
- (e) बैतरनी *baitarni*, a reddish kind.
- (f) भेंङकाबर *bhenrkābar*, a coarse red kind.
- (g) माल देही *māl dehi*, a fine-grained variety.
- (h) मुटुनी *mutuni*, white.
- (i) रामजूषा *ramjūa*, fine.
- (j) लोंगचूरा *longchūra* (a black and very fine variety).
- (k) सिरी केबल *sirī kebal*, white.

974. In the rest of *Shahabad* the following are transplanted :—

- (a) कनकजीरा *kanakjira*.
- (b) दुलहरा *dulahra*.
- (c) दोलङ्गी *dolangi*.

975. In *Gaya* the following are transplanted :—

- (a) कमन्हा परन्साद *kamla parsād*.
- (b) गजन्पत्ता *gajpatta*.
- (c) गुडन्रा *gudra*.
- (d) गोखुल फूल *gokhul phūl*.
- (e) गोपाल भोग *gopāl bhog*.
- (f) ठाकुर भोग *thākur bhog*.
- (g) दुधगिलास *dudhgilās*.
- (h) धनीवा *dhanīwa*.
- (i) नौ धारा *nan dhāra*.
- (j) बकोइया *bakoiya*.
- (k) बतास फेनी *batās phenī*.
- (l) बतासा *batāsa*.
- (m) बन्नाँटी *brāntī*.
- (n) बांसन्मती *bāsmatī*.
- (o) माधन्वा *mādhwa*.
- (p) मुरन्धी *murdhī*.
- (q) लाल केसर *lāl kesar*.
- (r) साम जीरा *sām jīra*.
- (s) सुगा पङ्खी *sūga pankhī*.
- (t) सेल्हा *selha*.

976. In *Patna* the following are transplanted :—

- (a) बसन्मतिया *basmatiya*.
- (b) सफेद *saphed*.
- (c) सियाह *siyāh*.
- (d) सेल्हा *selha*.

977. In *South Munger* the following are transplanted :—

- (a) अनार कली *anār kalī*.
- (b) कजरी *kajrī*.
- (c) कचन चूर *kanchan chūr*.
- (d) कारी बाँक *kāri bānk*.
- (e) गजन्पती *gajpati*.
- (f) तुलसी फूल *tulsi phūl*.
- (g) दोलगी *dolgi*.
- (h) बांसन्मती *bāsmatī*.
- (i) लुपन्धी *lupdhī*.
- (j) सितरी सार *sītī sār*.
- (k) सेल्हा *selha*.

978. In *South Bhagalpur* the following are transplanted :—

- (a) कनक चूर *kanak chūr*.
- (b) कमोदी *kamodī* (a sweet-scented variety).
- (c) गोखुल सार *gokhul sār*.
- (d) दौना फूल *dauna phūl* (a sweet-scented variety).
- (e) बाग नर *bāg nar*.
- (f) बाँस फूल *bāns phūl*.
- (g) बाँसन्मती *bāsmatī*.
- (h) बासा पसिन *bāsa pasin*.
- (i) मनसरा *mansara*.
- (j) रमनिषा *ramaniya*.
- (k) राम दुल्लर *rām dullar*.
- (l) हसन्चा *hamcha*.

979. Of all the above rices, the most esteemed is साम जीरा *sām jīra*. It is a fine kind, and when cooked its fragrance fills the house. The next best is बाँसन्मती *bāsmatī* or बसन्मतिषा *basmatiya*, which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āsin (September–October) or Katik (October–November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) झर *zhar* or in (Sāran) झारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. *Rice-lands*.—Land which has been under a rice-crop is धनखर *dhanhar*, धनखेत *dhan-khet*, or धनखेती *dhan-kheti*. It is also धनखर *dhan-khar* in Shahabad, धनकियारा *dhankiyāra* in Gaya, and धनखा *dhanha* in Patna. Fresh waste land ploughed up for rice sowing is खिलनार *khilmār*; also नवाद खेत *nawād khet* north of the Ganges, and नौखील *naukhil* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकट्टी *khil-katti*. To dig it in order to make it fit for sowing is खील कोड़व *khil korab* or खील तोड़व *khil torab*. The preparation of a rice-field is कादो (or कदवा) करव *kādo* (or *kadua*) *karab*; also लेव करव *leo karab* in.

Sāran, and मसाह करब *masāh karab* in Champāran. A man who cultivates rice is धनन्हा *dhanha* to the west.

982. *Seedlings*.—A nursery for rice seedlings is बिडार *birār* or बिहार *biyār*. In South-West Shahabad it is बेगा *benga*. The seed is बीहन *bihan*, बिहन्ना *bihnāi*, or बीया *biya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरी *mori* south of the Ganges and to the west. They are also called जरई *jarai* in Champāran. The bundles of rice seedlings ready for transplanting are चाँटी *ānti* or अँटिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बान *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खार *khāru* or खरहान *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is मकई *makai* or मकैया *makaiya*. It is also called जनेरा *janera* in the west and जिनेरा *jinera* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are दहा *dhattha* to the west and ठठरा *thathera* to the north generally. In South Bhagalpur they are ठठेरो *thathero*, and elsewhere डाँट *dānt* or डाँटी *dānti*. The broken stalk is लथेर *lathēr* in the North-West and West Tirhut, and निघास *nighās* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called सचा *sancha*. The unripe ear is दुहा *duddha* to the west generally, and also दोषा *dodha* in Shahabad. Other names are बिच्चा *khichcha* or अजू *aju* in Tirhut, दुधभोड़ *dudhghottu* in Gaya, दुहा मकई *duddha makai* in Sāran and Patna, दुधभोरो *dudhbhoro* in South Bhagalpur, and दँतकमरा *dantkamra* in South Munger. When ripe it is रुहा *bhutta* or बाल *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकठारल *pakthāil*. The roasted ear is चोरन्हा *horha* generally, and also ओरन्हा *orha* to the east. The empty cob after the grain is beaten out is लेंहा *lenrha* generally; also नेहा *nerha* in East Tirhut and लेंहरी *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is बलुरी *baluri*, and South-East

Tirhut and South Munger बहरी *batrī*. In South-West Shahabad the word used is छुछुरी *khukhuri* or खोंखरी *khonkhri*, and in South Bhagalpur हड्डी *haddi*. The grain beaten out is गोटा *gota* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is घूसा *bhūsa* to the west; also घूसा *ghūsa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोंह *monchh*; in South Munger, मोहा *mochha*; in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha*. It is also called केसी *kesi*. The sheath of the cob is खोइया *khoīya* to the west, and बलखोइया *balkhoīya* or बोक्खा *boklu* generally. In Champāran another name is खलखोइया *khalchoīya*, and in South-West Tirhut बलको *balko* or कोसा *kosa*. In East Tirhut it is खौँचा *khoīncha*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनबाल *dhanbāl* or धनहरा *dhanakra*.

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्हिया जनेरा *nanhiya janera* in East Munger. Local names are गडमा *gehuma* and जोहररी *johrri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गडमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जौंधरी *jondhri*. This is called सिधुआ गडमा *sisua gahuma* in South Bhagalpur. A similar red kind is called रकसा *raksu* or रकसी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बजड़ा *bajra*, which is described as a dwarf white variety (see however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:—भलरिया *ghalariya*, of which the head bends down, and which ripens late. जेठी *jethi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंडुआँ *genhuān*.

986. The stalks cut up for fodder are डठेरा *dhathera* or डठा *dhattha* to the west, and डठेर *thather* or डठेरा *thathera* to the east. When the

young plant first germinates it is **अँकुरा** *ankura*, and the young plant is **डिबि** *dibbi* or **डीभी** *dibhi*. The ears are **बाल** *bāl*, or in East Tirhut optionally **सीस** *sis*. The large stack of the stalks cut up for fodder is **गँज** *gānj* to the west and **टाल** *tāl* to the east. Local names are **खम्हार** *khamhār* or **काँड़** *kānr* in South-East Tirhut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet (*holcus spicatus* or *pencillaria spicata*) is **बजन्डा** *bājra* in Sāran. South of the Ganges it is sometimes incorrectly called **मसुरिया जनेर** (or in Patna **जिनोरा**) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum* ; see § 986). In South West Shahabad it is **जोंधरिया** *jondhariya*, and in South Bhagalpur **गहमा** *gahma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihar:—The stalk is **ढाँट** *dānt* or **ढाँटी** *dānti* everywhere; also **ढडा** *dhuttha* in Shahabad and **ठठेरो** *thathero* in South Bhagalpur. The first shoots of the plant are **अँखुआ** *ankhūa* or **खुआ** *sūa* ; also **टिभिया** *tibhiya* in South Munger and **सुरिया** *suiya* in South Bhagalpur. To throw out shoots is **अँखुआब** *ankhūāb* or **खुआब** *suāb*. When the ear begins to show itself the phrase used is **लल्लहात बा** *lalkāt ba* in Shahabad, **रेंडा भेल है** *renra bhel hai* in Gaya, **लल्लहा रहल है** *lalkha rahal hai* in Patna, **अड़ा गेल** *ara gel* in South Munger, and **हल्लहार है** *hallhālāichai* in South Bhagalpur. When the heads are blighted and grainless, they are **ठुथा** *thuntha* in South-West Shahabad, **बज्जड़** *banjhar* in the rest of that district and in West Tirhut, **बाँड़** *bānr* in Gaya, **ठुथा** *thuttha* in Patna, and **मुड़िया** *muriya* in the south-east. The fluffy flowers are **घोंपा** *ghompa* in South-West Shahabad, **जावा** *jāwa* in South Munger, and **फुलको** *phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

- (1) *Panicum Italicum*.—This is **टँगुनी** *tanguni* to the south-west and in Sāran, and **टाँगुन** *tāngun* in Sāran and Gaya. Elsewhere it is **कौनी** *kauni*, or in South Munger optionally **काउन** *kāün*.

989. (2) *Panicum mileaceum*.—साँवाँ *sāwāñ* or सावाँ *sāwāñ*. In Tirhut it is also सामा *sāma*, and in South Bhagalpur सामा *sama*.
990. (3) *Eleusine coracana*.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is महुआ *marua* or मँहुआ *manrua*. The empty dry ears after the grain has been taken out are डाँटी *dānti* north of the Ganges; also कहुआ *katua* in North-East Tirhut, मोही *morhi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलन्ही *kholri*, and in the rest of that district भूसी *bhūsi*. In Patna and Gaya they are भूसा *bhūsa* or खलन्कोइया *khalkoīya*, and in the south-east they are भुसा *bhussa*. The stalks are नेरुआ *nerua* or लेरुआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is दडा *dhattha*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरुआ *lurua* or नरुआ *narua*. In Gaya and the west डाँठ *dānth* or डाँट *dānt* or डाँटी *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or उमी *ūmi* to the west and in Tirhut, and उनी *ūni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are होरन्हा *horha* generally, and ओरन्हा *orha* in Tirhut and to the east. They are optionally होलन्हा *holha* in Champāran and South Munger. In Shahabad they are हाबुस *hābus*, and south of the Ganges generally घुघनी *ghunghni* or घुघनी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted:—

जब महुआ का के गाही भेल ।
 धिया पुता सुख सुख माही भेल ॥
 जब महुआ में बाल भेल ।
 धिया पुता के गाल भेल ॥

Jab marua a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meñ bāl bhel,
Dhiya puta ke gāl bhel.

—When the *marua* began to sprout, the children dried up like flies (*i.e.*, their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मड़ुआ मीन चीन सङ्ग दही ।
कोदो के भात दूध सङ्ग सही ॥

Marua mīn, chīn sang dahi,
Kodo ke bhāt dūdh sang sahi.

—*Marua* should be taken with fish, *chīna* with tyre, and milk with *kodo*.

कोदो मड़ुआ अन नहिँ ।
जोल्ला धुनिया जन नहिँ ॥

Kodo marua an nahiñ,
Jolha Dhuniya jan nahiñ.

—*Kodo* and *marua* are not really food-grains, (*i.e.* they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum*.—This is चिन्ना *chinna* or चीना *chīna*, local variants being चीन *chīn* in East Tirhut and चीन्हा *chīnh* in South-West Shahabad. It is of two kinds in Sāran,—गौरिया *gauriya* and रक्सा *raksa*. The grains when boiled and then parched are called माड़ा *mārha* or माँड़ा *mānrha*, or in East Tirhut माड़ *mār*.

992. (5) *Paspalum frumentaceum*—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदर *kodaī*.

993. *Miscellaneous*.—मकरा *makra* (*eleusine aegyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihār.

CHAPTER IX.—PULSES.

994. Among the pulses are—

(1) *Cytisus Indicus* or *cajanus*.—This is राहर *rahar* or राहरी *rahrī*. In North-East Tirhut it is also called रैहर *raihar*, राहरि *rāhari*, or राहर *rāhar*. The dry stalks are रहेठा *rahetha*

north of the Ganges, or राहाठ *rahāth* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, राहरेठा *rahraitha* in Patna and Gaya, लहरेठा *lahraitha* in South Munger, and लरेठो *laretho* in South Bhagalpur. The pods are डैड़ी *dhenrhi* generally, and डेमी *chhemi* also north of the Ganges and in Shahabad. To the East they are also चीमड़ि *chimari* or चिमड़ि *chhimri*. In Gaya they are also चीमी *chhimi*, in Patna डिण्डी *dindi*, and in South Munger डौंड़ी *dūnri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east. This and other pulses when sprouting are known as डिब्वी *dibbhi* or डीभी *dibhi*, except in the north-east, where they are गाह *gāehh*. Bread made from this pulse, gram (बूँट *būnt*), and *phaseolus mungo* (मुङ्ग *mung*), is called लिट्टी *litti* or रोटी *roti* north of the Ganges (both these words being general terms for bread made from any grain), भभुरा *bhabhra* in Patna and Gaya, and चितावा *chitāva* in South Munger. बरी *bari* is a kind of round cake or fritters made similarly.

995. (2) *Phaseolus mungo*.—This is मुङ्ग *mung* or मूंग *mūng*. In North-East Tirhut it is also called मँहा मूंग *maūha mūng*. The pods are called the same as those of *cytisis cajanus* (रहर *rahar*). The stalks used for fodder are झंगरा *jhengra* in Sāran, Gaya, and South-West Tirhut, झार *jhār* in Champāran and North-West Tirhut, डाँठ *dānth* in North-East Tirhut, and गाह *gāehh*, भमड़ि *jhamri*, or भाँग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east.
996. (3) *Phaseolus roxburghii* or *phaseolus radiatus*.—This is उरिद *urid* or (south of the Ganges optionally) उरुदौ *urdi*. In East Tirhut it is also called कलार *kalāi*, कराह *karāi*, or मास कलार *mās kalāi*. There are several kinds, e.g., डोसा *doma* (East Tirhut), which bears in Pūs and Māgh (January); लरुदौ *larhi* (Sāran and South-West Tirhut), नरन्हु *narhu*, नरन्हो *narho*, लरन्हो *larho* or असनी *asni* (Tirhut), or अगन्हुआ *aghanua* (Sāran, Cham-

pāran), which bears in *Aghan* (November–December) ; तपखी *tepukhi* (Sāran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kālik* (October–November) ; and भद्वी *bhadvi* (South Munger), which bears in *Bhādoñ* (August–September). Another division is into black and green varieties. The black varieties are डङ्गा *dangu* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सियाह *siyāh* in Patna. The green kinds are तुलबुली *tulbuli* in North-East Tirhut, हरिहर *harihar* in Shahabad, हररा *harra* in Gaya, and सबजी *sabji* in Patna. The pods are डेंही *dhenhi*, चेमी *chemi*, &c., as above.

997. (4) *Phaseolus aconitifolius*.—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथी *mothi*. The stalks used for fodder are भूस *bhūs*, कटुआ *katua*, &c., as above.
998. (5) *Errum hirsutum* (one variety) or cicer (or *vicia*) *lens* (another variety).—This is मसूर *masūr* or मसुरी *masuri*.
999. (6) *Miscellaneous*.—कुरन्धी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भेंट *bhent* or भेंटवांस *bhent-wāns*, खेत मास *khet mās* or खेत मासु *khet māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरंगी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरी *latri*.

* It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

तुरक तारी, बैल खेसारी,
बामन आम, कायथ काम.

Turuk tāri, bail khesāri,
Bāman ām, Kāyath kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangos for a Brahman's, and employment for a Kāyasth's.

CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मय्हर *mantar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराव *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabli* (north of the Ganges) or कबन्ली *kabli* (south of it), which is a large white kind. It is also called घेबन्ली *ghebli* in South-East Tirhut. North of the Ganges सुगन्वा *sugwa* is a small green variety. Another kind is known as बजरौ *bajri* in Champāran. बटुरी *baturi* in Shahabad, and कुसही *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भिठंगरा *bhithgara*. Another variety is दबन्लिया *dabliya* in South-West Shahabad, डबल केराव *dabal kerāo* in the rest of that district, and डहबन्ली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called डिब्बी *dibbhi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is डामी *dābhi*. In North-East Tirhut it is also called गाढी *gāchhi*. In Gaya and Tirhut it is अंकुरा *ankura*, in Patna and Tirhut अंकुशा *ankhua*, in South Munger कन्सी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *pata लागत ba*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *patāēl* or पटरा *patra*. In Shahabad they say it is गदराएल *gadraēl*; in Gaya and South-West Shahabad they say देही लागल है (or बा) *dhenrhi लागल hai* (or *ba*); and in Patna डिन्दी लागल है *dindi लागल hai*. The pod when fully formed is देही *dhenrhi*, छीमी *chhimi*, चेमी *chemi*, or छिमरी *chhimri* to the north, and दिन्दी *dindi* to the south. In South Bhagalpur it is देही *dhenri*. The unripe pods are गाद *gād* or गादा *gāda*, and when used to make a pottage they are called बटकर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya भोर *ghor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैता *dalpaita* in South-West Shahabad, and दलसग्गा *dalsagga* in Patna, Gaya, Saran, and the south-east.

CHAPTER XI.—GRAM.

1002. Gram (*cicer arietinum*) is बूँट *būnt* generally. It is also called चना *chana* in Saran, बेदाम *bedām* in East Tirhut, and रहिला *rahila** to the west.

1003. नोनो *noni* or खटार *khatāi* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *pīyar* is a kind of which the grain is yellow pointed, and बूँटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुइआल *suīāl*. In East Tirhut they say of it सूर फेंकलकैक *sūi phenkalkaik*. The shoot is called दाम *dābh* in South-West Shahabad, and दिब्बी *dibbhi* in the rest of that district. In South Munger it is टिब्बी *tibbhi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhāji*, the latter principally in the west. The pod is देही *dhenrhi* generally, also छीमी *chhimi* north of the Ganges. Another name is छीमड़ि *chhumari* or छिमड़ी *chhimri* in East Tirhut. In Patna it is डिन्डी *dindi*, and so also in South Munger. In South Bhagalpur it is देही *dhenri*, and in South-East Tirhut optionally डूरी *dūri*. The unripe pods are कचरा *kachra*, and elsewhere कचरी *kachri*. When the gram appears in the pod, the verb used is गदग्राब *gadgrāb*. The plant is then called in South-West Shahabad पटकी *patki*, and in the rest of that district चटकोहा *chatkoha*. In Gaya the phrase is चिटुरा लागल है *chitura lāgal hai*,

* E.g. in the song—

एहि रहिला के पूरि कचारी
एहि रहिला के दाल ।
एहि रहिला के कैलीं खिरवरा,
बहुत मोटेलेँ गाल ॥

Ehi rahila ke pūri kachauri,
Ehi rahila ke dāl ;
Ehi rahila ke kailiñ khirawara,
Bahut motailen gāl.

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चट्टा धरिस है *chatta dharis hai*. The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुसा *bhussa*, भूसा *bhūsa*, or बूसा *bhūsa*. Gram injured by rain is मरारल *marāil*, in Sāran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पतलगू *patlaggu* or पतलगुआ *patlagua*, except in South-West Shahabad, where it is उकठा *uktha*, in South Munger दहियाल *dahiyāl*, and in South Bhagalpur दगियाल *dagiyāl*.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as जख *ūkh* or जखि *ūkhi*. In Tirhut, Patna, Gaya, and South-East Bihar a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसियार *khusiyār*. Among the varieties are—

कुसियार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाली *kewāli* (Sāran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripens in *Kātik* (October-November).

केवाही *kewāhi*,—see केतार *ketār*.

चिनिया *chiniya* or चिनियाँ *chiniyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पनसारी *pansāri* in Gaya and Shahabad, पनसाही *pansāhi* in Sāran, and also पनखाही *panchhāhi* or पँसहिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंड़ी *paunri*.

नरगोरी *nargori* (North Bihar),—see बरौंखी *baraunkhi*.

पक्षियारी *pachhiyāri*,—see पौंदा *ponrha*.

पनखाही *panchhāhi*, पनसारी *pansāri*, पनसाही *pansāhi*,—see चिनिया *chiniya*.

पौंदा *ponrha* (west), पौंड़ा *ponra* (Patna and Gaya), पक्षियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंड़ी *paunri*,—see चिनिया *chiniya*.

बरौंखी *baraunkhi* (Sāran), बर जख *bar ūkh* (South-West Tirhut), or नरगोरी *nargori* (North Bihar generally). This is thin, with a reddish bark. The juice is sweet and thick.

भुरली *bhurli* (North-West Bihār and West Tirhut), a very thick short cane, full of juice. Fit for eating in *Baisākh* (April-May).

मनगो *mango*,—a small, hard, red cane.

रैवड़ा *renura* (North-West Bihār and South-West Shahabad) or सकरचीनी *sakarchini* (Patna and Gaya),—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

ललगौड़ी *lalgouri*,—a tall, red variety.

सकरचीनी *sakarchini*,—see रैवड़ा *renura*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखौँव *ukhāw* or उखारी *ukhāri*. Elsewhere it is simply ऊख (or केतारी) के खेत *ūkh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāvan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखौँव *ukhāw* in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called पोड़ा *porha* in the North-West and in South-West Tirhut, and सुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाखोल *khadiyāwl* to the west and in South-West Tirhut, and गोआ पटाव *gou patāw* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Sāran and भठौनी *bhatuuni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or कौनी *kāuni*, to widen the furrow. The furrow is everywhere सिरावर *sirāūr*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Āzamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

1007. The first watering of the cane is गण्डा धार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is हँवका

chhencka. In Patna it is पनगण्डा *panganda*, and in South Bhagalpur अँधरी पटावन *andhri patāwan*. Elsewhere it is simply पहिल पटावन *pahil patāwan*. The second watering is क़ोड़ा *kora* in Patna. Elsewhere it is दोसर पटावन or (पानी) *dosar patāwan* (or *pāni*), with a variant दोसरो पटावन *dosro patāwan* in South Bhagalpur. The third watering is आँखरी *ākhri* in Patna; elsewhere. तेसर (or तेसरो in South Bhagalpur) पटावन (or पानी) *tesar* (or *tesro*) *patāwan* (or *pāni*).

1008. Cane sprouting from the roots left since the previous season is known as खूँटी *khūnti* north of the Ganges, and also खूँटिया *khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as बावग *bāwag*, or (optionally) in Tirhut रोप *rop*. Cane sown after the autumn crop is cut is known as जरिया के जख *jariya ke ūkh* to the west, and also नारी के जख *nāri ke ūkh* in Sāran. In South-West Tirhut it is दोतुरा के जख *dotura ke ūkh*. Elsewhere it is known as चौमसिया *chaumasiya*. Cane cut up for seed is known as गेंड़ा *genra* or गेंड़ी *genri* to the west, and टोना *tona* or टोनी *toni* to the east. गुल्ली *gulli* is also used in Shahabad. In Patna it is also called पौँहड़ा *pouhṛa*, and in South Bhagalpur बीहन *bihan*. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called अँगेर *anger* in Sāran, अँगेरा *angenra* in Gaya, अगारी *agāri* in Patna, अमरा *agra* in South Munger, and आगा *āga* in South Bhagalpur. North of the Ganges they are called बधिया *badhiya* or (in North-West Tirhut) फुनगी *phungi*. The hole in which the cane slips are kept before planting is खाद *khād* in Sāran, खाना *khāla* in Champāran, गाड़ा *gāra* in Shahabad, गेंड़नार *ganrsār* in Gaya, बलसार *balsār* in Patna, and टोनखाद *tonkhād* or टोनखावा *tonkhāwa* in the south-east.

1009 The sprouting eyes of the cane are आँखि *ānkhī* or आँख *ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are अँखिया *ankhiya*, and in South-West Shahabad अँखवा *ankhwa*. In Patna and East Tirhut they are अँखुआ *ankhwa*, and in South Bhagalpur अँखियाय *ankhiyāy*. When just sprouted, the cane is called पुआड़ी *puāri* in Champāran, पौरी *pauri* in South-West Tirhut, and गोभी *gobhi* elsewhere north of the Ganges. In Shahabad it is called पोर *poi*, in Gaya it is said to be अँकुराएल *ankurāēl*, in Patna अँखुआएल *ankhuāēl*, and in Sāran सुइयाएल *suiyāēl*. In South Munger it is टिब्बी *tibbhi*, and in South Bhagalpur डिफी *diphi*. The earth is hoed (कोड़ल *koral*) once after the cane has sprouted. This is called पुआरी के जोत *puāri ke jot* in Champāran, and अन्हरिया *anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhārḥ* (June-July), and is called *अखादी कोड़* *akhārḥi koran* or *अदरा के कोड़नी* *adra ke korni*. To the west it is called *असादी कोड़* *asārḥi kor*, and in Gaya it is *पासा* *pāsa*.

1010. The root is *जड़* or *जर* *jar* to the north-east, and *मूढ़* *mūṛḥ* elsewhere north of the Ganges. In Shahabad it is *जड़* *jar* *khar*, in Gaya and South Bhagalpur *खूँटी* *khūṭī* or *खुँटिया* *khuntiya*, and in Patna and South Munger *जड़ी* *jarī* or *जड़िया* *jarīya*. When the sprouts are two or three feet high, they are called *टोंटा* *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as *भर ठंडना* *bhar theṇa*, or in some similar way. The knots on the cane are *पोर* *por*, and (in Shahabad) *पोद* *pōi*. They are also called *गिरे* *gire* or *गिरेड़* *gīreḥ*. When these become visible, the plant is called *पोराना* *porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are *गिहाना* *gīrhāna*, and in South-East Tirhut *पोर चोरना* *por chorna*. In Shahabad they are called *डँडौका* *denrauka*. When the plant is ready for cutting, it is called *अगरबन्धू* *agarbandhu* in Patna and *अँगेरबन्धू* *angerbandhu* in Gaya. In the south-east it is *डॉड़* *dāṛ*. Elsewhere it has no special name. A sprout of cane is *आँख* *āṅkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is *अँखिया* *āṅhiya*, in Patna *अँखुआ* *āṅkhua*, in South Munger *कनसी* *kānsī*, and in South Bhagalpur *गोंभी* *gonḥī*. The leaves at the top and the upper part of the cane are *अगेड़* *agenr* in the west, and *गेड़* *genr* in the south-west of Shahabad. In Patna and Gaya they are *अँगेरी* *angerī*, and also *अगरा* *agra* in the latter district. In Tirhut they are *पगार* *pagār*, in East Tirhut *छीप* *chhīp*, and in the south-east *पगड़ा* *pagra*. The dry leaves at the top are *पतैन* *patāin* in Sāran and South-East Tirhut, *पतन्हर* *pathar* in Champāran and North-West Tirhut, *पतलो* *patlo* in South-West Tirhut, and *पतरस* *patras* in North-East Tirhut. In Shahabad they are *पतई* *patāi*, in Gaya *पतौरा* *patāura*, in Patna *पतन्हूल* *pathūl*, in South Munger *पतौरा* *patāura* or *पतन्होल* *pathol*, and in South Bhagalpur *पलन्होर* *pathor*. Shoots coming from the knots are *कनगोजर* *kangojar* or *कनोजर* *kanojar* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is *दोंज* *donj* in Sāran and South-West Tirhut, *पच्छी* *pachhī* in Champāran, *फुटना* *phutna* in North-West Tirhut, and *गोभी* *gobhi* in East Tirhut. In South-West Shahabad it is *कनखी* *kankhī*, and in the rest of that district *गँवखा* *ganukha*. In Patna and Gaya it is *जोंका* *jonka*, and in the south-east *पगुड़ी* *pagurī*. In South Bhagalpur

it is also पञ्च *pahunch* or पोरनोवो *pornovo*. When a plant is attacked by insects, which are called in Sāran and Champāran सीना *sina* or ताड़ा *tāra*, it is called north of the Ganges कनाइल *kanāil* or रतङ्क *ratral*, or (in Tirhut) कनाह *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनाहा *kanāha* in South Munger, कानो *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रसाप्रल *ratāel*, and another term in use in Patna is रसाप्रल *rasāel*. North of the Ganges a plant is called मुड़ियारी मारल *muriyāri mārāl* when the top withers and fresh sprouts (टेनी *teni* in Sāran and दोजी *donji* in Tirhut) come out from underneath.

1012. The green top cut for fodder is अगेड़ *agenr* or अंगेर *anger* in Sāran, गेड़ *geur* in Champāran and Shahabad, अंगेरी *angeri* in Patna and Gaya, and also अगन्ना *agra* in the latter district, and अगाड़ *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगड़ा *pagra*. The piece between two knots cut for eating is पोरा *por*. The piece of cane chewed at one time is गुल्ला *gulla*, or (in Shahabad) optionally गुल्ली *gulli*, and the refuse thrown out of the mouth खोइया *khoyia* north of the Ganges. South of the Ganges it is generally खोइया *khohiya* or चेपुआ *chepua*, local names being सिट्ठी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पाँजा *pānja*. A large bundle is बोझा *bajha*, which is as much as can be carried by a man.

1014. Among the *preparations of the sugar-cane* may be mentioned रस *ras*, or कचरस *kachras*, and in South Bhagalpur कचो रस *kanchho ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गुड़, गूड़). When made up in smallish balls it is called भेली *bheli*. Other names are मिठाई *mithāi*, and, when made round and flat, चाकी *chāki* and चकरी *chakri* in Sāran, and चक्की *chukki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सक्कर *sankar*. When dried, it is called खँड़ *khānr* or खुर्रा *bhurra* or भूरा *bhūra*, i.e. brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called खोआ *chhoa*, or in South-West Shahabad सिरा *sira*. मिसरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (सक्कर *sakkar* or भूरा *bhūra*). The molasses (खोआ *chhoa*) above

mentioned is used in tobacco manufacture, and is then called तगार *tugār* in Gaya, गरिया *gariya* in Patna, and फाँक *phānk* in South Bhagalpur.

1015. In a sugar-refinery रस *ras* (or in the north-west सरग्वत *sarbat*) is the raw sugar dissolved in water. मैल *mail* is the scum taken off the boiling-pans. To the south-east this is मैला *maila*, and in North-West Tirhut and Shahabad महिया *mahiya*. The boiled juice is सीरा *sira*, and the clear filtered juice रास के रस *rās ke ras*. To the north-west the juice after the first filtering is दोमा *doma*, and after the second ठोपारी *thopāri*. When the scum is mixed with water and again boiled, it is called पसावा *pasāwa*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *banga* or बाँगा *bānga*, with a local variant बाँगे *bāngo* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about Baisākh (April-May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचरी *bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājār* is one grown close to the house in the बारी *bāri*, and not in the fields, in North-East Tirhut and Shahabad; रहिया *rarhiya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैया *baraisa* (Patna and Gaya), a large variety; लरमा *larma* (Sāran), नरमा *narma* and हेंवन्ती *henuti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बाँइरहा *bāñrchha* or बाँइरहा *bāñrchha*, and मनवाँ *manwān*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in Bhādoñ (August-September), called कोकट्टी *kokti* or भदेया *bhadaiya*, which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is कपास *kapās*, also बाँगा *bānga* in East Tirhut, बाँगे *bāngo* in South Bhagalpur, and काँच रुआ *kāñch rūa* in South Munger. To clean the seeds from cotton is ओटव *otab* or ओँटव *ontab*, and the operation is called

ओटनी *otni* or ओटार *otāi* in Saran, and औटार *auntāi* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called डेंह *dhenrh* to the north-west and डेंही *dhenrhi* in Tirhut and South Bhagalpur. In Shahabad it is डोंही *dhorrhi*, in Gaya डेर *ter*, in Patna and South Munger डिन्दी *dindi* or डौंड़ी *dinri*. The cotton-seed is बनौर *banaur* to the west, बँगौर *bangaur* in Tirhut, बँगौरा *bangaura* in South Munger, and बँगठी *bangthi* in South Bhagalpur. In South-West Shahabad it is बँदौर *bandaur*. A cotton-picker is लोहन्निहार *lorhnihar* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पई *pai* in Saran and South-West Tirhut, पोई *poi* in South-East Tirhut, and बोइन *boin* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौठैया *chauthaiya*.

1018. The stages of growth in the plant are as follows:—

When the first leaf shows, it is called पतियाग्र *patiyāēl* north of the Ganges. In South-West Shahabad it is डुब्बी *dubbhi*, in the rest of that district डिब्बी *dibbhi*, and in Patna and Gaya कनियाग्र *kaniyāēl*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दोपची *dopatti*, and in South Bhagalpur दुपतियो *dupatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरन्पतिया *charpatiya*, and in South Bhagalpur चरन्पतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phul*. To flower is फुलाग्र *phulāēb*.

The pod bursting is कपास फूटब *kapās phūtab* to the west, and in East Tirhut बाँगा फूटब *bānga phūtab*. In South Bhagalpur it is बाँगे फूटब *bāngo phūtab*, and in South Munger फोटा *phota*.

1019. Raw cotton is कपास *kapās*, or बाँगा *bānga*, बाँगे *bāngo*, &c., as above. In East Tirhut बाँग *bāng* is also used. To the west बाँगा *bānga* means cotton stalks. From रद्धिया *rarhiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचरी *bhochri* and कोकटो *kokti*, about a quarter; from भोगिला *bhogila* and हेंवन्ती *hencti*, about a third; and from फेतवाल *phetwāl*, about two-fifths. मिह्रा *mijhra* north of the Ganges is a mixture of भोचरी *bhochri* and भोगिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger proverb जेकरा बारह विगन्हा बाँग, कसर में डोरो ना, *jekra*

bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tabacum*) is तमाकु *tamāku* or तमाकुल *tamākul*. It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes :—

- (1) देसी *desi* or (North-East Tirhut) बड़की *barki*.
- (2) बिलापती *bilāēti* or (in Champāran and North-West Tirhut) कलकतिया *kalkatiya*.
- (3) जेठुआ *jethua*, which is sown in *Māgh* (January–February) and cut in *Jeth* (May–June).

In East Bihār are found धमाकुल *dhamākul*, a broad-leaved variety, and पनडडिया *pandathiya* and खंगड़ीया *khangrīya*, narrow-leaved varieties.

1022. In Shahabad मोरहन *morhan* are long leaves of the best kind, and छेउआ *chheua* the next quality.

1023. When manufactured, there are three main kinds :—

- (a) *Chewing-tobacco*.—खैनी *khaini* or सुरती *surti*, or in Patna दोखन्ता *dokhta*. Some people call this कल जुग के अमृत *kal jug ke amrit*, or the ambrosia of the *kali* age.
- (b) *Snuff*, which is नास *nās* or नस *nas*.
- (c) *Smoking-tobacco*.—This is called पीचनि *pīani* or पीनी *pīni* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुआ *pakua* (Tirhut), which is the coarsest kind. कन्दर *kandar* or भुसना *bhusna* in South Bhagalpur, and गूड़ी *gūri* in South Munger, is broken tobacco. कड़ुआ *karua* or (in South Bhagalpur) कड़ुओ *karuo* is a second-class strong kind. दोरसा *dorassa*, or in South Bhagalpur दोरसो *dorasso*, is a mixed tobacco of fair quality. Another similar kind is called मसालन्दार *masāldār* or महकौआ *mahkaua*. खमीरा *khamīra* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुआ *malua* to the west is the usual kind sold in

shops, and **दोकानी** *dokāni* is the cheap kind used by the poor.

1024. The stalks are **ढाँटी** *danti* generally, with local variants **ढाँट** *dānt* in South Munger and **ढाँटकी** *dantki* in South Bhagalpur. In East Tirhut they are also **ढाँट** *dānth*. The refuse broken leaves and stalks are **झाला** *jhāla* in the south-east, and in South-East Tirhut **खरसान** *kharsān*. When blisters come on the leaf when ripe, the verb used is **चढ़ा** *charhā*; also **गुलठियाग्र** *gulthiyāgr* or **चिठियाग्र** *chitliyāgr* in Champāran. The blisters themselves are called **चिठ्ठी** *chitti*. The seed-capsules are **घुनी** *ghūni* in Sāran, **फर** *phar* in Champāran, and **बिची** *bichhi* in Tirhut generally. The nipping or cutting off of the head is **पता तूर** *pata tūr* in Sāran and South-West Tirhut, **छोपनी** *chhopni* in South-East Tirhut, and **काट** *kāṭ* or **कटनी** *katni* elsewhere. Sometimes shoots appear after doing this, and they are called **दोंजी** *donji*. Other local names are **पचखी** *pachkhi* in Sāran and Champāran, **कनोजर** *kanōjar* in North-East Tirhut, **कनैल** *kanail* or **काँखी** *kāukhi* in South Tirhut, and **कनई** *kanāi* in the east generally. The first crop is called **मोरहन** *morhan*. A second crop raised from the roots is **दोंजी** *donji*, or in South Bhagalpur **खुंटिया** *khuntiya*. Tobacco seedlings are called **पोचा** *poa* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चुन तमाकु सान के, बिन माँगे जे दे ।

सुरपुर नरपुर नागपुर, तीनू बस कर ले ॥

Chūn tamāku sān ke bin mānge je de,

Surpur narpur nāgpur, tinnū bas kar le.

—The man who mixes tobacco with lime (for chewing) and offers it without being asked, conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए मनुस सब जागे ।

हुक्का चिलम बाजन लागे ॥

Bhor bhāe, manus sabh jāge,

Hukka chilam bājan lāge.

—At daybreak the people awoke, and immediately the *hukkas* began to gurggle.

To which one of the smoking party replied—

खैनी खाए नऱ तमाकु पीए ।

से नर बनावऱ कैसे जीए ॥

Khaini khāe, na tamāku pie,

Se nar batāwa kaise jīe.

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIMUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोसन्ना *posta* or (in Patna) पोसत *posat*. The advances made to the cultivators are दादन्नी *dādni*. The average produce per *bigha* is सरन्दर परन्तर *sardur partar* or परन्ता *parta* north of the Ganges and in Gaya. In Shahabad it is माल *māl*, and in Patna पैदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads देहड़ी *dehrhi*, or in Patna डिण्डी *dindi*. The cakes of poppy petals are फुलपत्ता *phulpata* in Champāran, फुलपत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *puttal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरन्नी *naharni*, or in Tirhut optionally लहरन्नी *laharni*. In Patna and Gaya it is नरन्धनी *narhanni*. To lance the capsule is पाख *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माल *māl*. The scraper used for collecting the coagulated opium off the pod is called सिनुचा *situcha* or सिनुचा *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोहन्नी *pochhni*. The gathering of opium is उठाव *uthāēb* generally. Local words are काख *kāchhab* to the north-west and in North-West Tirhut, and पोख *pochhab*

also in North-West Tirhut. The person who lances the capsules is **पक्कनिहार** *pachhnihār* or (fem.) **पक्कनिहारिन** *pachhnihārīn*, and he or she who collects the coagulated opium which has exuded from the capsule is **उठौनिहार** *uthaunihār* or **उठौनिहारिन** *uthaunihārīn*. The grain of the prepared opium is **दाना** *dāna*, and its consistency **सुखन्वन** *sukhwan*.

1031. The grains of opium-seed are **दाना** *dāna*. The shell is **खोइया** *khoiya* north of the Ganges, and **खोइया** *khohiya* in Gaya. In South-West Shahabad it is **खोलन्डी** *kholri*, in the rest of that district and in South-East Bihar **बोकला** *bokla*, and in Patna **बकुला** *bakula*. In Gaya **चिदरा** *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is **पिन्ना** *pinna* or **पीना** *pina*.

1032. The refuse opium, consisting of the washing of the vessels, &c., is **धोअन** *dhoan* north of the Ganges and **धोई** *dhoi* south of it. In the south-east it is **धोए** *dhoē*. The refuse scraped from the vessels is **खुरचन** *khurchan*, or (Gaya, South-West Shahabad, and South Munger) **खखोरन** *khakhoran*. The juice which drains off the fresh opium is **पसेवा** *paseva*. This is inspissated on rags, and the product is **कफा** *kapha*, of which **काफा** *kāpha* in Shahabad and **कप्पा** *kappha* in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is **लेवा** *lewa* in Patna, and the cakes themselves are **गोटी** *goti*.

1033. *Preparations of opium.*—**मदक** *madak* is made by boiling down and inspissating the juice (**अरख** *arakh*) of pure opium or **कफा** *kapha*. This inspissated juice is known as **किमास** *kimām* or (in Gaya) **केमास** *kemām*. With it are mixed cut-up betel or guava leaves, known as **जासू** *jāsu*. The pipe used for smoking *madak* is known as **महन्हु** *mahru* or **ठरिया** *thariya* or **ठहिआ** *tharhiya*, or to the south-east **मेरु** *meru*. A small piece of *madak*, known as **छीटा** *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called **कलम** *kalam* or (in South Bhagalpur) **कंगड़ा** *kangra*, which is held by a small pair of tongs, called **चिमन्टा** *chimnta* in the north-west and **चूँटी** *chūnti* south of the Ganges.

1034. **चण्डू** *chandu* or **चाँडू** *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called **चिलम** *chilam* to the north-west and **दवान** *dawāt* south of the Ganges. This is attached to a stem called **निगाली** *nigālī* in Sāran, Patna, and Gaya, **नरन्चा** *narcha* in Champāran, and **नर** *nar* in North-West Tirhut. Another name is **बम्बू** *bambu* or **बाँबू** *bāmbu*, bamboo. It is stirred with an iron skewer, called **थक** *thak*.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called **अँची** *anchi* south of the Ganges generally, **इन्सी** *insi* in South Munger, and **इँची** *inchi* in South Bhagalpur. In Patna it is also called **कैटी** *kainti*, and in Champāran **कैटी** *kaiti*.

1035. **पिनिक** *pinik* is the drowsiness produced by opium intoxication, and **चुसकी** *chuski* the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as **गँजा** *gānja* when cultivated in Rajshahai, and **भँग** *bhāng* when wild elsewhere. The leaves are known as **भँग** *bhāng* or **भङ्ग** *bhang* (generally), **सबुजी** *sabuji* (north-west), or **सबजा** *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called **मजूम** *mājūm* or **माजूम** *mājūm*. **चरस** *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *gānja* is **चपन्टा** *chaptā* or **चिपन्टा** *chiptā*; also in Shahabad **कली** *kali*. The round *gānja* is **गोल** *gol*, also **गिरगिटिया** *girgitiya* in South-West Shahabad, and also **पमड़ी** *pamri* in the rest of that district. Broken *gānja* is **रोरा** *rora* or **चूर** *chūr*, or (in Gaya and South Munger) **रई** *rai*. In Shahabad **बालूचर** *bālūchar* and **जासर** *jāsar* are two kinds of imported *gānja*. *Gānja* with stalks attached is called **दाही** *dāhi* in Shahabad. **मेदनि** *medani* or **मेदनी** *medni* is a plant taken with *gānja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is **नील** *nīl*. The word **नील** *nīl* used by Europeans is a Westernism borrowed from Ūrdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called **पटौचा** *patāna*. The first cutting is **मोरहन** *morhan*. The second cutting is **खँटी** *khānti* or (in South-East Tirhut) **दोंजी** *donji*, and the third cutting is called **तेँजी** *tenji* or **तेलरी** *telri*, or in the north-west **तिरँटी** *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called **कलम** *kalam* or **कलमी** *kalmi*. In South Bhagalpur there are two sowings (**बावग** *bāwag*),—one called **कतिकी**

katiki (कानिक *Kātik* = October–November), and the other फाल्गुनी *phalguni* (फाल्गुन *Phālgun* = February–March). In North Biḥār the chief sowing is the फगुनी *phaguni* (फागुन *Phāgun* = February–March), and there is a second sowing in अखाद *Akhārḥ* (June–July), called असाही *asārhi* or अखाही *akhārhi*. There are also sowings in कानिक *Kātik* (October–November) and बैसाख *Baisākh* (April–May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयनी *raiyni* or असामिवार *asāmiwār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरीद *khush kharīd*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुशकी *khushi* in Champāran and नविस्तखानी *nawishtakhāni* in North-West Tirhut. ठीका के लील *thika ke līl* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirāt*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tōk*, under charge of a टोकदार *tokdār*.

1041. अलावा *alāwa* or अलावे *alāwe* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted :—

- (1) आल *āl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth साळू *sālu* and the coarse red cloth खारुआँ *khāruān*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as फूहा *phūha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and तोड़न *toran* or गुल्ली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) *Safflower* (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum* south

of it. A local name is फूल *phul* in Tirhut. The seed is बररी *barri* in South Munger. It is also called to the west and in Patna and Gaya बररे *barre*. The following are some of the colours prepared from safflower:—

असमानी *asmāni*, light blue.

कागी *kāgī*, navy blue.

काला *kāla*, black.

काहि सबुजा *kāhi sabuja*, dark green.

केसरिया *kesariya*, saffron-yellow.

गुलाब *gulāb* or गुलाबी *gulābī*, pink.

चंपई *champaī*, orange.

नारंगी *nāraṅgī*, orange yellow.

पैठानी *paithāni*. Made by dipping into an indigo-vat also.

फालंग्साही *phālsāhi*, plum-coloured.

बदामी *badāmi* or बेदामी *bedāmi*, almond-coloured.

बैंगनी *baingni*, purple.

मासी *māsi*, a very dark green.

लाल *lāl*, red.

लीला *līla*, dark blue.

सबुजा *sabuja*, green.

सुरमई *surmaī*, antimony-black.

सुरख *surukh*, red.

सोनहला *sonāhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहल पेटे, पूत गेल बरियात.

Bāp rahal pete, pūt gel bariyāt.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरुआ तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरहूआ तेल *jarathua tel*, and in Shahabad डरुआ तेल *darhua tel*. It is used for applying to sores, and also for burning.

1044. (3) बकम *bakam* (*cæsalpina sappan*).—This is a red dye, used principally where आल *āl* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकना *chikna*, तेलहन तीसी *telhan tisi*, or simply तेलहन *telhan*. Amongst the varieties may be noted—

- (1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is सरिषों *sarison* or सरिषो *sariso* north of the Ganges and in the south-west; elsewhere it is सरसों *sarson*. In South Bhagalpur it is गोढो *goto*, and in North-East Tirhut also गोढ *got*. Oil from this seed is called करवा तेल *karua tel* or करु तेल *karu tel*.
- (2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लाही *lāhi* or राई *rāi* to the west. In South Munger it is रची *ranchi*, and in East Tirhut रैची *rainchi*. Elsewhere it is तोरी *tori*, and so also in Champāran.
- (3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is नील *til*. In South-West Shahabad तिल्ली *tilli* is a variety with a white grain, which is sown with the autumn crop.
- (4) *Linseed* (*linum usitatissimum*).—This is तीसी *tisi*. To the east it is also called चिकना *chikna*.
- (5) *Safflower* (*carthamus tinctoria*).—See last chapter.
- (6) *Castor-oil plant* (*ricinus communis*).—This is रेंदु *renr* or लेंदु *lenr*, also अरर *anrar* in the north-west, Tirhut, and South Bhagalpur, and अदा *anda* in Tirhut and South Bhagalpur. The seed is लेंद्री *leñri* or रेंद्री *reñri* generally, also अरर्री *anrri* in the north-west, Tirhut, and South Bhagalpur, and अदी *andi* in Tirhut and South Bhagalpur. A plantation of this is रेंदुवारी *renrwāri* or लेंदुवारी *lenrwāri*.
- (7) *Bassia latifolia*.—The tree is called महु *mahu* or महुआ *mahua*. Its clusters of buds are छत्ता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महु *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koin* north of the Ganges, or कोइनी *koini* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koinda*. In South Munger the *mahua*-pickers sing a song while employed, called तोहा *toha*.

- (8) *Celastrus paniculatus*.—This is मलङ्कङ्गनी *malkangni* or डिठौरी *dithauri* in South-West Shahabad, मलङ्कौनी *malkauni* in Patna and Gaya, मङ्कौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.
- (9) *Croton (croton tiglium)*.—This is जमाल गोट्टा *jamāl gotā* in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is मिमियार के तेल *mimiyāi ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1464. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol (alcuritis triloba)* tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp, as a drug (cannabis sativa)*.—See Chapter XVI.

1047. *Hemp, as a fibre plant*.—There are two varieties of this :—

- (1) सन *san (crotolaria juncea)* or (North-East Tirhut) कस्मिरा *kasmira* or सोन *son*.
- (2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुदरम *kudrum (hibiscus cannabensis, Roxb.)* This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चना *channa*). See below.

1048. The stalk is सनई *sanaī* north of the Ganges generally except in North-East Tirhut, where it is सनै *sanaī*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. When the bark has been removed, it is सन्धी *santhi*, or in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. A bundle of fibres is लरन्हा *larchha*, or in East Tirhut धोआ *dhoa* or थूआ *thūa*. Short stalks that remain in the fibre are called in North-East Tirhut गुदरी *gudri*, खुदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

and गुदर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुआ *patua*, and the finest कसमिरा *kasmira*. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पान *pān*, and the man who grows it बरई *barāi*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is साँची *sānchi*. The common varieties are ककीर *kakīr* (North-East Tirhut) or ककेर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलहरी *belahri* (south-west) or बेलहरी साँची *belahri sānchi* (North-East Tirhut), and the मगही *maghi*, which have a round leaf and a sweet taste; and the बँगला *bangla* or (South-West Tirhut) बँगरा *bangra*, which is small and slightly bitter. To the west there is also a kind called करइचा *karānca*, which is small and sweet.

1050. The mound on which the plant is grown is भिण्डा *bhinda*, बरैठा *baraittha*, or पाढ़ *pārḥ* north of the Ganges. South of the Ganges it is भौड *bhit*. A betel-garden is बरैव *barvo* or बरवे *barve*. The rows in the plantation are सपुरा *sapura* in Sāran and South Tirhut, and साँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*, and in the rest of that district पाँती *pānti*. The intervening spaces are आँतर *āntar* or अँतरा *antra*. They are also पाड़े *pāhe* in South-East Tirhut, दौंगर *daungar* in Patna and Gaya, and दौंग *dung* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरोई *korai* in Shahabad. In the south-east and in Sāran they are इकरी *ikri*.

1051. The spaces between these props are in North-East Tirhut कोरोवास *korwās*. The supports of the plants are सरई *sarai* north of the Ganges, or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are called ईंकर *inkar*, and in the south-east सरकण्डा *sarkanda*. In Shahabad डँपी *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *koro*, except in Patna and Gaya, where they are खम्भा *khambha*, and in South Munger, where they are खाम्ही *khāmhi*. The walls are टट्टी *tutti*, or in East Tirhut टाट *tāt*, and in East Munger टाटी *tāti*. The roof is माड़ो *māro* or माँड़ो *mānro*. In South-East Tirhut it is optionally माड़ब *mārab*. In South-West Tirhut

it is ठटरा *thatra*, and in Shahabad and East Tirhut optionally खानी *chhāni*. In South Munger it is मड़वा *marwa* or ठटरौ *thathri*.

1052. The brushwood on the top is खरई *kharaī* or (in South-West Shahabad) खरचा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalam* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोटी *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मटोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May-June), and कन *kan* are those which come out in Bhādon (August-September).

1053. A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौंठैया *chauthaiya*, and one of a hundred leaves आधा ढोली *ādha dholi*. A ढोली *dholi* has 200 leaves.

1054. North of the Ganges and in Shahabad—

7 ढोली <i>dholi</i>	=	1 कनवाँ <i>kanvān</i> .
14 ditto	=	1 अधवा <i>adhwa</i> .
28 ditto	=	1 पौआ <i>paua</i> or पावा <i>pāwa</i> .
4 पौआ <i>paua</i>	=	1 लेशो <i>leso</i> .

1055. Elsewhere south of the Ganges 108 ढोली *dholi* make 1 लेशो *leso*. A leaf of betel rolled up in a cone for chewing is बीड़ा *bīra*, बिरवा *bīrwa*, or बिरिया *biriya* or खिल्ली *khilli*. It is also गिलौरी *gilauri*. सिंघारा *singhāra* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बेलहरा *belahra* or (in East Tirhut) बिरहरा *birahra*. In North-East Tirhut ढाकी *dhāki* is a large basket used by the betel-grower for the same purpose.

1056. The betel-nut, which is the fruit of the *areca catechu*, is called सुपारी *supāri* or सोपारी *sopāri*. Other names are कसैली *kasaili* north of the Ganges, and मुखसुध *mukhsudh*, मुखसुधि or मुखसुधी *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are सरौता *sarautā*. A well-known proverb is मुखसुधि न० परंकार, तनिका अड़ियातक बड़ चमकार *mukhsudhi na parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

- (1) *Potatoes (solanum tuberosum or esculentum)*.—आलू *ālu*, and in East Tirhut also आरू *āru*. Also north of the Ganges अलुआ *alua* and अलुई *alui*. North of the Ganges ललुआ *lalka* or दक्कनी *dackhini* is a red kind, and मलदहिया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मलदहिया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलू *biya ke alu*, and each eye is आँखि *ānkhī* or आँख *ānkh*. The produce of these kept for next year is called पहिला माँटी के बीया *pahila māṭī ke biya*, and the produce again of this kept for seed for the third year is दोसरा माँटी के बीया *dosra māṭī ke biya*.
1058. (2) *Yams (dioscorea sativa)*.—These are लतार *latār* generally north of the Ganges, and also रतार *ratār* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patna and Gaya it is रतारू *ratālu*. In Tirhut it is also called फर *phar*, and to the east also खम्हरा *khamharua*.
1059. (3) *Sweet potato (batatas edulis)*.—This is सकरकन्द *sakar-kand* generally. North of the Ganges it is also called लमका *lumka alua*, and in South-East Tirhut अलुआ *alhua*. In East Bihar it is अलुआ *alua*. North of the Ganges there are two varieties :—(a) A red one, called देसी *desi*, and also in South Tirhut ललुआ *lalka*; (b) a white one, called बिलाएती *bilāēti*, and also करमिया *karmiya*, and in South Tirhut also उजरका *ujarka*. A large white variety, weighing from one to twenty sers, is called in North-East Tirhut तेकुना *tekuna*.
1060. (4) A kind of yam (*dioscorea fasciculata*).—सुधनी *suthni*.
1061. (5) *Arum colocasia*.—This is अरुई *arui* generally. Also अरबी *arabbi* in North-East Tirhut, पेकचा *pekcha* in South-East Tirhut, पेकची *pekchi* in Shahabad, पेपची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

चलनी *alli*. Another variety (*colocasia antiquorum*) is कच्चू *kachchu*. A larger variety is अरुआ *arua* or कन्दा *kunda*.

1062. (6) राम केसूर *rām kesaur* (North Tirhut), or मिसिरी कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine *seers*. Considered a very cooling food.
1063. (7) आदीचक *ādichak*, the Jerusalem artichoke (*Helianthus tuberosus*).

GOURDS.

1064. (1) *The water-melon* (*cucurbit citrullus* or *citrullus vulgaris*).—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut तारभूज *tārbhūj*. In Champāran they are also called पनीहौआ *panihaua*, and in South-West Shahabad हिनुआना *hinuāna*.
1065. (2) *The melon* (*cucumis utilatissimus* or *cucumis melo*).—खरबूजा *kharbūja*. Also लालमौ *lālmī* in West Tirhut and Patna and the west, and फूँट *phūnt* (which is properly the *cucumis momordica*) to the south-east.
1066. (3) *Cucumis momordica*.—This is फूँट *phūnt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dām* and (South-West Shahabad) डभन्को *dabhko*.
1067. (4) *The bitter gourd* (*momordica charantia*).—करैला *karaila*, also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.
1068. (5) *The bottle-gourd* (*lagenaria vulgaris* or *cucurbita lagenaria*).—This is कटुआ *kadua* generally, or कद्दू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सज्जिवन *sajjivan*.
1069. (6) *Lagenaria acutangulus* or *cucumis acutangulus*.—This is तरौ *taroi* generally. Other varieties are सतपुतिआ *satputiya*, झिङ्गा *jhinga*, झिङ्गुनी *jhinguni*, or झिङ्गुली *jhinguli*, and नेंतुआँ *nenuān*, घिउरा *ghiura*, or घेवन्डा *gheira*.
1070. (7) *Cucumber* (*cucumis sativus*).—खीरा *khīra*. A variety is बालम खीरा *bālam khīra* in Shahabad. A large variety of

cucumber is called ककड़ी *kakri* or काँकरि *kānkari* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलाँह हाट, काँकरि देखि हिया फाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक काँकरि, नौ हाथक बीया *ek hāthak kānkari, nau hāthak biya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) The sweet pumpkin (*cucurbita pepo*).—This is कौँहड़ा *koñhra*; also in North Tirhut कोन्हड़ा *komhra*, and in East Tirhut कदीमा *kadima*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भूआ *bhūa* or भूरा *bhūra* in Gaya, सिसकौँहड़ा *siskoñhra* in Champāran, सिजकौँहड़ा *sijkoñhra* in Tirhut, सुरजकौँहड़ा *surujkoñhra* in South-East Tirhut, and कुन्हड़ *kumhar* to the east.
1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैता *kaita*, and in Sāran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the under-mentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनज्जेवाइन *banjēwāin*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. पितरसेली *pitarseli*.

अजवाइन *ajwāin*,—see जवाइन *jawāin*.

अदरक *adrakh* or अदरक *adrak*, ginger (*zingiber officinale*), also

आदी *ādi* generally, आद *ād* in South-East Tirhut.

असफगोल *asaphgol*,—see सफगोल *saphgol*.

आद *ād*, आदी *ādi*,—see अदरक *adrakh*.

इमिरन्ती *imirti*, or in Gaya रमन्चरन्ना *rancharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पत्र *kamal patr*,—see पिपाज *pigāj*.

करमन्कड़ा *karamkalla* or बन्धा कोबी *bandha kobi*, cabbage (*brassica oleracea*).

कलन्मी साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाइ *kawāchh*,—see केवाँइ *kewāchh*.

कासन्नी *kāsni*, endive (*cichorium endivia*).

काह *kāhu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुन्री *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाँइ *kewāchh* or कवाइ *kawāchh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is खूप सेम *bhūp sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचन्ला के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरन्फा *khurpha* or गोलावा *golāwa* (Sāran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसन्बरी *khusbari*,—see मकोय *makoe*.

खेखन्सा *khekhsa*,—see चठैल *chathail*.

खैर *khair* or कथ *kath*, catechu (*acacia catechu*).

गदीना *gadina*, a kind of pot-herb with a taste of garlic.

गजन्रा or गजन्ड़ा *gajra* or (in South-West Shahabad) गाजड़ *gājar*, the carrot (*daucus carota*).

गाजड़ *gājar*,—see गजन्रा *gajra*.

गुलन्फा *gulpha*, a kind of spinach.

गेन्हरी *genhri* or (in East Tirhut) गेन्हारी *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गलन्हन्टा *gelhanta*, गोलन्मन्टा *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरन्फा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.

घैच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).

चटैल *chathail* or चटैल *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेखसा *khekhṣa*.
चनसुर *chansur*, a kind of cress (*lepidum sativum*).

चितरन्सेली *chitarseli*,—see पितरन्सेली *pitarseli*.

चंगवा *chengwa*,—see बैंगन *baingan*.

जवाइन *jawāin* (west, Patna, and South Bhagalpur), अजवाइन *ajwāin* (Gaya and South Munger), जेवाइन *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ajowan* and *ptychotis ajowan*), खोरासानी जवाइन *khōrāsāni jawāin* is *hyosciamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jira* or (South-East Tirhut) जीर *jir*, cummin (*cuminum cyminum*).

जेवाइन *jewāin*,—see जवाइन *jawāin*

ठहिया *tharhiya*,—see मारसा *mārsa*.

डिड़िया मिरन्चाइ *diriya mirchāi*, डैरिया मिरन्चाइ *dheñriya mirchāi*,—see मिरिच *mirich*.

तरन्कारी *tarkāri*,—see तीयन *tiyan*.

तरन्कोंका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tiyan*, तरन्कारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनियाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मूली *mūli*.

पतौरा *pataura*,—see तीयन *tiyan*.

परन्वर *parwar*, पलन्वल *palwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोल *parol* (*trichosanthes dioica*), (Roxb.)

पलँकी *palānki*,—see पालक *pālak*.

पालक *pālak*, पालंकी *pālki* or (East Tirhut and Champaran) पलँकी *pāīnki*, spinach (*spinacea oleracea*).

पितरन्सेली *pitarseli* or (Tirhut) चितरन्सेली *chitarseli*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. अजमोदा *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) पेयाज *peyāj*, and north-west कमल पतर *kamal patr*, the onion (*allium cepa*).

पुदेना *pudena*,—see पोदीना *podina*.

पोदीना *podina*, पोदेना *podena*, or पुदेना *pudena*, also (Tirhut) फुदेना *phudena*, mint (*mentha sativa* or *viridis*).

फुदेना *phudena*,—see पोदीना *podina*.

फुलकूबी *phulkobi*, the cauliflower (*brassica oleracea*).

बकन्ला *bakla*, बकुली *bakuli*, बँगन्ला *bangla*,—see बोकन्ला *bokla*.

बनजोवाइन *banjewāin*,—see अजमोदा *ajimoda*.

बनभुटका *banbhutka*,—see मकोय *makoe*.

बिरन्वाइ *birwāi* (Gaya), vegetable seedlings.

बिलाग्रती पदुआ *bilāēti patua*, roselle (*hibiscus sabdariffa*).

बिलाग्रती बैंगन *bilāēti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भय्ठा *bhanta* (usually confined to the round variety) or गोलभय्ठा *golbhanta*, and in South Munger also गेलहय्ठा *gelhanta* and चँगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भाँटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भय्ठा बैरी काहू के भय्ठा पन्थ *kāhu ke bhanta bairi, kāhu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकन्ला *bokla* or बँगन्ला *bangla* (north-west), बकन्ला *bakla* (Cham-pāran), बकुली *bakuli* (South-West Tirhut), बोकन्ला बीन *bokla bīn* (South-East Tirhut) (?), a kind of bean (? *faba major*).

भटकूचाँ *bhatkūān*, भटकोँचा *bhatkoñā*,—see मकोय *makoe*.

भय्ठा *bhanta*,—see बैंगन *baingan*.

भिण्डी *bhindi* or राम तरोइ *rām taroi*, also to the east राम परोर *rām paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोय *makoe*.

बूप सेम *bhūp sem*,—see केवाँह *kewānchh*.

मकोय *makoe* (west and Tirhut), खुसबरी *khusbari* (gooseberry), or (purple variety) भटकोँचा *bhatkoñā* or भटकूचाँ *bhat kūān*, the cape gooseberry, or *tiparee* (*physalis Peruriana*). The red variety is also भुटका *bhutka* or बनभुटका *ban bhutka* in South-East Tirhut.

मरिचा *maricha*,—see मिरिच *mirich*.

मांरग्वा *mārṣa* or ठढ़िया *tharhiya* (west), *amaranthus mangostanus*.

मिरन्चा *mircha*, मिरन्चाइ *mirchāi*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरन्चाइ *mirchāi*, (Patna) मिरन्चा *mircha*, (South Munger) डिड़िया मिरन्चाइ *diriya mirchāi*, (Gaya) ढेरिया मिरन्चाइ *dheñriya mirchāi*, long pepper, &c. (*capsicum fastigiatum*, &c.) गोळ मिरिच *gol mirich* or गुलमिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लोंगिया मरिचा *longiya maricha* or जैया मिरन्चा *jaiya mircha*.

मुनगा *munga*,—see सैयन *saiyan*.

मुरई *murāi*, मुराइ *murāi*, मुल्ली *mulli*, मूर *mūr*, मूरो *mūro*,—see मूली *mūli*.

मूली *mūli*, मुल्ली *mulli*, or मुरई *murāi* or (East Tirhut optionally) मूर *mūr*, (South Munger) मुराइ *murāi*, (South Bhagalpur) मूरो *mūro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार *newār*, which is large, and (2) लुतिया *lutiya* or देसिला *desila*, which is small.

मेथी *methi* or मेँथी *menthi*, fenugreek (*trigonella fenum Græcum*).

रमन्चरणा *ramcharna*,—see इमिरन्ती *imirti*.

रखन *rasūn*, रस्सुन *rassun*,—see लहसुन *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean, not a climbing-plant, but a shrub.

राम तरोइ *rām tarōi*, राम परोर *rām paror*,—see भिन्डी *bhindi*.

लहसुन *lahsun*, or to the east रखन *rasūn* or रस्सुन *rassun*, garlic (*allium sativum*). A clove of garlic is पोटी *poti* or पोड *pot*.

लुतिया *lutiya*,—see मूली *mūli*.

लोंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफगोल *saphgol*, or, in South-West Shahabad असफगोल *asaphyol* (*phantago isabghola*).

सलजम *saljam* and also (south of the Ganges) सलजम *saljam*, the turnip (*brassica rapa*).

सहजन *sahjan*, &c.,—see सैयन *saiyan*.

सिंघाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natuns*).

सीम *sim*,—see सेम *sem*.

सेम *sem* (west), सीम *sim* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहज्जन *sohjan* or सहज्जन *sahjan*, or (Shahabad) संहिजन *sañhijan* or (Patna) सहज्जना *sahjana*, the horse-radish tree (*hyperanthera moringa*). Its fruit is called मुनगा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौंफ *saumph*, ? a kind of aniseed (*peucedanum graveolens* or *anethum souca*).

हरन्दी *hardi*, or in Shahabad optionally हलन्दी *haldi*, turmeric (*curcuma longa*).

हलन्दी *haldi*,—see हरन्दी *hardi*.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

अँगरा *angra* (north-west), झरन्का *jharka* (Sāran and Tirhut), blight in cereals caused by the sharp west wind; also (Champāran) a blight in opium. See मुरन्का *murka*.

अरैया *araiya*,—see पोखारी *poāri*.

उकन्ठा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकन्हा *ukrha*, उखन्हा *ukhra*, उकन्सा *uksa*,—see उखन्ठा *ukhtha*.

उखन्ठा *ukhtha* or उकन्हा *ukrha* (north generally), उखन्हा *ukhra* (Tirhut), उकन्सा *uksa* (north-west), withering of crops from excessive drought.

औरङ्ग *aurang* (Champāran),—see गपन्तू *gaptu*; also (north-west) or (in Tirhut) बभनी *babhni*, a white spot appearing on the

leaf of millets, causing them to wither up.

कचोहा *kachoha* (South Bhagalpur), a disease in tobacco.

कजरा *kajra*,—see कजरी *kajri*.

कजरी *kajri* (generally), कजरा *kajra* (West Tirhut, Patna, and Gaya), कजला *kajla* (North-West Tirhut), मजरी *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजला *kajla*,—see कजरी *kajri*.

कटुइ *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad), कटोई *katoī*, कटोइया *katoīya* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया *katoīya*, कटोई *katoī*,—see कटैया *kataiya*.

कतरौ *katrī* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see कीरी *chhūri*.

कपट्टा *kapṭa* (Champāran), an insect which attacks young rice.

कमुआ *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुआ *kamua* (Patna), a smooth kind of caterpillar.

किरौना *kirauna*,—see गाँधी *gāndhi*.

कीरी *kīri* or (South Bhagalpur) कीरो *kīro*, a maggot.

कुकुड़ी *kukurhī* (Sāran and Tirhut), an insect which attacks cotton.

कुकुही *kukuhī* (north-west), an insect which injures the cold-weather crops.

कुसवटना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*,—see कुसवटना *kuswatna*.

कैउआँ *keñuān*,—see लरका *lurka*.

कोइया *koiya*, a tiny black insect which does great damage in granaries.

कोइली *koili*, कोइया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोइया *korhiya*, कैलिया *kailiya*,—see कोइली *koili*.

खंखड़ी *khankhri*, a blight in cereals on account of which no

खपण्डोइया *khaproiya* (Champaran), गङ्गरा *garra* (Gaya, Saran, and Tirhut), a small white insect which attacks rice.

खरका *kharuka*,—see जाला *jāla*.

खैरा *khaira* (west), खैरी *khairi* (North-East Tirhut), a blight which attacks rice and turns the ears an orange colour and destroys them.

गङ्गरा *garra*,—see खपण्डोइया *khaproiya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गदहो *gadhi* (north) or (Saran and East Tirhut) गदहिया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and Saran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गाँधी *gāndhi*.

गपन्तू *gaptu* or गपन्तुआ *gaptua* (Patna and north), गभन्तू *gabhtu*, ठौंठियारी *thonthiyāri* (Shahabad), गपन्ख *gapsu* (Saran), and औरङ्ग *aurang* (Champaran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभन्तू *gabhtu*,—see गपन्तू *gaptu*.

गादुर *gādur* (South-West Shahabad), an insect which attacks pease and gram.

गाँधी *gāndhi* or गन्धी *gandhi*, also to the west गँधवा *gandhwa*. Other names are माँची *mānchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमरा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *geruī* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबन्तौरा *gobraura* (West Tirhut and west), blight in betel.

गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौंही *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *ghonghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघड़ी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चतुरा *chatra*,—see सुचार *muār*.

चपट्वा *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपट्टा *chhaptu* (north-west), पचक्कड़ा *pachkatta* or (Tirhut) पतक्कड़ा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhira*,—see छीरी *chhīri*.

छीरी *chhīri* (south and west), छेंड़ी *chhenri* north-west and Tirhut), also छीरा *chhira* in Champāran. Other names are कन्ही *kanhi* (South Munger) and कनाठा *kanātha* (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.

छेंड़ी *chhenri*,—see छीरी *chhīri*.

जाला *jāla* (Tirhut, Patna, and east), पक्खन *pakkhan* (West Tirhut and Gaya), खरुका *kharuka* (South-West Shahabad), मुरका *murka* (west and West Tirhut), a blight in opium.

झरका *jharka*,—see अंगरा *angra*.

झिल्ली *jhilli* (north-west), फुल्लभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाड़ा *tāra* or टाँड़ा *tāra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाड़ा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीड़ी *tīri* or (South-West Shahabad) टिररी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

हुनकी *tunki* (north), a disease which attacks rice.

थोंठियारी *thonthiyāri*,—see गपगु *gaptu*.

तिलिही *titili*, a butterfly.

तेलचट *telchat* (Patna and east), पटोइ *patoī* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनहा *dakhinha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नीमा *nīma* (North Tirhut), सिरोरा *sirora* (Patna), and पीरो *piro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *chīna* (*Panicum frumentosum*).

दिऊँका *diunka*, दिउँका *diunka*, दियौँडा *diyānra*, दियार *diyār*, दिवार *diwār*,—see दीयाँ *diyān*.

दीयाँ *diyān* or दियौँडा *diyānra* (Patna, Gaya, and south-east), दिउँका *diunka* (South-West Shahabad), दिऊँका *diunka* or दिचका *diuka* (west generally), दियार *diyār* (Champāran and Tirhut), and दिवार *diwār* (East Tirhut), the white ant.

नीमा *nīma*,—see दखिनहा *dakhinha*.

नेहा *nerha*,—see लेंहा *lenhra*.

पक्खन *pakkhan*,—see जाला *jāla*.

पक्खी *pakghi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पक्कडा *pachkatta*, पतकडा *patkatta*,—see छपटा *chhaptu*.

पटाही *patārhi*,—see पेटाही *petārhi*.

पटोइ *patoī*,—see तेलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. = टाँडा *tānra*, *q.v.*

पिलू *pillu* or पिलुचा *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see सुखन्दा *sukhra*.

पीरो *pīro*,—see दखिनन्हा *dakhinha*.

पेटाही *petārhi* or पटाही *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारन्ही *petārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पैया *paiya*, a worm in the ear of grain.

पोषारी *poāri* (east) or अरैया *araiya* (South Munger), a disease of the rice-plant.

पौंजी *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटन्हा *phatha* (South Bhagalpur), फट्टा *phatta* (South Munger), a disease of the rice-plant.

फट्टा *phatta*,—see फटन्हा *phatha*.

फतिङ्गी *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनङ्गी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सुरन्का *surka*.

फरिङ्गा *pharinga*,—see टीही *tiri*.

फाटी *phāti*, a blight in the ear of rice.

फाँड़ा *phānra* (Tirhut) or फाँड़ी *phānri* (Tirhut), a weevil destructive of wood and grain.

फुलन्मङ्गा *phullhanga*,—see भिखी *jhilli*.

बकुला *bakula*,—see बक्की *bakki*.

बकुली *bakuli* (south-west), a green caterpillar destructive to rice.
Cf. कजरौ *kajri*.

बकेया *bakeya*,—see बक्की *bakki*.

बक्की *bakki*, also बकेया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुढ़िया *burhiya* or बड़न्ही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is बाँका *bānka*.

बड़न्ही *barhi*,—see बक्की *bakki*.

बभन्नी *babhni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and सुरन्का *murka*.

बलुआ *balua*, बलुई *balui*,—see बालू *bālu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of trees (especially the pepper-tree), and causes them to curl up and wither.

बाला *bāla*,—see बालू *bālu*.

बालू *bālu* or बलुआ *balua* (Patna, Gaya, and south-east), बलुई *balui* (Shahabad), बाला *bāla* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leaves crumple up.

बीभल *bijhal* (Gaya and South Munger), weevil-eaten.

बुढ़िया *burhiya*,—see बक्की *bakki*.

भङ्ग *bhankh*,—see भँखी *bhānkh*.

भरन्का *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवरा *bhañura*,—see भँड़ा *bhenra*.

भरन्की *bharki* (South Bhagalpur), a disease of the rice-plant.

भँख *bhānkh* (north) and also भँखी *bhānkhī* (north), भङ्ग *bhankh* (east), a blight which attacks the millet साँवाँ *sāñwān* (*panicum frumentaceum*).

सइला *bhuila*, सइली *bhuili*, सुररी *bhurri*, सुरली *bhurli*, सुरिला *bhurila*, सुरिली *bhurili*,—see भूआ *bhūa*.

भूआ *bhūa* (Tirhut, Patna, Gaya, and east), सइला *bhuila* or सइली *bhuili* (West Tirhut and north-west), also सुरली *bhurli* (Saran), सुरिला *bhurila*, सुरिली *bhurili*, or सुरङ्गी *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भँड़ा *bhenra* or भँङ्वा *bhenwa* (Patna and east), भँवरा *bhañura* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँधी *gāndhi*.

मगरा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मजरी *majri*,—see कजरी *kajri*.

मरहिन्ना *marhinna*, मरी *mari*,—see मुषार *muār*.

माँची *mānchhi*,—see गाँधी *gāndhi*.

मारा *māra* (North-East Tirhut), a disease in rice which withers the plants.

मुषार *muār* (west), चतरा *chatra* (Patna and Gaya), मरहिन्ना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मुरका *murka* (north), also अंगरा *angra* (Champaran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jāla*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लुहमिनिया *luhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is revered by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केऊआँ *keñuān* in Tirhut.

लाही *lāhi*, plant-lice.

लेंदा *lenrha* (west and West Tirhut), नेदा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दखिनहा *dakhinha*.

सुखठा *sukhtha*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखठा *sukhtha* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुंदरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुण्डा *sunda*,—see सूड़ा *sūra*.

सुरका *surka* (East Tirhut and Shahabad), सिरका *siruka* (Saran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

सूँडा *sūnra* or सूँड़ी *sūnri* (Tirhut and south generally), सूँद *sūnrh* or सूँडा *sūnrha* (Gaya), सुण्डा *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कीरी *kīri*.

सूँद *sūnrh*,—see सूँडा *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and हथिया सुण्डा *hathiya sunda* (south-east), a small white insect which damages rice.

हरन्दा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows :—

अँकन्टा *ankta*,—see अँकन्रा *ankra*.

अँकन्रा *ankra* or अँकन्री *ankri* (West Tirhut and Shahabad), अँकन्टा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice-plant (from आग *āg*, fire).

उखन्डा *ukhra*,—see हड्डा *hadda*.

उरकुस्सी *urkussi*,—see बिहौनिया *bichhautiya*.

ककना *kakna* (Patna, Gaya, and south-east), बनसारी *bansāri* (Shahabad and East Tirhut), a weed which chokes crops.

कठरँगनी *kathrengni*,—see रँगनी *rengni*.

कनवाँ *kanwān*, कन्ना *kanna*,—see काना *kāna*.

कनसन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), कन्ना *kanna* (north-east Tirhut), कनवाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coix*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), कास *kās* (Shahabad and North Bihar), कनसन *kansan* (Sāran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,—see काना *kāna*.

कोइल खो *koil kho*,—see गोरखुल *gorkhul*.

खडुका *kharuka*,—see खरथूआ *kharthūa*.

खरथूआ *kharthūa* (Patna and Gaya), बथुआ *bathua* (generally)
खडुका *kharuka* (North-East Tirhut and Shahabad), मोचही
mochatti (ditto), a weed in opium.

खुरका *khurka* or मछैती *machhaiti* (north), also बचारी *ruāri* (Sāran),
a weed in opium. Cf. बचारा *ruāra*.

गङ्गहर *garhar*,—see गाँड़र *gānrar*.

गदन्रो *garhro*,—see गेंदन्हवा *gerharua*.

गड़ार *garār*,—see गाँड़र *gānrar*.

गाँड़र *gānrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and
east), जमार गड़ार *jamār garār* (South Munger), गङ्गहर
garhar (South-West Shahabad), a weed which injures
rice (various species of *Coix*).

गेंदन्हवा *gerharua* (north-west), गदन्रो *garhro* (North Tirhut),
a weed in cereal crops.

गोखुला *gokhula*,—see गोरखुल *gorkhul*.

गोरखुल *gorkhul* (west), बाँसी *bānsi* (generally), गोखुला *gokhula*
(West Tirhut, Patna, Gaya, and South Munger), कोइल खो
koil kho, a plant which injures rice (*tribulus terrestris*).

चपन्दा *chapra*,—see धुरन्पा *dhurpa*.

चिचन्होर *chichhor*, चिचोर *chichor*, चिचोरी *chichori*,—see लेंदई *lenrai*.

चौपट्टा *chaupatta*,—see पिपरा *pipra*.

जंगला *jangla*,—see झिरवा *jhirua*.

जमार गड़ार *jamār garār*,—see गाँड़र *gānrar*.

जन्हार *jamhār*, जान्हर *jāmhar* (Patna and South Munger), जिन्हार
jinhār (South-West Shahabad), and डन्हरो *damharo* (South
Bhagalpur), a coarse hard grass, infesting poor soil
(varieties of *andropogon*.)

जान्हर *jāmhar*,—see जन्हार *jamhār*.

जिमन्वाँ *jinwān*, a grass something like दूम *dūbh*, *q.v.*

जिन्हार *jinhār*,—see जन्हार *jamhār*.

झर *zhar*, झरंगा *zharnga*, झार *zhār*,—see झारङ्ग *zharang*.

भारङ्ग *jhārang* (north-west), भरंगा *jhānga* (Shahabad), भार *jhār* or भर *jhar* (Tirhut and east), a weed which injures rice

भिरुआ *jhirusa* (Patna, Gaya, South Munger, and North Bihār).
भिरौआ *jhiraua* (South Munger), भिरुआ *jhirusa* (South Bhagalpur), जंगला *jangla* (South-West Shahabad), भीरो *jhāro* (East Tirhut), a weed which chokes rice.

भीरो *jhīro*,—see भिरुआ *jhirusa*.

ठोकरा *thokra*,—see बिहौलिया *bichhautiya*.

डहरो *damharo*,—see जम्हार *jamhār*.

डर *dar*, डयोरा *deyora*,—see मोँथा *montha*.

डामी *dābhi* (north) a coarse grass, injurious to crops (*cyris indica*).

तिलिखी *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दूस *dūbh* or दूब *dūb* (north and east), also दुबई *dubbhi* (south), a grass which overspreads fallow fields (*cynodon dactylon*).

धुरपा *dhurpa* (Patna, Gaya, and South Munger), धुरप *dhurap* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकहिकनी *nakehhikni*,—see रँगनी *rengui*.

पिपरा *pipra* (Sāran, Patna, and east), पुपरा *pupra* (South Bhagalpur), चौपडा *choupatta* (South-West Shahabad), तिलिखी *titili* (generally), a weed in wheat.

पुपरा *pupra*,—see पिपरा *pipra*.

बड़गोहमा *bargohuma* (south and east), a weed in wheat.

बथुआ *bathua*,—see खरग्यूआ *kharthūa*.

बनपियसूआ *banpiyasua*, बनपियाज *banpiyāj*, and बनरसना *banrasna*,—see बसारा *ruāra*.

बनसारी *bansāri*,—see ककना *kakna*.

बसाँदी *basānrhi*,—see बसाँता *basautta*.

बसाँता *basautta* (West Tirhut and north-west), बसाँदी *basānrhi* (Tirhut), a weed which injures the spring crops (*acalypha indica* ?)

बाँसी *bānsi*,—see गोरकुल *gorkhul*.

बिहौतिया *bichhautiya* or बिह्वतिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरम्भाँड़ *bharbhāñṛ* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुसी *urkussi* in South-East Bihār.

भंगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भंगरैया *bhangraiya* (Tirhut and east), भंगरिया *bhengariya* (North Bihār and Shahabad), भंगरिया *bhangariya* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भंगरिया *bhangariya*,—see भंगरा *bhangra*.

भरम्भाँड़ *bharbhāñṛ*,—see बिहौतिया *bichhautiya*.

भंगरिया *bhengariya*,—see भंगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

महैनी *machhaiti*,—see खुरका *khurka*.

मढ़ेर *mañrer* (Patna, Gaya, and east), मरार *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचही *mochatti*,—see खरन्धूचा *kharthūa*.

मोथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruāra* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खुरका *khurka*.

रुआरी *ruāri*,—see खुरका *khurka*. Cf. रुआरा *ruāra*.

रेंगनी *rengni*, the Mexican poppy (*argemone Mexicana*), a thistle like plant, which overspreads fallow fields. It is also called नकहिकनी *nakhlikni* or (to the east) कटरेंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लैङ्गर *leñrai* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचन्दोर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or उखड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER III.—MISCELLANEOUS.

1076. A stunted crop is बैठल हासिल *baithal hāsīl* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाग्रल *situriyāēl* or ततुरियाग्रल *taturi-yāēl*, or in Sāran, सुतरियाग्रल *suturiyāēl*. In Gaya it is ठिंगुरियाग्रल *thinguriyāēl*, in Patna भेंटवाँस *bhentwāns*, in West Tirhut and South Munger ठुरियाग्रल *thuriyāēl*, and in South Bhagalpur बिरनियाग्रल *birniyāēl*. A blighted ear is मराग्रल *marāēl* north of the Ganges. In Shahabad it is अबदा *abda* or दगन्दार *dagndār*, in Patna and Gaya कोइल *koīl*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाग्रल *bhakhīyāēl* in the north-west, and भख चट्या *bhakh chatua* in Tirhut. In Shahabad they are खुक्खा *khukkha* or खोजड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलहर *phulhar*.

1077. Crops withered from drought are to the west and in West Tirhut मुआर *muār*; in Gaya they are मोआर *moār*, and in Patna मुआल *muāl*. To the east and in Tirhut they are मरहेना *markhena* or मरहिना *markhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिग्रल हासिल *bigral hāsīl* north of the Ganges. In Shahabad it is बाँकटा *bānkṭa*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुखार *sukhār*.

1078. Failure of seed is बिजन्मार *bijmār* in Gaya and the west. In South Munger it is बीया मार *biya mār*. North of the Ganges it is also निबीज *nirbijj*, निबीज *nirbij*, or अबिज *abijj*. Other names are बाँहौरा *banjhaura* (South-West Shahabad), बाँही *bāñhi* (rest of Shahabad), बाँहौरी *banjhauri* in Patna, and दैहाग्र *daihāēb* in South Bhagalpur. In North-East Tirhut there is also कौर जाग्र *kaur jāēb*, and in East Tirhut भखड़ जाग्र *bhakhar jāēb*.

1079. Crops trodden down by cattle are घँगाठ (also spelt घडाठ) *dhangāth* north of the Ganges, local variants being दँगाठ *dungāth* in South-East Tirhut, घँगाप्रल *dhangāel* in Sāran, and घँगेड़ *dhanger* in West Tirhut and Champāran. In South-West Shahabad they are लहनाप्रल *lahnāēl*, in Gaya and South Munger खुरखुन *khurkhūn*, and in South Bhagalpur खौंची *khūnchi*. In East Tirhut they are also called निघेस *nighes*.

1080. Crops laid by the wind are called गिरल *giral* or खसल *khasal*. A hot dry wind which burns up crops is to the west called भोला *jhola*, and such crops are known as भोलारल *jholāil* or भौंकरल *jhonkral*. To the east it is दाढ़ा *dhārha* or दाढ़ी *dhārhi*. A frosty wind which frost-bites the crops is पाला *pālu* or (to the east) पल्ला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरुआ *palmarua*. An inundation is दुहार *duhār* or बाढ़ *bārḥ*, also बाढ़ि *bārhi* (North-East Tirhut), बाध *dhādh* (Gaya), आपन *āphat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कूहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेसा *kuhesa* to the west and कुहसा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North-East Tirhut, and in South-East Tirhut we find कुन्हेस *kūmhes*. A fog in the day-time is धून *dhūn* or धूंध *dhūndh*. Hail-stones are पत्थल *patthal*, पत्थर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बँगौरी *bangauri* or बँगौरिया *bangauriya* in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihār agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास *mās*, माँस *māñs*, महिना *mahina*, महिना *mahinna*, or महीना *mahīna*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसुन पख (or पख) *kisun pakh* (or *pachehh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुकल पख *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मल्लमास *malmās*) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नखत *nakhāt*, नखतत्र *nachhatr*, or निखतत्र *nichhatr*). There are 27 of these in each year, and consequently $2\frac{1}{4}$ in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms.

* Part of the following will be found in Carnegie's Kachahri Technicalities.

APPROXIMATE EUROPEAN MONTH.	Name.
Part of September ...	आसिन <i>Āsin</i> or कुआर <i>Kuār</i> ...
October ...	कातिक <i>Kālik</i> ...
November ...	अगहन <i>Aghan</i> ...
December ...	पूस <i>Pūs</i> ...
January ...	माघ <i>Māgh</i> ...
February ...	फागुन <i>Phāgun</i> ...
March ...	चैत <i>Chait</i> ...
April ...	बैसाख <i>Baisākh</i> ...
May ...	जेठ <i>Jeth</i> ...
June ...	अखाद <i>Akhārḥ</i> or असाढ़ <i>Asārḥ</i> ...
July ...	सावन <i>Sāwan</i> or साशोन <i>Sāon</i> ...
August ...	भादों <i>Bhādoñ</i> ...
Part of September ...	

Months.

Dark half (किशुण पक्ष <i>kisun pakh</i>) and light half (सुकल पक्ष <i>sukl pakh</i>).				Asterisms, of which there are two and a quarter to each Hindu month.
Dark	...	...	...	३ of उत्तरा फगुनी <i>Utra Phaguni</i> .
	...	...	...	हस्त <i>Hast</i> or हथिया <i>Hathiya</i> .
Light	...	...	...	चित्रा <i>Chitra</i> .

Dark	...	...	...	श्रवती <i>Shrati</i> or सिवाती <i>Sivati</i> .
	...	...	...	बिशाखा <i>Bisakha</i> .
Light	...	...	...	...
	...	...	...	अनुराधा <i>Anuradha</i> .
Dark	...	...	...	ज्येष्ठा <i>Jeshta</i> .

Light	...	...	...	मूल <i>Mul</i> .
	...	...	...	पूरवा खाद <i>Purba Khārḥ</i> .
Dark	...	...	...	उत्तरा खाद <i>Utra Khārḥ</i> .
	...	...	...	सावन <i>Sāvan</i> .
Light	...	...	...	धनिष्ठा <i>Dhanishtha</i> .
	...	...	...	सतभिखा <i>Satbhikha</i> .
Dark	...	...	...	पूर्व भद्रपद <i>Pūrab Bhadrpad</i> .
	...	...	...	उत्तर भद्रपद <i>Uttar Bhadrpad</i> .
Light	...	...	...	रेवती <i>Reoti</i> .
	...	...	...	अश्विनी <i>Asvini</i> or असनी <i>Asni</i> .
Dark	...	...	...	भरणी <i>Bharui</i> .
	...	...	...	क्रितिका <i>Krittika</i> .
Light	...	...	...	रोहिणी <i>Rohini</i> or रोहिनी <i>Rohini</i> .
	...	...	...	मिर्गसिरा <i>Mirgsira</i> or मिर्गिडा <i>Mirgidāḥ</i> .
Dark	...	...	...	अरद्रा <i>Aradra</i> or अद्रा <i>Adra</i> .
	...	...	...	पुनर्वस <i>Punarbas</i> .
Light	...	...	...	पुष्य <i>Pukh</i> or चिरेया <i>Chiraiya</i> .
	...	...	...	अश्लेषा <i>Asres</i> or असलेखा <i>Aslekha</i> .
Dark	...	...	...	मघा <i>Maggha</i> .
	...	...	...	पूरवा फगुनी <i>Purba Phaguni</i> .
Light	...	...	...	३ of उत्तरा फगुनी <i>Utra Phaguni</i> .

1083. The year current in Bihar is the *Fasli* year, which commences with the Hindu month of *Āsin*. The year is also popularly* divided into three seasons, viz. the hot (गरमी *garmi*), the wet (बरखा *barkha*), and the cold (जाड़ा *jāra*). The hot season commences in फागुन *Phāgun*, the wet in अखाढ़ *Akhārḥ*, and the cold in कातिक *Kātik*. The following rhymes, some of which will be found also in Carnegie's Kachahri Technicalities, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohini, when ploughing and sowing begin. The rain of Mingsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops, but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary, is very bad.

मग्घा लगावे घग्घा, सिवाती लावस टाटी ।

कहतारी हाथी रानी, हम हूँ आवत बाटी ॥

Maggha lagāwe ghaggha, sivāti lāvas tāti,

Kahtāri Hāthi rāni, ham hūṁ āwat bāti.

—Maggha brings rain-storms, Swāti brings a screen (*i.e.*, rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु करार चैत चुक किर्तिक नद्धहि तार ।

स्वाती नद्धहि माख तिल कहि गए जाक गोखार ॥

Phāgu karāi, chait chuk, kirttik natthahi tār,

Swāti natthahu mākh til, kahi gae Dāk Goār.

Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phāgun, *urid* is spoilt; if in the month of Chait, lemons;* if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dak, the Gowala.

जौं बरसे बैसक्खा राज ।

एक धान में दोबर चाऊ ॥

Jauñ barse Baisakkha rāu,

Ek dhān meñ dobar chāu.

—If King Baisākh (April-May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चूए जौ ले सूए ।

जौं रोहिनी नाहिं कादो करे ॥

Krittika chūe chhau le sūe,

Jōñ Rohini nāhiñ kādo kare.

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *chīna* (*panicum frumentosum*) : hence they say in Tirhut—

जब जनिहू खरचाक चीन ।

क्रित्तिका में सूं बोइहू चीन ॥

Jab janiha kharchāk chīn,

Krittika meñ sūñ boihū chīn.

—If you find your stock of food becoming exhausted, sow *chīna* in *Krittika*.

मिरगसिरा तबय रोहिनि लबय अरदरा जाय बद्बुदाय ।

कहै डाक सुनु भिल्लरि कुत्ता भात न खाय ॥

Mirgsira tabay Rohini labay aradra jāy budbudāy

Kahai Dāk sunu Bhillari, kutta bhāt na khāy.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dak, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

* चुक *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops : thus—

अदरा माँस जे बोए साठी ।
दुख के मार निकालत छाठी ॥

*Adra māns je boe sāthi,
Dukh ke mār nikāla lathī.*

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे अरदरा हल न बरसे निदान ।
कहचिँ डाक सुनु भिल्लरि भए किसान पिसान ॥

*Ādi na barse aradra, hast na barse nidān,
Kahachiñ Dāk sunu Bhillari bhac kīsān pīsān.*

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dāk, hoar, O Bhillari, the cultivator is crushed.

And—

चहत बरसे अरदरा उत्तरत बरसे हल ।
कतेक राजा दाँड़े, रहे अनन्द गिरहल ॥

*Charhat barse aradra, utrat barse hast,
Katek rāja dāṇḍe, rahē anand girhast.*

—If it rain when Aradra commences and when Hathiya is ending, no matter how much rent may be demanded, the householder is still happy.

अरदरा बरसे सब किछु हँ ।
एक जवास पत्तर बिन भँ ॥

*Aradra barse sabh kichhu hān
Ek javās pattr bin bhān.*

—If Aradra rains everything grows (*lit. is*) : only one, the *javās* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Ākhārḥ (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बनल अखदवा रे तेकर बारहो मास *jekar banal akharwa re tekar bāraho-mās*, —he whose fields are ready in *Ākhārḥ*, is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान ।

मग्घा असलेखा कादो धान ॥

Pukh punarbas boe dhān,

Magghā aslekha kādo sān.

- Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरदरा धान, पुनरबस पैया ।

गेल, किसान, जे बोए चिरैया ॥

Aradra dhān, punarbas paīya.

Gel, kisān, je boe chiraiya.

- Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akharh (June-July) comes Sāwan or Sāon (July-August), to which the following rhymes apply :—

साओन सुकला सप्तमी दपि कै जगहिँ भान ।

तौँ लगि मेघा बरसे जौँ लगि देव उठान ॥

Sāon sukla sapṭamī dhapī kai jagai bhān.

Tauñ lagi megha barase jauñ lagi deh uṭhān.

- If on the morning of the seventh day of the bright half of Sāwan the sun rises obscured by clouds, it will rain up to the festival of the *Deh Uṭhān* (11th of the light half of Kātik, *i.e.* early in November).

साओन सुकला सप्तमी उग के लुकाहिँ सूर ।

हाँको पिघा हर बारद बरसा गेल बड़ि दूर ॥

Sāon sukla sapṭamī, ug ke lūkahīñ sūr,

Hāñko piya har barad, barṣa gel bari dūr.

- If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साओन सुकला सप्तमी, उदै जौँ देखे भान ।

तुम जाओ पिघाँ मालवा हम जैबौँ मुलतान ॥

Sāon sukla sapṭamī, udai jauñ dekhe bhān,

Tum jāo piya Mālwa, ham jāibōñ Multān.

- A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country,) I am going to Multan, and you can go to Malwa.

साखीन सुकला सप्तमी रैन होँहि मसियार ।
कह भड्डर सुनु भड्डरि परबत उपजय सार ॥

*Sāon sukla saptami, raini hoñhi masiyār,
Kah Bhaddar sunu Bhaddari, parbat upjay sār.*

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साखीन सुकला सप्तमी, जोँ गरजे आधी रात ।
तुम जाओ पियाँ मालवा, हम जौँ गुजरात ॥

*Sāon sukla saptami, joñ garje ādhī rāt,
Tum jāo piya Mālwa, ham jābon Gujrāt.*

—If on the same date it thunders at midnight (there will be a drought), you must go to Mālwa and I to Gujrat.

करके भौँजे कंकरी, सिङ्ग गरजे जाग्र ।
कह भड्डर सुनु भड्डरि कुत्ता भत न खाग्र ॥

*Karke bhāñjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhāt na khāe.*

—“If in Cancer (Sāwan, July–August) the gravel is wet, and Leo (Bhādon, August–September) passes by with thunder,” saith Bhaddar, “hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it.”

साखीन पखवा भादव पुरवा आसिन बहे रसान ।
कातिक कन्ता सिकियो न डोले कतय के रखबध धान ॥

*Sāon pachhwa, Bhāḍab purwa, Āsin bahe ṛsān,
Kātik, kanta, sikio na dōle katay ke rakhbah dhān ?*

—If the west wind blow in Sāwan, the east in Bhādon, and the north-east in Āsin, and if there is so little wind in Kātik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (i.e., you will have a bumper crop).

साखीन मास बहे पुरवेया बँचव बरद कीनव गैया ।

Sāon mās bahai purwaiya, benchh barad kīnah gaiya.

—If the east wind blow in Sāwan, sell your bullocks and buy cows (it will be no use trying to plough).

साओनक पख्वा दिन दुर चारि ।

चूल्हीक पाखा उपजे सारि ॥

Sāonak pachhwa din dūr chāri,

Chūlhiḱ pāchha upje sārī.

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

साओन पख्खा महि भरे ।

भादौ पुरवा पथल सङ्गे ॥

Sāon pachhwa mahi bhare,

Bhādoñ purwa puthal saṅge.

—If the west wind blow in Sāwan, the land will be flooded; and if the east wind blow in Bhādoñ, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मग्घा ।

फेर भरे असरेखा मग्घा ॥

Je na bhare Asrekha Maggha,

Pher bhare Asrekha Maggha.

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādoñ (August–September) the following apply :—

South Munger—

पुरवा रोपे पूर किसान ।

आधा घघरी आधा धान ॥

Purwa rope pūr किसान,

Ādha ghaghri ādha dhān.

—If a cultivator does not finish transplanting before Purwa (*i.e.* Purba Phaguni), half his crop will be paddy and half chaff.

जौ पुरवा पुरवैया पावे । सुखले नदिया नाखो बहावे ॥

Jauñ purwa purwaiya pāve, sukhle nadiya nāo bahāve.

—If the east wind blows in the asterism of Purwa (*i.e.* Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

Closely connected with this is the following :—

पुरवा पर जीँ पछवा बहै । बिहँसि रौंड़ बात करै ॥
ग्रह दोनों के रहै बिचार । ऊ बरसे ई करै भतार ॥

Purwa par jāuñ pachhwa bahai, bihañsi rāñr bāt karai,
Eh donoñ ke ihai bichār ù barsai i karai bhatār.

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा जड़े, ओ बिधवा मुसुकाए ।
कहे डाक सुनु डाकिनि, ऊ बरसे ई जाए ॥

Titir pakh megha ãre, o bidhwa musukāë.
Kahe Dāk sunu Dākini, ù barse i jāë.

—“When the clouds fly like the wings of the partridge, and when a widow smiles,” saith Dak, “hear, O Dakini, the one is going to rain and the other to marry.”

सूक करे बदरी सनीचर रहे जाए ।
ऐसन बोले भड्डरि बिन बरसे नहिँ जाए ॥

Sūk kare badri sanīchar rahe chhāë,
Aisan bole Bhaḍḍari bin barse nahin jāë.

—A cloudy sky on Friday and Saturday is a sure precursor of rain.

साँओन के पुरवा, भादों पछिमा जोर ।
बरधा बँचठ सामी, चला देस का ओर ॥

Sāon ke purwa, bhādoñ pachhima jor,
Bardha bercha sāmī, chala des ka or.

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādoñ.

The following is current in Tirhut :—

कुसी आमवास चौठी चान ।
अब की रोपवठ धान किसान ॥

Kusi amāwas chauthī chān,
Ah kī ropṣa dhān kisān.

—After the *Kusi Amāwas* (the festival of the 15th Bhādon, on which Brāhmins dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādon, O cultivator! you need not plant out paddy.

उतरा में जनि रोपड़ भैया ।

तीन धान होए तेरह पैया ॥

Utra meñ jani ropahū bhaiya,

Tin dhān hoe terah paīya.

—Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीनुक सिघार ।

कि भरै बादर कि उपटार ॥

Rātuk kāga dīnuk siyār,

Ki jhari bādar ki uptār.

—If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

बौआ बौआ बड़े बतास ।

तब होला बरखा के आस ॥

Awā bawā bahū batās,

Tab hola bārkhā ke ās.

—When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September-October) the following apply :—

हथिया बरसे तीन होत बा, सक्कर, साली, मास, ।

हथिया बरसे तीन जात बा, नील, कोदो, कपास ।

Hathiya barse tin hot bā, sakkar, sāli, mās,

Hathiya barse tin jāt bā, til, kodo, kapās.

—Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अदरा गेल तीन गेल, सन साठी कपास ।

हथिया गेल सब गेल, आगिल पाखिल चास ॥

Adra gel tīni gel, san, sāthi, kapās ;

Hathiya gel sabh gel, āgil pāchhīl chās.

- Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया बरिसे, चितरा मँडूराय ।

घर बैसे धनहा रिरियाय (or अग्राय) ॥

Hathiya barise, chitra meṇṛrāy,

Ghar baise dhanha ririyāy (or agrāy).

- If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चितरा बरसे माटी मारे ।

आगे भाइ गेरू के कारे ॥

Chitra barse māṭī māre,

Āge bhāi geruī ke kāre.

- Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राइ मुराई ।

आधा चित्रा जौ केराइ ॥

Adha Chitra rāi murāi.

Ādha Chitra jau kerāi.

- In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Katik (October–November), the following apply :—

एको पानि जौ बरसे स्वाती ।

कुरमिन पहिरे सोना पाती ॥

Eko pāni jōṅ barse Swāti,

Kurmin pahire sona pāti.

- If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बेद बिदित ना होखे आन । बिना तुला नहिँ फूटे धान ।

सुख सुखराती देव उठान । तकरै बरहै करह नैमान ॥

तकरै बरहै खेत खरिहान । तकरै बरहै कोठिए धान ॥

Bed bidit na hokhe ān, bina Tula nahīṅ phūṭai dhān,

Sukh sukh-rāti deb uthān, takrai barhai karah nemān,

Tukrai barhai khet kharihān, takrai barhai kothie dhān.

—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e.* *Libra* = *Kātik* = October–November). From the festival of the *Sukhrāti* (*i.e.* the *Diwālī*) to the *Deb Uthān* (11th of the light half of *Kātik*) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

बप के उगे तो क्या भये, निरमल रैन करन्त ।

कौये जल देखिछ सगरा, कामिनि कूप भरन्त ॥

Chhap ke ugai to kya bhaye, nirmal raini karant,

Kāye jal dekhiha sagra, kāmīni kūp bhārant.

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्ध, (or रातुक चकमक) दिन के क्या ।

कहाँ घाघ जे बरखा गया ॥

Rāt nibaddar (or rātuk chakmak), din keñ chhaya,

Kaheñ Ghāgh je barkha gaya.

—If you see a cloudless night and a cloudy day, be sure, says Ghagh, that the rains are at an end.

बोली लुखरी, फूले कास ।

अब नाहीं बरखा के आस ॥

Bolī lukhri, phūle kās,

Ab nāhīñ barkha ke ās.

—The barking of the fox and the flowering of *kās* grass are signs of the end of the rains.

उगे अगस्त बन फूले कास ।

अब नाहीं बरखा के आस ॥

Uge agast ban phūle kās,

Ab nāhīñ barkha ke ās.

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

काँसी कूसी चौठ के चान ।
 अब का रोपवठ धान किसान ॥
Kānsi kūsi chauth ke chān,
Ab ka ropba dhān kisan.

- If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped) ?

1092. The following refer to the dry season :—

अगहन दोबर, पूस खौदा ।
 माघ सवाई, फागुन बरसे घर छू के जाई,
Aghan dobar, Pūs dyaurla,
Māgh sawāī, Phāgun barse gharhu ke jāī.

- If it rains in Aghan, you will get double an average crop; if in Pūs, one and a half; if in Māgh, one and a quarter: but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,
 धन ओ राजा धन ओ देस ॥
Aghan je barse megh,
Dhan o rāja dhan o des.

- Happy are the king and people when it rains in Aghan.

पानी बरसे आधा पूस ।
 आधा गेहूँ आधा भूस ॥
Pāni barse adha Pūs,
Adha gehūñ adha bhūs.

- Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़, ।
 पहिला पानी भर गेल ताड़ ।
 घाघ कहें हम होबी जोगी ।
 कुआँ का पानी धोइहें धोबी ॥
Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahen ham hobai jogi,
Kūān kā pāni dhoihen dhobi.

—Heat in Magh (January–February), cold in Jeth (May–June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghāgh, and the washermen will wash with well-water.

चैत के पक्षेया भादों के जल्ला ।

भादों के पक्षेया माघ के पल्ला ॥

Chait ke pachhea, Bhādoñ ke jalla,

Bhādoñ ke pachhea, Māgh ke palla.

—The west wind in Chait (March–April) means rain in Bhādoñ (August–September), and the west wind in Bhādoñ means frost in Māgh (January–February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lal, in his tale of the famine, says as follows :—

June 1873.—ROHNI is the first asterism of the rainy season ; but, as it came, it departed without rain.

Rainfall in Tirhut about 4 inches.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about 6½ inches, of which 4 inches were in the second week and 1½ inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKHI saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the seedlings as did rise.

Rainfall about 4½ inches.

MAGHA was as poor as a beggar.

September.—PURBA PHAGUNI gave no proof of his existence by rain.

Rainfall about 4 inches.

UTRA PHAGUNI did not give even a drop to swear by.

October.—HATHIVA was like an elephant (*hāthi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

November.—SWĀTI was put to public disgrace.

Rainfall nil.

DIVISION VII.

CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मवेशी *maवेशी*, माल *māl*, or माल जाल *māl jāl*. Other names are चौसा *chaua* north of the Ganges, धूर *dhūr* in Patna and Gaya, and बरन्धा *baradha* in South-West Shahabad. A head of cattle is रास *rās*, and in Patna and Gaya also धूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरू *goru* or गाय गोरू *gāy goru*; also धूर डाँगर *dhūr dāngar* in Patna and Gaya. In Sāran डाँगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टूट गैल *tūt gail* north of the Ganges, or in North-West Tirhut बेहवाल *behwāl*. In Patna the term is थौसा *thausa*, in Shahabad थडसल *thahusal* or थौसल *thausal*, in Gaya नकादर *nakādar*, and in South Bhagalpur उठानो *uthāno*. Dead cattle are डाँगर *dāngar* in Shahabad and मरी *mari* in East Bihār.

CHAPTER II.—BULLS.

1095. A bull is साँढ़ *sānrh* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौभर *chaubhar* (Patna and Gaya) or धाकर-होह *dhakarchhoh* is an imperfectly castrated bull, and बिन-हामो *binhāmo* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बरध *baradh*, also in Patna, North-West Tirhut, and in Shahabad optionally बरद or बड़द *barad*. To the west it is also called बैल *bail*, and in Gaya धूर *dhūr* or पैरा *paira*. Plough-bullocks are called हराथी *harāthi* to the east. The pair are called जोड़ा *jora*. In a team of three bullocks the wheelers are called धूरी *dhūri*

or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बौड़ *binr* or बिड़िया *binriya* to the west, and गिड़ी *ghitti* or नाटा *nāta* to the east.

1097. A yoke of well-bullocks is called मोठहा बरध *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nāta* or कोलुआ बैल *kolhua bail*. When there is ploughing going on, or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तेधुरा *tedhura* or (in East Tirhut) तेधरी *tedhri*, or in Patna टेपटा *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhar* or चौखरिया *chaukhariya* or चरन्बर्धा *charbardha*, or in South-West Tirhut फेरन्वार *pherwār*. In the case of ploughing, the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following:—

A bullock unbroken to work is अदारी *adāri*, also अदर *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *audār*, in South Munger अबौ *aboñ*. One that sits down at work is पारुआ *parua* to the west, and north of the Ganges कोढ़ि *korhi*.* In South-West Shahabad he is गरिअर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मन्कोड़ी *mankorhi*. A vicious bullock is मरन्काह *markhāh*, also मरन्काहा *markhanda* in Patna, मरन्काहे *markhanno* in East Bhagalpur, and मरन्कान *markhan* in Gaya. In South-West Shahabad the words मरन्काहा *markaha* and लतन्का *latha* are used. A shying bullock is फेफरियाह *phephriyāh* to the north and west and चिऊकार *chihukār* or हरन्काह *harkāh* north of the Ganges generally. In South-West Shahabad he is बँदिया *bandiya*, in the rest of the district मन्जहार *manjhār*, in Patna and Gaya भरन्काहा *bharkāha*, and to the south-east हरन्काहा *harkāha*. To butt is ऊर पेटल *hur petal* in the west and मार *mārab* in Tirhut. In Patna and the east it is दूस मारब *dhūs mārab* and to the south-east दूस मारब *dhūs mārab* or दूस मारब *dhūsa mārab*. In Gaya it is दुसियाअब *dhusiyāēb*, and such a bullock is दुसमार *dhusmār* or दुसियाहा *dhusiyāha*. To break in cattle is तेवारे जोतल *tewāre jotāl* to the west. In Tirhut it is पाठ लगान *pāt lagāñ* or जोतब *jotab*. In East Tirhut it is पाठ घुमान *pāñt ghumāñ*, and in Gaya पीरी *pīrī* or जोतब *jotab*. In Shahabad निकासल *nikāsal*, in Patna उषरान *usharan*.

* Compare the proverb कोढ़ि बरद के फेफड़ बहुत *korhi barad keñ phephur bahut*,— it is the lazy bullock that snorts and shies.

daghrāēb, in Gaya दहराएब *dahrāēb*, in South Munger गोहराएब *gohrāēb*, and in South Bhagalpur छटियाएब *chhatiyāēb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is ननकिरवा *nankirwa*, नाटा *nāta*, or नटवा *natwa*. A dwarf bullock is गैना *gaina*.

1100. A bullock whose horns project in front is घोंचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also घोंपा *ghompa* in East Tirhut. In Shahabad it is घोंचवा *ghonchwa*, in Gaya घोंघर *ghonghar*, in Patna also घोंगरा *ghongra*, and in South Munger घोंघरा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगपताली *saragpatāli* (literally pointing to heaven and hell) or सरङ्गपताली *sarangpatāli*. He is also called डेब *deb* in Champaran and West Tirhut, कंससुरी *kansāsuri* in South-West Shahabad, पनाल सिङ्घी *patāl singhi* to the south-east.

1102. A bullock whose horns join in the centre is गौसिङ्घी *gausinghi* in South-West Tirhut, and सिंगजुटा *singjutta* or सिंगजूटल *singjūtāl* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मेन *main*.

1104. A bullock whose horns are curled like a ram's is भेंड़वा *bheñrwa*, भेंड़ *bheñr*, or मेंढवा *menḍwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चतरा *chatra* when they are small and flat. When they are large, he is called फठाह *phathāh* or फटहा *phatha*. In North-East Tirhut he is फरकभाड़ा *pharakbhāra*.

1106. A bullock with stunted horns is मुठरा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthāl* or मुठल *muthāl*, and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुंडेड़ा *munrera* in Saran, मुण्डा *bhunda* in Champaran, भूँड़ा *bhūnra* or भुँड़वा *bhunrwa* in Shahabad, भूँड़ा *mūnra* in North-East Tirhut, and मुण्डा *munda* in Gaya and the rest of Tirhut, मुड़ला *murla* in South-East Tirhut, Patna, and South Munger, and मूड़ा *mūra* in South Bhagalpur. Other names are डुँड़िया *dunriya* in South-West Shahabad and ठूठा *thūtha* in South-East Bihar.

1108. A bullock with only one horn is *प्रकसिङ्गा eksingha* or *सिङ्गदहा singhtutta*.

1109. When a bullock has a broken tail he is called *बाँड़ bānr* or *बाँड़ा bānra* north of the Ganges and to the south-west, also *नाहा nārha* in East Tirhut and the south-east. In Gaya and Champāran he is *बन्दा banda*, and in Patna *लन्दा landha* or *बन्दा bandha*. In South Munger he is *लाँड़ा lānrha*. The opposite to this is *पोँहवाला ponchhwāla*.

1110. A bullock with its ears covered with long hair is *हाबर hābar* to the east and *जहबरा jhabhra* to the west. One with crooked eye-brows is *भौँआँ डेर bhauñāñ ter* or *भौँआँ डेर bhauñāñ der*, also in South Munger *भाँवाँ डेरा bhāñwāñ dera*.

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as *जटवा jataha* or *बसहा busaha*. Other local names are *जटवावा jathāva* in Shahabad and *जटो jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A *छेरुआ chherua* or *बधिया badhiya* is a castrated animal, as distinguished from the *साँड़ sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the *तिरगुल tirsul* or trident and the *चक्र chakkar* or discus.

1113. The following rules for selecting cattle are current throughout Bihar :—

बैल बेसाहै चललह कन् । बैल बेसाहिह दू दू दन् ॥
 काक कसौटी साँओर बान । देहाड़ि किनिह मति आन ॥
 जब देखिह रूपधौर । टाका चारि दीह उपरौड़ ॥
 जब देखिह मैना । तब ग्रहि पार सँ करिह बैना ॥
 जब देखिह बैरिया मोल । उठ बैठ कै करिह मोल ॥
 जब देखिह करियावा कन् । कैला गोला देखह जानु दन् ॥

Bail besāhai chulalah kant, bail besahiha dū dū dant,
Kāchh kasauti sāñor bān, ñ chhāri kinīha mati ān.
Jab dekhiha rūpadhaur, tāka chāri diha uparaur,
Jab dekhiha maina, tab ehi pār san kariha baina.
Jab dekhiha bairiya gol, uth baith kai kariha mol,
Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a red head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks :—

सरग पताली भौंछाँ डेर ।

अपन खाय, परोसिया हेर ॥

Sarag patālī bhauñāñ ter,

Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye-brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is गौ *gau* or गाय *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौठ गाय *pahiloṭh* or *pahilaunth gāy*. Sometimes these words are spelt with ट *t* instead of with ठ *th*. A cow or buffalo within six months after calving is घेन *dhen* generally. In North-East Tirhut it is घेनु *dheñ* or घेनु *dhenū*, in Patna and the south-east धेनु *dhenū*, and it is also डेनु *dhenū* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेना *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purāhiya* north of the Ganges. A cow that breeds when five years old is पचाड़ु *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi*, in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

1115. To be covered by a bull is बरन्धियाएब *bardhiyāēb* or परियाएब *pariyāēb*, and also south of the Ganges बरन्दाएब *bardāēb*. Another general term is पाल खाएब *pāl khāēb*. To copulate (of animals) is बाहब *bāhab*, also in North-East Tirhut ओहाएब *ohāēb*. In regard to buffaloes, भंसाएब *bhainsāēb* may also be used, and of a goat हग्राएब *chhagrāēb* to the west.

1116. A cow in calf is बरदाएल *bardāēl* or गभिनि *gābhini*. In South Bhagalpur she is फरली *pharli*. The act of calving is बियान *biyān* or बियाना *biyāna*. South of the Ganges भोल देब *jhol deb* is to give birth to a number of young, e.g. in South-West Shahabad a man was heard saying हमार बेरी दू भोल बच्चा दिहलस जैः *hamār chheri du jhol bachcha dihlas ha*,—my goat has dropped kids on two occasions.

* 1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri*.^{*} One which gives milk for one and a half years is देवह *dewarh*, or in North-East Tirhut बरगु *barkhu*. A cow or buffalo that has gone five months in calf, or that has given milk for five months, is सहरोस *sahros* north of the Ganges, and also पुरहिया *purāhiya* in North-East Tirhut. One that gives little milk is चौंदी *chonrhi* or चौंद *chonrh*, also चोरनी *chorni*, and in Tirhut धौह *dhonehh*. In Shahabad it is नठहार *nathāhar*, and in South Bhagalpur चौंड *chaunr*. A cow that kicks at the time of milking is रककट *karkat*, or in Tirhut लथराह *lathrāh*.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेहू *leru*. A male calf is बाछा *bāchha*, बछ्वा *bachhwa*, or बछ्हु *bachhru*, and a female calf बाही *bāchhi* or बहिया *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant*, and elsewhere दोदन्त *dodant* or दोदना *dodanta*. In West Tirhut it is दोख बैल *dokh bail*. When it has not yet got its true teeth it is called उदन्त *udant*, or to the east अदन्त *adant*. ओसर *osar*, or to the west कलोर *kalor*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटाइन *phetāin*, and in South Bhagalpur अंकरिया *ankariya*. In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word तौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul*, one year full-grown; दू तौल *du taul*, two years full-grown; and so on, the counting commencing from

* Cf. the proverb जाही तें किछ पावऐ सहिऐ कहुइ बेन; लात खात चुचुकार तें सहत दुधारि धेन *jāhi teñ kichhu pāvai, sahiai karui bain; lāt khāt chuchukār teñ sahat dudhāri dhen*,—from whomsoever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called *बढ़ाँत chhadānt*. It is also called *बकड़ा chhakkar*, *बकड़ा chhakra* (male), or *बकड़ी chhakri* (female). Such calves are not appreciated, as in the proverb *सुदल बरन्दा बकड़ी muil barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is *सतदर satdar* or *सधधर satdhar* to the west, and *सत्तर sattar* elsewhere south of the Ganges, except South Bhagalpur, where it is *सतत्तर satattar*. In West Tirhut it is *सतदन्ता satdanta*. A calf with eight teeth is *पूरा pūra*, i.e. full-grown, or *अधैल adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called *तोरिया toriya*, or in South-East Tirhut *घसतुरिया ghasturiya*. In South Bhagalpur it is called *तोरियान toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is *सेल्ल selh* or *सेल्ली selhi*; and to do this is *दाँवल dānwal* in the north-west and *सेल्ल selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called *लगावन lagāwan* north of the Ganges. In South-West Shahabad it is called *खलितड़ी khalitari*, in the rest of the district *मौर maur*, in Patna *करची karchi*, and in Gaya *करन्ती मूरी karti mūri*. The kind of food given to cows when they calve is *पखेव pakheo* to the west and in Patna; also *पखेवा pakhewa* in South Munger. In North-West Tirhut it is *चोहाट chohāt* or *चुहाड़ chuhār*, and in North-East Tirhut *चोहैर chohair*. In South-East Tirhut it is *महेला mahela*, and generally *मसाला masāla*. In Gaya it is *पुसन्टे pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is *भैंसा bhainsa*, also *महिषा mahisa* in East Tirhut. A female buffalo is *भैंस bhains* or *भैंसी bhainsi*; also *भई bhāi* north of the Ganges, and *महिष mahis* or *महिषी mahisi* in East Tirhut. A buffalo calf is *पड़रू parru* or *कड़रू karru*. A male buffalo calf is *पाड़ा pāra* or *काड़ा kāra*, and a female one *पाड़ी pāri* or *काड़ी kāri*. A well-known proverb is *खेत महिषी चर, पड़रूहिँ मार khet mahisi char, parruhiñ mār*,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real

culprits get off. In Patna and the south-west लोचर *lochār* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, i.e. three years old, is पस *pas*.

CHAPTER VII.—GOATS.

1121. A goat is चेर *chher* or बकर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकरा *bakra*, खस्सी *khassi*, or खँस्सी *khañssi*. Other terms are चागर *chhāgar* or बोकड़ा *bokra* (North-East Tirhut), बोनू *botu* (Patna) or बोनो *boto* (South-East Bihār), बीयड़ *biyar* (South-West Shahabad), and बिचहन *biahan* (rest of that district). A she-goat is बकरी *bakri* or चेरी *chheri*, also चगरी *chhagri* to the east. A castrated goat is specially खस्सी *khassi* or खँस्सी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is चेरुआ *chherua*.

1122. A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेमना *memna*, and a female पाठी *pāthi*, पठिया *pathiya*, or मेमनी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खस्सी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेड़ *bheñr*. A ram is भेड़ा *bheñra* or (in South Bhagalpur) भेड़ो *bheñro*, and a ewe भेड़ी *bheñri*. A lamb is भेड़िक *bheñrik* *bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेमना *memna* is also used in South-East Tirhut.

1124. A flock of sheep or goats is झुण्ड *jhund* or झूँड़ *jhūnr*; also जेड़ *jer* in East Tirhut, हेड़ *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लेँहड़ *leñkar*, and of about one hundred बाग *bāg*. गहँड़ *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरहो *kharuho*, and in South Munger सहेर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सुगर *sūgar* or सूअर *sūar*, also डोका *dhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौम *bad kaum*, or in North Tirhut and Patna बद खोम *bad khom* (i.e., 'low caste'). Other similar names are हराम *harām* in Gaya, and बद मोहरी *bad mohri*. A young pig is पाछर *pāhur* to the east, also (male) डहन्ना *dahra* north of the Ganges and in Gaya, टहन्ना *tahra* in Shahabad, छौना *chhauna* in Patna and the west, and छावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or छाई *chhāi* north of the Ganges, and कुम्भी *kumbhi* in Gaya. A full-grown boar is पट्टा *pattha* or पट्ठरा *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खोभारि *khobhāri*. In South-West Shahabad it is also खोबार *khobār*. In South-East Bihar it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horse is घोड़ा or घोरा *ghora*, and a mare घोड़ी or घोरी *ghori*. A common term for both is घोड़ or घोर *ghor*. South of the Ganges and in Sāran another word for a horse or mare is चरवा *charwa*. A pony is टटू *tattu*, and a pony mare टटुआनी *tatuāni*, and also in Patna and Gaya मद्दियान *madyān*. A foal is बछेड़ा *bachhera*, and a filly बछेड़ी *bachheri*.

1127. To own a horse is a great piece of display according to Bihar ideas, as in the proverb डेढ़ गोट घोड़ी, नौ गोट फौज *derh got ghorī, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (i.e. two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदग्घा *gadha*, a she-ass is गदग्घी *gadhi*, and an ass's foal गदग्घा के बच्चा *gadha ke bachcha*, or (in East Bihar and Shahabad) छौनी *chhauni*. An ass-driver is गदग्घेड़ी *gadheṛī*. A mule is खच्चड़ *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is हाथी *hāthī*, a male elephant is हत्ता *hattha*, and a she-elephant हथिनी *hathini*, हथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोही *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्टा *pattha*.

1130. Elephants are tied up with a front foot-chain, which is *बेड़ी* *beri* or *पैकर* *paikar*, and also in South-East Tirhut *चनुआ* *chhanua*. Its hind legs are chained with chains called *दगगी* *daggi* or *नङ्गर* *nangar*, and also with a wooden hobble, called *कठबन्धन* *kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is *ऊंट* *ūt*, also among Musalmāns *शुतुर* *shutur*. Its young is called *बोता* *bota* in North-East Tirhut. Its nose-ring is *नकेल* *nakel*. *कठरा* *kathra* or *काठी* *kāthi* is its wooden saddle, also called *पलान* *palān* in North-East Tirhut; and *गदेला* *gadela* or *गद्दी* *yaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally *हेरा जाग्रब* *hera jāēb*; also in Sāran *भूला जाग्रब* *bhūla jāil*. Other terms are *अनेर* *aner* (or *अनेरवा* *anērwa*) *जाग्रब* *jāēb* in North-East Tirhut, *बहकल* *bahkal* or *भौरियाग्रल* *bhonriyāēl* in Shahabad, and *बहट जाग्रब* *bahat jāēb* in Patna and Gaya. *बथान* *bathān*, and also in North-East Tirhut *गोआस* *goās*, is a cattle enclosure. Other words are *घेरा* *ghera*, *दाठ* *dhāth*, and *दाठा* *dhātha*. *लम्बब* *lambhab*, *लाम्ब* *lāmbhab*, or *लाम्ब* *lāmbhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is *चरक* *charak* or *चरका* *charka*, with a variant *चरको* *charko* in South Bhagalpur. In Gaya it is *रुपाधौ* *rupādhaū*, and elsewhere also *रूपधर* *rūpdhar* or *रूपधौर* *rūpdhaur*. Another word is *चमुरा* *chamūra* in North-West Tirhut.

1134. *Grey of various shades*.—*धवर* *dhavar*, *धौर* *dhaur*, or in Shahabad *धावर* *dhāvar*, is a light grey. *सोकन* *sokan* is a dark grey, *कैल* *kail* or *कैला* *kaila* is a yellowish grey or cream-colour, and *सिलेबा* *sileba* or *सिलेबे* *silebe*, reddish grey. *सॉवर* *sāmwar* or *सौरा* *saunra* is a black grey. *कसौटी* *kasauti* and *काच* *kāchh* are shades of grey.

1135. *Red*.—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुरगोलो *dhurgolo* is another shade of red in South Bhagalpur. मङ्गोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is मङ्गुल *mahuar*, and in South Munger मङ्गुला *mahulakha*.

1136. *Yellow*.—This is पीयर *piar* or पिचरा *piara*. गहुमन *gahuman* or गोहुमन *gohuman* is wheat-coloured.

1137. *Black*.—This is कारी *kāri*, करिया *kariya*, करियवा *kariyawa*, or (South Bhagalpur) करवा *karwa*.

1138. A spotted cow is काँस *kāns*, a brindle one बगन्धळा *bagchhatta* (tiger-skinned), लाल बगन्धळा *lāl bagchhatta* being a red brindle and सुफेद बगन्धळा *sufed bagchhatta* a white brindle. कर्कन्धा *karkandha* is one black on the shoulders. In Shahabad this is called करिकन्धा *karikandha*. गुल्दार *guldār* is a spotted cow, and पाँच कलियान *pāñch kaliyān* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khāl*, or चरन्सा *charsa*. गौखा *gaukha* is raw cow's leather. It is also called गोटेटा *goṭṭa* north of the Ganges. भैंसीटा *bhainsanta* or (in South Bhagalpur) भैंसीठा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलन्दी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फाँकी *phāñki*. The hides of cattle which have died a natural death are मुरन्दारी *murdāri* or मुरन्दार *murdār*, and those of killed cattle हलाली *halālī*. साबर *sābar* is tanned deer skin. A depôt for hides is चरन्सा के गोदाम *charsa ke goṭām*. In South Munger चरन्सा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champāran, मनन्हर *nanhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhāna* in South-West Tirhut.

1141. Another name in Shahabad is गुरन्दवान *gurdawān*, and in Patna खूंट *khūnt*. Flaying and cleaning is कमीना *kaṁina* or कामाना *kaṁāna*. A butcher is कसार *kaśāī*, but a goat-butcher is बकरकसाब *bakar kaśāb*, and a चिक *chik** or चीक *chik* kills both goats and sheep. The large knife used by them is बोगन्दा *bogda*, and also north of the Ganges दबिया *dabiya*. The block is ठेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड़ *khōr*, and in South Bhagalpur it is परकट्टो *parkattho*. The string used for hanging up the animal to be flayed is लोकाना *lokāna*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसैया खूंट *jāh kaśaiya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is पगुरी (or पागुर) करब *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पघुराग्रब *paghurāēb* or पघुरी करब *paghuri karab*. Local names are पाज करब *pāj karab* in Tirhut, कोरी करब *kori karab* or कौरी करब *kauri karab* in Patna and Gaya, and गलठै करब *galthai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुटिया *kutiya*. In South Bhagalpur it is कुट्टरी *kutri*, and in Patna कट्टा *katta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतन्हा *gautha* in Patna. A general word for fodder is चारा *chāra*, or in North-East Tirhut चरौ *chari*. गजन्तौटी *gajrauti* or (in Gaya) गजन्तौटा

* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

बिप्रा टहलुआ, चीक धन, ओ बेटिन के बाढ़ ।
प्रहू से धन न घटे, तो करौ बड़न से राढ़ ॥

Bipra tahalua, chik dhan, o betin ke bārḥ.

Ehu se dhan na gate, to kari baran serār.

—If you cannot get rid of your wealth by having a Brāhman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गेंड़ *genr*) given to cattle as fodder are called अगेंड़ *ageñr*, &c., as described in § 1012. चाँही *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानी पानी करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देब *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूसा *bhūnsa* (in Patna and Gaya) and भुसा *bhussa*. The net full of chaff is जाला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाड़ *kapāḍi*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोथार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोरन्यारो *gorthāro* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikaniya* or अल्पजिया *alpajiya* in South-East Tirhut and गवतन्चोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नक्सोंध *naksondh*, in South Munger चिकनकौर *chikankaur*, and in South Bhagalpur चिकनजिबो *chikanjibho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परगनी *parti*. Special names are, however, रखात *rakhāt* north of the Ganges and रखांत *rakhānt* (South Munger). Other names are चिरागाह *chirāgāh* in Sāran, Patna, and South Munger, चराँट *charānt* or बाध *bādh* in Gaya, and अरार *arār* Shahabad. A cattle-yard is बथान *bathān* or बथानी *bathāni*. The field in which cows are fed is in South-West Shahabad चराह *charāḥ*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाध *bādh*, in Patna बहर्सि *baharsi*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छुठ्ठा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्जा *ujja* in South Munger, and उजरा *ujra* in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरान *gherān* or घेरानी *gherāni* to the north-west. In Tirhut it is बारी *bāri* or बेड़ *berh*. South of the Ganges it is घोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and छापा *chhāpa* in South Munger. In Champāran हिरांत *hirānt* is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

1149. These are of two kinds:—

(1) Those paid to the owner of the land.

(2) Those paid to the herdsman.

1150. A cowherd is called ग्वार *gwār*, गोश्वार *goār*, अश्वीर *ahār*, चरन्वाह *charwāh* or चरन्वाहा *charwāha*, and गोरखिया *gorkhiya*. A tender of cows is in North-East Tirhut गैवाह *gaiwāh*. A shepherd is गढ़ूरी *gareūri* or भैंड़हार *bheūrihar*. South of the Ganges the latter also takes the form भैंड़हार *bheūrihār* or भैंड़हारा *bheūrihāra*. A local name is भैंड़धुरै *bheūrdhurai* in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खरचरी *kharchari* or खरचराई *kharcharāi* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरदिदा *bardiya*. In Tirhut, Patna, and the east are noted कास चराई *kās charāi*, देना *dēna*, भँसौंधा *bhainsōndha*, and बरन्दाना *bardāna*. In the south-east the word is दैना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle.

1152. (2) Those paid to the herdsman are चरन्वाही *charwāhi* or चराई *charāi*. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गौसार *gausār* or गौसाला *gausāla*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दरन्खोल *darkhol* in South-West Shahabad, and दोगाह *dogāh* in Patna and Gaya. सार *sār* is also used to the west. बरन्घरा *barghara*, or in Gaya बहर्घरा *baharghara*, is a cattle-shed. In

Champāran a breeding-shed for cattle is called घारी *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लेंद *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनियाग्रल *bathniyāēl*. In North-West Tirhut it is लेंदियाग्रल *leñrhiyāēl*. A cattle enclosure is पाझा *pājha* in the north-west and पलानी *palāni* in Tirhut. In Shahabad it is अरार *arār*. A local name in North-East Tirhut is धठा *dhattha*, which becomes धाठ *dhāth* in West Tirhut. A general word is बथान *bathān*. In Patna अरान *arān*, and in Gaya अरा *ara*, is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौबार *mauār*. The song sung by cowherds while herding is called बिरन्हा *birha*, or (in South Munger) महन्राइ *mahrāi*. Another similar song, but sung to a different air, is चाँचर *chānchar*. लोरन्काइ *lorikāi* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोड़ियारो *loriyāro*. The man who dances is called नहुआ *natua* or नेहुआ *netua*.

1155. In Gaya चेल्हवा *chelhua*, in West Tirhut चल्हा *chalha*, and in Sāran चाल्हा *chālha*, is a knife used by milkmen. The brand for branding cattle is साटी *sāti*.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरन्हा *pherha* north of the Ganges, and in South Bhagalpur फेरन्बैक *pherbaik*. In South-West Shahabad they are हरिहा *hariha*, in Patna लेंहन्डिवाला *lenhriwāla*, in South Munger गेंहन्डिवाला *genhriwāla*, and elsewhere हारन्वाला *hārwalā*.

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. Milk is दूध *dūdh*. Cow's milk is गय *gabya* or गोरस *goras*. To milk an animal is दूहब *dūhab* or लगग्रब *lagārb*. A cow that gives milk is लगन्हर *laghar* or लगन्वान *lagwan*, as opposed to नाठा *nātha* or अनाठा *anātha*, which is one that does not; one that milks plentifully is दुधारि *dudhāri*.*

* Cf. § 1117. Another proverb is दुधारि गाय के दू लातो भला *dudhāri gāy ke du lāto bhala*,—even two kicks from a good milker are to be valued.

1158. When the milk of a cow or buffalo runs dry, the word used is बिसुखब *bisukhab*. Local words are ठाँठ होब *thāñth hoëb* (South-East Tirhut), बिसखब *biskhab* in Patna and South-East Tirhut, चुहटाब *chuhtāb* in Shahabad, and ठमरा *thamra* in the south-west of that district. The milk of a cow for six months after calving is घेन (or south of the Ganges डेन) के दूध *dhen ke dūdh*. After that it is बकेन के दूध *baken ke dūdh*.

1159. The unsophisticated Bihār villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb गाय गोआरें मिलाप, ठेऊँ पानि दुहाब, *gāy goārēñ milāp, thehuneñ pāni duhāb*—the cow and the milkman are confederates, for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. Clarified butter is घू *ghyu*. Sometimes the Hindī word घी *ghī* is used. The word is sometimes spelt घीव *ghīw*. Local names are नेउन *neun* in West Tirhut, चिकना *chikna* in Gaya, नैनू *nainu* or लैन *lain* in Shahabad, and नेनू *nenu* in the east. Fresh clarified butter is अहीर के घू *ahīr ke ghyu*, or in South Bhagalpur गिरस्तू घू *girastu ghyu*; and that stored for a time in leather vessels कुप्पी के घू *kuppi ke ghyu* or गेल्हा के घू *gelha ke ghyu*. South of the Ganges it is also called दखिनाहा घू *dakhināha ghyu*.

1161. The sediment which settles in making clarified butter is मठियार *mathiyar*, माठ *māth*, or माठा *mātha* north of the Ganges. South of it it is लैनू *lainu* in South-West Shahabad, मठगर *mathgar* in the rest of that district, मठाहा *mathāha* in Gaya, and मठाही *mathāhi* in Patna. The refuse left in boiling it down is ढाढ़ी *dārhi*; also महिया *mahiya* in North-West Tirhut, and घोर *ghor* in Tirhut generally. Other names are फाड़न *phāran* and महरन *mahran* in Shahabad, and कोरौनी *korauni*, used in the same place and in South Munger; खंखोड़ी *khankhori* in the rest of Shahabad, and खुरचनी *khurchani* in Patna.

1162. Tyre or curdled milk is दही or दहि *dahi*. It should be noted that this word is feminine, though grammarians say it is

masculine.* Another name current in West Tirhut is सजुर *sajur*. The old curds put in to curdle milk are जोरन *joran*. Tyre is a luxury, hence the proverb घर दही, बगरो दही *ghar dahi, bahro dahi*,—only he who eats tyre at home gets it abroad.

1163. *Curdled milk* is जमाव दही *jamāo dahi* or सजाव दही *sajāo dahi*. Other names are सँची *sānchi* to the east, सज्वा *sajwa* in North-East Tirhut, मिथुर *mithur* in South-East Tirhut, and जमुइ *jamui* in Gaya. The cream of this is called चाह्ली *chhālhi*, a local variant being चाली *chālī* in Patna. In South-West Shahabad it is सारी *sārhi*. When this is taken off, the remainder is called कट्टर दही *katui dahi* or चल्कट्टर *chhalkatui*. In Shahabad it is also called चिहुर *chhinui*, and another name north of the Ganges is चिनुही *chhinuhi*. Another variety of curds, from which the whey has been expressed or boiled, is called छेना *chhena*. It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk*, is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa*, and in Gaya ढाकर *dhākar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुषा *kāmdhenua* or धेनुषागर *dhenuāgar* north of the Ganges, also खासर *khāsar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेनहाएल *phenhāel* or पेन्हाएल *penhāel*.

1165. *Cream* is मलाई *malāi* or बलाई *balāi*, and skim-milk पसावन *pasāwan* or (in East Tirhut) छनुषा दूध *chhanua dūdh*.

1166. *Butter* before clarification is नेउन *neün* north of the Ganges, and also नेन *nen* in North-East Tirhut. South of the Ganges it is लैनु *lainu* to the west, चिकना *chikna* and मक्खन *makkhan* in Patna and Gaya, and नेनु *nenu* there and in the south-east. Butter-milk is मट्ठा *mattha*, माठा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also चाँह *chhānchh*. A well-known proverb about butter-milk is दूधक जरेँ मट्ठा फूँकि पीने *dūdhak jareñ mattha phūki pibe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it, i.e., a burnt child dreads the fire.

1167. खोआ *khoā* is milk boiled down till it is thick.

* *E.g.*, in Manbodh's Haribans, VII, 48, एकओ दहि नहिँ लेल आबलाहि, *ekao dahi nahiñ lel adhalāhi*,—they did not take a single bad curd.

CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called *धरन्का dharka* or *काँड़ी kārī*.

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. *Farcy*.—This is *अगिया agiya* or *अगिनबाय aginbāy*.

1171. *Diseases of the stomach*.—*जोंकी jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is *जोकन्टी jokti*. *पेटचली petchali*, or (in Tirhut) *पेटौक petauk*, is diarrhoea; *पोकब pokab*, or in North Tirhut *चौड़ी chhūri*, is purging. *पिलन्ही pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. *Foot and mouth disease*.—This is *खोरन्हा khorha* in the north-west and in West Tirhut, *अहन्वाह ahwāh* also in Champāran and North-West Tirhut, *खंगहा khangāha* in East Tirhut, *खोंगन्हा khongha* in West Tirhut, *भजन्हा bhajha* in South-East Tirhut, *आभा ābha* in Tirhut generally, and (optionally) *खुरन्हा khurha* in Patna and Gaya.

1173. *Diseases of the throat and mouth*.—*आँती बढ़व ānti barhab*, or *आँती चढ़ जायव ānti charh jāēb*, is swelling of the uvula. *कण्ठार kanthār* (Gaya and the north-west), *भिरुकी bhirukhi* (Tirhut), *कण्ठा रोग kantha rog* (Gaya and Tirhut), *धरन्का dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. *ढाँसी dhānsi* (north of the Ganges) is cough. *बेंगा bengā* is inflammation of the vessels of the tongue followed by dysentery. *थुकन्हा thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. *सुखन्मासी sukhbhāmi* (north-west and Gaya), *छेँड़ी chheñri* (Tirhut), *झँतनर jhātnar* (South-East Tirhut), *हनुआ hanua* (South-East Tirhut and Patna), *सुकरन्वाँत sukarwānt* (Patna, Gaya, and Shahabad), *दन्त लहर dant lahar* (South Bhagalpur), are described as diseases of the tongue. *जिब्बी jibbhi* (West Biḥār) or *जिभसड़ा jibhsatta* is lampus. *भुण्डी bhundi* (Patna) is described as a throat disease. *कण्ठा सारु kantha sārū* (South-East Biḥār), or in Gaya *नादी कन्वा nādi kanva*, is a disease in which sores form in the throat; so also in the same tract is *चोना*

होला sona hola. चोर मटका *chor malka* (South-East Bihār) is a disease of the mouth which prevents the animal eating. मुँहपसिजा *muñhpasija* is diarrhoea with watering at the mouth. In Gaya घरन्धरवा *ghargharwa* is a disease accompanied by rattling in the throat. घोंघफुलवा *ghonghphulwa* in Gaya, and घेघुवा *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. Diseases of the feet.—Foot-rot is झनकवाह *jhanakwāh* (North-West Bihār and Shahabad) and झनक *jhanak* in Tirhut. In Patna it is झनकवाता *jhanakbāta*, and in South-West Shahabad झनका *jhanka*. बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भर जाप्रब *bhar jāēb*, सरक जाप्रब *sarak jāēb*, or उखर जाप्रब *ukhar jāēb*, or in South-East Tirhut खज्जा *khanja*. चरैया *charaiya* in the south-east is too large hoofs. खाँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल *khāngal*.

1175. Rinderpest.—This is चेचक *chechak* everywhere. Other names are गोटी के निकसारी *goti ke niksāri* and महमाया *mahmāya*, both generally, and बरका बेमारी *barka bemāri* in Champāran, गोसाउन *gosāūn* in North-East Tirhut, अन्तर कटवा *antar katwa* and जगदमा *jagdamma* in Gaya.

1176. Windy colic.—This is फुलवात *phulbāt*, पेटफुली *pet phulli* in Tirhut and Shahabad. In Patna it is बिन्धा *bindha*. A similar disease, accompanied by difficulty of breathing, is फुलबघा *phulbagha* in Gaya and Shahabad.

1177. Staggers.—These are मिरगी *mirgi* generally; other names are घुरनी *ghurni* (Patna and the south-east), घुमरी *ghumri* in South-West Shahabad, and हतेयरवा *hateyarwa* in the rest of that district. Perhaps हुनकी *tunki* in the South East, which is described as a sudden death of cattle, is a variety of staggers.

1178. Worm (or filaria) in the eye.—This is चाँदनी *chāndni* in Gaya, and माड़ा *māra* or माड़ा फुली *māra phulli* in Shahabad.

1179. Tumours.—These are जहरवाह *jaharbād*, with a variant जहरवात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरकी *pirki*.

1180. Fevers.—अढ़ैया *arhaiya* or अढ़ैया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरखोर *jarkhor*.

1181. *Pneumonia* (?).—A disease attended with panting is called हॉफ *hāmph* in the north-west and in West Tirhut. In South-East Tirhut it is हफनी *haphni*, and in North-East Tirhut बान *bāt*.

1182. कौड़पक्का *konrpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle-fodder. Their botanical names have not been in the majority of cases identified :—

अंकटा *ankta*,—see अंकरी *ankri*.

अंकरी or अंकड़ी *ankri* (west), भेखरी *bhekhri* (north-west and Gaya), भिलोर *bhilor* (north-west), अंकटा *ankta* (Patna, Gaya, and south-east); also अटका *atka* (South Bhagalpur), *vicia sativa*.

अटका *atka*,—see अंकरी *ankri*.

अँठली *anthuli* (Gaya), अँठिल *ānthil* (South-West Shahabad and Gaya).

अनजान *anjān*, (Patna, Gaya, and Shahabad).

अमता *amta* (West Tirhut).

अमरोरा *amrora* (East Tirhut, Gaya, and Champāran.)

अरैया *araiya* (generally).

अँठिल *ānthil*,—see अँठली *anthuli*.

उनटा चिरचिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

औंकर *aunkar* (Shahabad and Gaya).

कजला *kajla* (Champāran and North-East Tirhut) or कजरी *kajri* (Shahabad).

कतरा *katra* (Sāran and Tirhut).

कनवा *kanva*, कन्ना *kanna*,—see केना *kena*.

करमी *karmi*,—see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करेम *karem* (South-West Shahabad), करमी *karmi* or करमी खत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकरौंघा *kukraundha* (north).

कुकुषा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कन्वा *kamva* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोदिला *korhila* (Champāran and North Tirhut).

कौशारा *kauāra* (East Tirhut).

खगन्डा *khagra* (Shahabad).

खुखसा *khukhsa* (general).

खोभी *khobhi*, (South-East Tirhut, Gaya, and Champāran).

गङ्गनी *garni* (north-west).

गँड़र *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyār* (west), गँड़ेर *ganrer* (Gaya), गँड़र *gānrar* (Patna), गड़ार *garār* (south-east), गड़रुवखा *garharua* or गँड़ेरी *ganreri* (north).

गड़रुवखा *garharua*, गड़ार *garār*, गड़ियार *gariyār*, गँड़ेर *ganrer*, गँड़ेरी *ganreri*,—see गँड़र *ganrhar*.

गदपँड़ोखा *gadpanroa*, गदपिड़ोड़ा *gadpirora*, गदपुरना *gadpurna*,—see गधपुरना *gadhpurna*.

गधपुरना *gadhpurna* (West Tirhut and Champāran), गदपुरना *gadpurna* (Shahabad), गदपँड़ोखा *gadpanroa* (Patna and Gaya), गदपिड़ोड़ा *gadpirora* (South Munger), पुरननवो *purneo* (South Bhagalpur) (*Bocraavia procumbens*).

गँड़र *gānrar*,—see गँड़र *ganrhar*.

गुंजेरा *gunjera* (South-West Shahabad).

गोधन्ना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिया *tinputiya*.

चरी *chari*,—see चोरॉट *chorānt*.

चारा *chāra*, branches of trees, especially of the pipar (*ficus religiosa*) or of the bar (*ficus Indica*) given as fodder to elephants.

चिकनी *chikni* (South-West Shahabad and Gaya).

चिचहोर *chichhor*,—see चिचोरी *chichori*.

चिचोरी *chichori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचन्होर *chichhor* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंडई *lenraï* (north-west).

चिनन्वा *chinwa* (East Tirhut).

चेंच *chench* (west), गढ़ौंछी *garaunchhi* (Champāran and Patna), सरौंछी *sāraunchi* (Gaya and South Bhagalpur), सरन्हछी *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोरँट *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोरँटा *chorānta* (Patna), जुङ्गुड़ो *jurguro* (South Bhagalpur), and जुगड़ा *jugra* (South Munger).

जकेराइ *jakerāi*,—see जौकेराइ *jaukerāi*.

जिनन्वाँ *jinwān* (west) or भीरो *jhīro* (East Tirhut).

जूर *jūr* (South-West Shahabad).

जुगड़ा *jugra*, जुङ्गुड़ो *jurguro*,—see चोरँट *chorānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केराइ *jau kerāi* (generally); जकेराइ *jakerāi* (south-east). See § 959.

भरुआ *gharua*,—see भार *ghār*.

भार *ghār* (Tirhut and Gaya), भरुआ *gharua* (Sāran and Patna), a kind of brushwood growing on wells, &c.

भीरो *jhīro*,—see जिनन्वाँ *jinwān*.

ढड़िया *tharhiya* (Shahabad and East Tirhut).

ढाँगर *dāngar* (Patna and Champāran), a species of Indian corn which bears no cobs.

ढाभी *dābhi* (north of Ganges, Gaya, and Shahabad).

ढेहुआ *derhua* (South Tirhut).

तितन्ली *tilli* (Gaya and west), तैतारी *tetāri* (Tirhut), तैतार *tetār* (East Tirhut).

तितोइ *titoi* (Gaya and South Munger).

तिनपतिया *tinpati*, a (south and west) and चकोड़ा *chakora* (Gaya south-east).

तैतार *tetār*, तैतारी *tetāri*,—see तितन्ली *tilli*.

दुधिया *dudhiya*, a kind of wort. It is very poisonous.

दूब *dūb* or दूम *dūbh*, also south of the Ganges दुबही *dubhi* (*cynodon dactylon*).

धकन्ना *dhakra* (Tirhut and Champāran).

धिमोइ *dhimoï* (Gaya and west), चिमोइ *chhimoï* (South Munger).

नरन्चा *narcha* (Gaya).

नरन्जोँक *narjonk*,—see लरन्ही *larhi*.

नरन्चा *narua*,—see पोचर *poār*.

नरै *narai*, नार *nār*, नैवारी *newāri*,—see लार *lār*.

पतन्हार *patlār* (Champāran).

पपन्ना *papra*,—see पिपन्ना *pipra*.

पसौँता *pasaunta*,—see बसौँता *basaunta*.

पिपन्ना *pipra* (South-East Tirhut, Patna, Gaya, and South Munger), पपन्ना *papra* (South-West Shahabad), and पुपन्ना *pupra* (Champāran and South Bhagalpur).

पुपन्ना *pupra*,—see पिपन्ना *pipra*.

पुर्नन्वो *purnwo*,—see गधपुरन्ना *gadhputna*.

पोचर *poār* (south), पोरा *pōra* (West Tirhut), नरन्चा *narua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरन्का *pharka* (South-East Tirhut)

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), शम तुलन्सी *shām tulsi* (West Tirhut) or बन तुलन्सी *ban tulsi* (East Tirhut).

फेफन्ना *phephna* (East and South Tirhut).

बन तुलन्सी *ban tulsi*,—see फुलेना *phulena*.

बन पोला *ban posta* (Champāran and Gaya), wild poppy.

बन केराइ *ban kerāi* (Patna, Gaya, and West).

बसौँता *basaunta* (north of the Ganges), बसन्वन्ता *baswanta* (Shahabad), or (North-East Tirhut) पसौँता *pasaunta*, which grows in Indian corn.

बिसाही *bisārhi* (East Tirhut).

बेहियाँ *berhiyān*,—see बेरी *beri*.

बेलन्वन *belwan*, बेलोन्हा *belonha*, बेलौधन *belaudhan*,—see बेलौधा *belauudha*.

बेलौधा *belauudha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौधन *belaudhan*, in Shahabad बेलन्वन *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

बेरी *beri* (Gaya), बेड़ियाँ *berhiyān* (Patna).

भिलोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेखरी *bhekhri*,—see अँकरी *ankri*.

मोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डाँठ *makāi ke dānt* (Gaya), Indian corn stalks.

मकड़ा *makra*, a grain (north of Ganges, South-West Shahabad, and South Munger) which grows in Indian corn. See § 993.

मण्डू के नारा *mandu ke nāra*,—see मड़ुआटी *maruāti*.

मसी *masi* (Sāran).

मुटमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मड़ुआटी *maruāti* (Gaya and South-West Shahabad), मण्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहजान *sahjan*, &c., (*hyperanthera moringa*), see यसेन *sayan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, मोखनार, मालजादी, ई चोरा सँ साहबगञ्ज की आबादी,

Munga, machchhar, mokhtār, māljādī, i chāro señ Sāhabganj kī ābādī.
—*Munga*, mosquitoes, attorneys, and courtizans, these four make up the population of Sāhabganj (*i.e.*, outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रटनी *ratni* (East Tirhut).

राटन *rātan*,—see राही *rārhi*.

राही *rārhi* (north of Ganges).

राही *rārhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātan* (South Bhagalpur).

लपटा *lapta* (Gaya and west.)

लरजोंका *larjonka*,—see लरही *larhi*.

लरही *larhi* (Patna), नरजोंक *narjonk* (South Munger), लरजोंका *larjonka* (South Bhagalpur).

लार *lār* or नार *nār*, also नरै *narai* (South-West Shahabad), and नेवारी *newāri* (Patna and Gaya), untrampled straw.

लकड़ी *lenrai* (Gaya and west) or (North Tirhut) कोहिला *korhila*, found in rice-fields. The same as चिचोरी *chichori*.

शाम तुलसी *shām tulsi*,—see फुलेना *phulena*.

साँई *sāñiñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साँई *sāñiñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champāran and Tirhut)

सुबरा *suara*,—see सुरन्वरिया *surbariya*.

सुरन्वरिया *surbariya* (Patna and Gaya), सुरन्वार *surbār* (Gaya and Shahabad), सुबरा *suara* (Gaya and Shahabad), सुरन्वारी *surwāri* (north), found in millet.

सुरन्वार *surbār*, सुरन्वारी *surwāri*,—see सुरन्वरिया *surbariya*.

सेही *serhi* (South-West Shahabad).

हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hara*, हाड़ा *hāra*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथबै *hathbai* (East Tirhut).

हारौती *harauti* (South-East Tirhut).

हाड़ा *hāra*,—see हड्डा *hadda*.

DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In East Tirhut a कमरिया *kamariya* (i.e., he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिया *bahiya* and चरन्वाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोजरहा *rojha*; elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also चरन्वाह *harwāh* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हाकिम हुकमी *hākīm hukmī*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pārīvāla* sometimes works for his master and sometimes for himself. In Tirhut खवास *khawās* means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चोरक सङ्ग चोर, पहलक सङ्ग खवास, *chorak sang chor, paharuk sang khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजूरी *majūri*, or to the east अजूरा *ajūra*. When paid in kind it is बन *ban* or बनि *buni*, also बोन *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजीना *rojina*. In Champaran it is रोजबन्दी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिना *mahinna* when it is a fixed sum, and महिनवारी *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालीना *sālina*. In the north-west it is also सालीना *salina*, and in

North-East Tirhut बरखी *barkhi*. In Sāran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna*.

1186. Advances of pay to labourers are फाजिल *phājil* or अगवड़ *agwar* in the north-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agauri*, and in South-East Tirhut also अगावर *agāūr*. In Shahabad they are अगवन *agvan*, in Patna अगार *agār*, in South Munger अगौरी *agauri*, and in South Bhagalpur अगवड़ौर *agrawr*. In Gaya they are कमिथौटी *kamiyauti*. हरनवर *harwar* in the west, and हरौरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harwāhi*, in Patna कमिचई *kamiāi*, and in Gaya कमिथौटी *kamiyauti*.

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगावी *tagāwī* or करजा *karja*. The following special names are also used:—

1188. *Advances to buy food.*—These are खैहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyautā*, and when in cash करजा *karja*. In Patna and Gaya they are खरिहन *kharihan*.

1189. *Advances to buy seed.*—These are बिचहन *biahān* in East Tirhut, and बीहन *bihan* in Patna and Gaya. In Shahabad they are बीया बेंगा *biya bengā* or बीया बाल *biya bāl*.

1190. *Advances for purchase of cattle and sinking wells.*—These are तगावी *tagāwī* or करजा *karja* south of the Ganges. In East Tirhut अधल्लावा *adhllāwa*, and in West Tirhut अधल्लप्पा *adhllappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back the amount of the advance and half of the profit derived from the cattle.

1191. *Advances for marriage expenses.*—These are करजैन *karjain* in Patna.

1192. In Champāran दहिहकी *dahihakki* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are कुटुन्ते *chhutti* (used also in Patna and Gaya) and खतिर *khātir*. In West

Tirhut and Champāran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called **खिल्ली** *khilhi*. So also in South-East Tirhut it is **आसा चास** *āsa chās*, and in Shahabad **खील मारी** *khil mārī*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as **पवनी** *paṇi*, **पौनी** *paṇi*, or **पौनिया** *pauniya*. In East Tirhut they are **पवनी पसारी** *paṇi pasāri*.

1194. The *carpenter* (**बड़न्ही** *barhi*) and *blacksmith* (**लोहार** *lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as **बिरि** *birī* in South Munger, and as **बियाह दानी** *biyāh dāni* in South Bhagalpur. Elsewhere it is simply **इनाम** *inām* or **बकसिस** *baksis*. His remuneration for the repairs of instruments is **कटा** *katha* in Saran, **जौरा** *jaura* in Champāran, and **पाल** *pāl* in Tirhut. In Shahabad it is **कमाद** *kamād*, and so also in East Tirhut. In South-East Tirhut it is also **भाँवर** *bhāṁvar*, and in South Munger it is **कमैनी** *kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, **बोझा** *bojha* in Saran, Patna, Gaya, and the south-east, **अँटिया** *antiya* or **पँजा** *pānja* in Champāran, and **पँजौर** *panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called **अँजुर** *anjur* in Shahabad and **अँजुरी** *anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is **पचरावन** *pachrāvan* or **भाँवर** *bhāṁvar* in Shahabad, **कोल्हकद** *kolhkarh* in Patna, **कोल्हकर** *kolhkar* in South Munger, and **कोल्हपचरानी** *kolhpachrāni* in South Bhagalpur. In Saran he gets two rupees for each mill, and his remuneration is called **खान** *khān*. For repairing other implements he gets in Saran **साली** *sālī*, and a similar cess in Champāran and Tirhut is known as **खरिहानी** *kharihāni*. In South Bhagalpur **भाँरी** *bhaunri* is the general term used for his perquisites. In North-West Tirhut **खान** *khān*, and in North-East Tirhut **खन** *khan* or **कमाद** *kamād* (which means wages for any work done), are the wages for making a new mill. The grain actually given is **दाली** *dālī*, and amounts to from 10 to 30 *seers*. The fee for repair is **बिगन्ही** *bighati*, and is 4 annas per bigha for **मोरन**

morhan or first cuttings, and 2 annas per bigha for खूँटी *khūnti* or second cuttings of the cane.

1195. *The weaver's perquisite.*—This is in North-West Tirhut बानी *bāni*, and elsewhere बाना *bāna*.

1196. *The shoe-maker's (चमार *chamār*) perquisite.*—This is भँवर *bhāmvar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champāran and Tirhut, also कामा *kamāi* and पँजौरा *panjaura* in North-East Tirhut. In the South-East it is पँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मँगनी *mangni*. बियौसा *biyaua* to the west and दत्त *dat* to the east is the fee given to his wife for service as a midwife.

1197. *The sweeper's (मिहन्तर *mihtar*) perquisite.*—This also is खरिहानी *kharihāni* or कामा *kamāi* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hāri*, and his wife is हाड़िन *hārin*. The fee paid her for her services is दत्त *dat* or दत्त भोजनी *dat bhojni*.

1198. *The perquisites of the village accountant (पटवारी *patwāri*)* are many and various. In Patna and Gaya if the tenant's lands are नगदी *nagdi* he gets in Patna $2\frac{1}{2}$ *seers* per bigha, and in Gaya $12\frac{1}{2}$ *seers* per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called हुजताना *hujtāna*. If the land is भावल्ली *bhāoli*, he gets in the same district, in addition to the above, नोँचा *noñcha* (also in Shahabad नोचिया *nochiya*) or “pluckings,” which amount to $\frac{1}{4}$ th of a *ser* per maund. A similar fee is called बलकट *balkat* in Sāran. In Shahabad a village accountant gets in the case of नगदी *nagdi* lands a perquisite of $\frac{1}{2}$ an anna in the rupee, called टकही *takahi*. In the case of भावल्ली *bhāuli* rents he gets $\frac{1}{2}$ a *ser* or a *ser* per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or सेरही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकनियान *pharkatīyāvan*. In Tirhut this item is called फरकाना *pharkāna* or फरिकाना *pharikāna*. In South Munger lands are principally नगदी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगदी *nagdi* tenures he gets a माँगन *māngan* of 5 *seers* per bigha. When the land is भावल्ली *bhāoli* he gets $2\frac{1}{2}$

seers per maund, and his pay is called *दहिअक माँगन dahiak māngan*. He also gets a *फरकाना pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a *नेग neg* of $3\frac{1}{2}$ *seers* per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally *रसिदाना rasidāna* or *रसिदावन rasidāvan*, also *कबजाना kabjāna* in East Tirhut. *होली खेलार holi khelāi* or *फगुआही phaguāhi*, *दोआत पुजार doāt pujāi*, and *दुरगा पुजार durga pujāi*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman*.—See § 914.

1200. *The village watchman* (*गोड़ैत gorait*, *कोतवाल kotwāl*, or (when a Government servant) *चौकीदार chaukidār*) is sometimes paid by a grant of rent-free land (*जागीर jāgīr*), and hence he is called in South Munger *जागीरदार jāgīrdār*. When otherwise paid, his remuneration is called generally south of the Ganges *चौकीदारी chaukidāri*. In the north-west it is *खरिहानी kharihāni*, in North-East Tirhut *गोड़ैतक मूठ goraitak mūth*, and in South-East Tirhut *गोड़ैती goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called *फसिलाना phasilāna*, and in Gaya also *नौचा noncha*.

1201. *The perquisites of the landlord*.—In addition to his rent, the following customary cesses may be noted:—*गोआम goām* in Patna, Gaya, and South Munger, *बन्धुवैया banhwaiya* in South-West Shahabad, and *गोहार gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. *हुकमत hukumat* or *फरमाइस pharmāis* are occasional demands of service or produce for special purposes. This in South Munger is called *मदत madat*, and in South Bhagalpur *हकमैती hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad *दुहाव duhāv*. Cesses paid on special occasions are generally called *सलामी salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called *बियाहदानी biyāhdāni*, *सालियात sāliyāt*, *सदियात sadiyāt*, or *सदियाना sadiyāna*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brāhmans, Kāyasths, Rajputs, and Musalmāns. In South-West Shahabad it is *मँडनच मँडनच mānrwanch*. In Tirhut and the east *धिंगान dhiṅgān* is a fee paid

on the marriage of a daughter for the second time, and भोजनी *bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is हरी *hari* to the north and the west generally. To the east it is हरिहर *harihar*, हरिहरा *harihara*, and हरिहरी *harihari*. Local names are संगहा *sangāha* in North-East Tirhut, हराह *harāi* in Shahabad and South-West Tirhut, and हराही *harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are सलामी *salāmi* or (in Shahabad) नजराना *najrāna*. His fee when a house is built or sold is चौठ *chauth* generally north of the Ganges, and also in East Tirhut जर चौठ *jar chauth*. In towns in Patna and South Munger it is चौथैया *chauthaiya*, and elsewhere simply सलामी *salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called मोतरफा *motarpha* or मोतहरफा *motharpha* generally, कोठियारी *kothiyāri* in Champāran and Tirhut generally, and बसुही *basurhi* in East Tirhut. South of the Ganges they are दुअन्नी *duanni*, or (to the east) अबुषाब *abuāb*. In Patna and Gaya the former name represents a cess of the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. पूर *pūr* is a fee of one rupee per loom paid by weavers. In South Munger चरसा *charsa* is a cess paid by tanners. In North-East Tirhut केयाली *keyāli* or कियाली *kiyāli* (also बरदाना *bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called कौड़ी *kauri* in the north-west, and मलिकार चुटकी *malikāi chutki* in South-East Tirhut. In Shahabad it is बयाह *bayāi*. In Gaya it is किराया *kirāya*, and the corn paid is माँगनी *māngni*. In the south-east तहबजारी *tahabjāri* or तबजारी *tajbāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupees of Akbar, which are converted into current coin by adding exchange rates,

called बट्टा माल *batta māl* and बट्टा कम्पनी *batta kampani*. The *batta māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidabadi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{5}$ of which equalled $\frac{1}{16}$ of the Murshidabadi rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *sicca* rupees *plus* the *batta māl*. Each of these rates of exchange is generally less than one anna per rupee.

1203. *Dues given for religious purposes.*—The first fruits given to Brāhmans are बिसुन पिरित *bisun pirit*, and also (north of the Ganges) बिसुन अन्व *bisun ans*. To the west they are अंगैऊँ *angaiññ* or अंगैआँ *angaiññ*. On the other hand first fruits set apart for house-gods (भूमि गनेस *bhūmi ganes*) or penates are अगौँ *agaun*, or (in Shahabad) अगनवर *agbar*, and (in Champāran) रसुसद् *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brāhmans, and is called बिसुन पिरित *bisun pirit*; the second is given to the मूसन्धर *maushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगौँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (डिहन्वार *dihwār*). This is given to the village milkman (गोश्वार *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहन्रीया *bahraiya*, and generally बेहन्री *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship, and दहिचक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवैया *sawaiya* of $1\frac{1}{4}$, seers per maund. The grain set aside for beggars (फकीर *phakīr*) are known as भिच्छा *bhichchha* or भौख *bhikh* amongst Hindus, and रसुली *rasūli* or फकिराना *phakirāna* amongst Musalmāns. The सिब अन्व *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsī*).

1204. *Miscellaneous.*—पुरौँता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *seers* per plough are taken each by the washerman (धोबी *dhobī*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरवन *kharvan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बढ़न्ही *barhi*), the barber (नौचा *nauca*), and the washerman; and the केड़ा *kera* is a smaller bundle of crop given to each of the same four.

Again पूरी *pūri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरी *pāl paseri*.

1205. In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra*. In South Munger this is परौंषा *paraundha*, and in South Bhagalpur परोधो *parodho*. Similarly अठवारा *athwāra* (i.e. paid every eighth day) in Saran, पार *pār* in North Tirhut, भँज *bhānj* in West Tirhut, and पारा *pāra* or दुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चरार *charāi* in Shahabad. सलामी *salāmi* or कमरखोला *kamar-kholāi* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām*.

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

- (1) Proprietary tenures.
- (2) Tenures intermediate between proprietary and cultivating ones.
- (3) Cultivating tenures.

CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures*.—These are known everywhere as *जिमिदारी jimidāri*. A very large landlord is, however, called a *तालुकादार tālukādār*, and his tenure *तालुकादारी tālukādāri*. This is the popular distinction in Bihār between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *parganas* on which to subsist, it is called a *राज rāj*. In a *जिमिदारी jimidāri* (or *तालुकादारी tālukādāri*) tenure the whole land is held and managed in common. The property itself is called *जिमिदारी jimidāri*, or *मिलकियत milkiyat* if it is small, and *तालुका tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally *मालगुजारी mālgujāri* or *मलगुजारी malgujāri*, also *लाट lāt* and *रोल rol* in Tirhut and to the east, and *खजाना khajāna* in North-East Tirhut. In Patna

and Gaya it is also known as कलटरी *kalat̥rī*. The other expenses are known as गाँव खर्च *gañw kharch* generally, also गाँव के खर्च *gañw ke kharch* or गवैयाँ खर्च *gavaiñyāñ kharch* in Tirhut. In South-West Tirhut they are also सालीना खर्च *sālina kharch*. In Gaya (and East Tirhut optionally) they are देही खर्च *dehī kharch*, in Patna प्रखराजात *ekhrājāt*, and in South Munger गरन्ही खर्चा *garhī kharcha*. In South Bhagalpur they are बन्धखर्चा *banh-khārcha*, which properly means embankment expenses.

1208. A landlord is ज़िम्दार *jimudār* or मालिक *mālik*; also sometimes सरकार *sarkār*. Local names are गाँव के ठाकुर *gañw ke thākur* in South-West Shahabad, and गौँचाँ *gañūāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hissedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called लमरन्दार *lamardār* in Sāran and मोखन्तार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरन्दार *lambardār*. He is also known generally as तहसिलन्दार *tahsildār*, कारपरदाज *kārpardāj*, or मोखतियार *mokhtiyār*. In North-East Tirhut he is also known as टिपन्दार *tipdār*. The inferior proprietors are known as खुरदिहा मालिक *khurdiha mālik* north of Ganges, while south of the Ganges they are खुरदिघा मालिक *khurdiya mālik*. In Patna they are known as जुजबै हिस्सेदार *jujwai hissedār*.

1209. (2) *Free grants*.—These are known generally as बिरित *birit*, and the holder as बिरितिहा *biritiha* or बिरितन्दार *biritdār*. These are general terms, and amongst them may be mentioned the following:—

- (a) *Granted for religious purposes*.—These are known generally as सङ्कल्प *sankalp*, and are of different varieties, such as बरन्मोतर *barmotar*, for the worship of Brahma; बिशुन प्रीत *bishun prit* or बिशुन अरन्पन *bishun arpan*, for the worship of Vishnu; सिबोतर *sibotar*, for the worship of Siva; किशुन अरन्पन *kishan arpan*, for the worship of Krishna, and so on.
- (b) जागीर *jāgīr*, लाखराज *lākhraj* (rentfree), माफी *māphi*, मिनहै *minhai* (at reduced rent), or खिल्लत *khillat*. These are properly grants for warlike services. They are also (especially जागीर *jāgīr*) applied to the free grants of land for services made to the potter (कुम्हार *kumhār*), watchman (गोहेत *gorait*), and other village servants.

- (c) A grant given to the family of a man killed in the Rājā's service in open fight. This is **मरुवट** *marwat* in the west, and **मरौटी** *marauti* to the east.
- (d) A **बिरित** *birit* may be either acquired by purchase, when it is known as **खरिदगी** *kharidgi*, or it may be given by favour, when it is called **इनाम** *inām* or **इनामात** *ināmāt*. Local names in such a case are **खैरात** *khairāt* in Shahabad, and **खुसबकत** *khusbakat* in South Bhagalpur.
- (e) **खोरिष** *khorish* or **मोकरी** *mokri* (north of the Ganges), also **पालक** *pālak* (Sāran), other local names being **खोराकी** *khorāki* or **परवसन्ती** *parvastī* (South-East Tirhut) and **खानदान** *khāndān* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the case of a *rāj* which cannot be divided.

CHAPTER III.—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as **ठीकदार** *thikedār*, in which the holder (**ठीकदार** *thikedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (**जर समन** *jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called **खुशकी ठीका** *khushki thika*, and in the latter **पतौतन** *patautan* in Shahabad, **पटौषाँ** *patauñān* in the North-West and Tirhut, and generally **सधौषा पटौषा** *sadhaua pataua*. A mortgage lease is **इजारा** *ijāra* or **जर पेशगी ठीका** *jar peshgi thika*. See § 1487.

1211. Among other intermediate tenures may be noticed the **पतनी** *patni* tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called **दरपतनी** *darpatni*, and these last are sometimes again allotted into smaller portions, called **सीपतनी** *sīpatni*. The holder of *patni* lands is called a **पतनीदार** *patnidār*.

1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिकमी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champāran सिकमी *sikmi* tenures are described as dependent proprietary taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिकमी *sikmi* rents in Gaya, see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखरा *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तखता *takhta*, also थोक *thok* north of the Ganges and फाट *phāt* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकन्दार *sarikedār*; also बखरन्दार *bakhardār* to the west, पटिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधेआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरदिहा *khurdiha*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिकमी *sikmi* or subordinate shares. The shares of a brotherhood are भैयाँट *bhaibānt* generally, or in Patna and South Munger भैया बाँट *bhaiya bānt*. In the west they are also भैवध *bhairwadh*. A father's share is बपन्स *bapans*, also बपन्स *baphans* in Sāran, बपौटी *bapauti* in North-East Tirhut, and जद्दी *jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेथन्स *jethans*, also जेठन्स *jethhans* in Sāran, and in North-East Tirhut जेठौती (not जेठौटी) *jethauti*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधखर *adhkhar* or अधकर *adhkar* north of the Ganges, also as अठनिया *athaniya* or अठनी *athanni* generally. In South Bhagalpur it is अधकड़ *adhkar kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad भेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पटिदारौ *hissa patidāri*.

A proprietor by purchase is खरिदार *kharidār*, and also (north of the Ganges) बैदार *baidār*.

CHAPTER V.—CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रैयत *raiya*, परजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedar*. A tenant with rights of occupancy is मौदूसी *maurūsi* (*literally*, hereditary) or कदमी *kadimi* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जददी *jaddi* (ancestral) in Shahabad. A tenant at fixed rates is इस्तमरारी *istamarāri*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौदूसी *gair maurūsi*, also as पाही *pāhi* (*literally*, 'foreign' or 'non resident') in Patna and Gaya, and खरिदगी *kharidgi* (*literally*, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपारजित *hāl upārijit* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges, there is a class of tenants called गुदशतादार *gudashtādār* or गुदस्तादार *gudastādār*. They are generally Rajpūts and Brahmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदशता *gudashta* or गुदस्ता *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गोरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rents and receives in return some petty privileges and immunities. He is known generally as महतोन *mahton*, and in

* This point of fixed rents is denied by some landlords.

Patna and Gaya as महुतोचाड़ा *mahtoḍra*. In Saran he is also known as टिपन्दार *tipdār*, in North-East Tirhut as मोकदम *mokadam*, and in South Bhagalpur मँडर *mañrar*. Generally, however, the head tenant is called जेठरायत *jethraiyat*, and he usually performs the above duties. The high-caste cultivators are known as असराफ *asrāph*, local names being सुरफा *surpha* in Patna, सुरफान *surphān* in Gaya, and बड़ अदमी *bar admi* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called बबुटोला *babutola*. The remission of rent for such high-class tenants is माफी *māphi* generally north of the Ganges, also छुटगती *chhuti* or कमसरे *kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is रेचापत *reāet*, in the rest of Shahabad मरौवती *marauati*, in Patna कमी *kami*, इनाम *inām*, or इलाम *ilām*, and in South Bhagalpur माफ *māph*. The low-caste tenants are known as राड़ जाति *rār jātī*, नीच *nīch*, or होठ छोम *chhot log*. They are also known as रजील *rajil* in South-West Shahabad, कमीना *kamīna* in the rest of that district, राड़ भोड़ *rār bhor* in South Bhagalpur, सोलंकन्ह *solkanh* in Tirhut, and रैयान *raiyañ* in Gaya. A proverb about them is—

काप्रथ किछु लेलें देलें, बरहमन खियौलें ।
धान पान पनियौलें, औ राड़ जाति लतियौलें ॥

Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.

Dhān pān paniyauleñ, au rār jāti latiyauleñ.

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is छपरबन्द *chhaparband*, also डिही *dihī* in North-East Tirhut, देही *dēhī* in Patna and Gaya, and बारी बस्त *bāri bast* in the south-east. A non-resident cultivator is पाही काल *pāhī kāst* or पाही *pāhī* (foreign), a word frequently confounded with पाई *pāi* (literally, a foot; hence used to mean an under-tenant). The word पाई *pāi* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as पैहार *paihār*. The दोहट *dohat* or दोहटा *dohṭa* cultivator differs from the पाही *pāhī* cultivator in that he keeps up two establishments and cultivates in two different villages, while the पाही *pāhī* cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as *सिकमी sikmi* or *कुरन्धौली kurthauli*, also as *पेटावाला petawāla* in the north-west and *कोलियाँती खासामी koliaiti asāmi* in East Tirhut. It is said that to the south-east in the case of a *कुरन्धौली kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is *लगान lagān*. North of the Ganges and in South-East Bihār it is also *पोता pota*, with an optional variant *पोन pot* in South-East Tirhut; another name current north of the Ganges is *मलगुजारी malgujāri*. Rent rates are *दर dar*, *सरे sare*, or *सरह sarah*; also *दरबन्दी darbandi* or *सरहबन्दी sarahbandi*. *चुकौचा chukaua* north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as *माल māl*, and that paid in kind as *ऐन ain*. When rents are paid in cash, the tenure is known as *नगदी nagdi*, and also in East Tirhut as *खाप khāp*. When paid in kind, it is known as *मनखप mankhap* or *भावलौ bhāoli*. In *मनखप mankhap* or *मनठौका manthika*, *ऊषा hunda* or *मनऊषा manhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called *मनी बन्दोबस्त mani bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bigha* is taken as rent is known as *चौराहा chaurāha*. These tenures are principally adopted by landlords when letting their *जिरात jirāt* or home-farm lands. In *भावलौ bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called *बटाई batāi*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the *हस्तबूदी hastbūdi*, derived from the Persian *hast*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per *bigha*, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

1223. **हाल हासिली** *hāl hāsili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. A very similar tenure is known as **बलकट** *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as **जैदादी** *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the **भावली** *bhāoli* system, as has been described in sections 902 and following. In the lands held on the **नगदी** *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—**सिकमी** *sikmi* or **शिकमी** *shikmi*, and **चिकठ** *chikath* or **चकठ** *chakath*.

1226. A **शिकमी** *shikmi* tenure is described by Bābu Bhūp Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (**सुरफान** *surphān*) or low caste (**रैयान** *raiyaṇ*), the former having a lower rate to pay than the latter. The lands generally under this tenure are the **दिवाँस** *dihāns* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Bābu Bhūp Sen Singh, Government Pleader of that district.

more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brahman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brahman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field, he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The चिकठ *chikath* or चकठ *chukath* tenure is, according to Bābu Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābu Bhūp Sen Singh when a summer or जेठवा *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling $2\frac{1}{4}$ Bengal *bighas*.

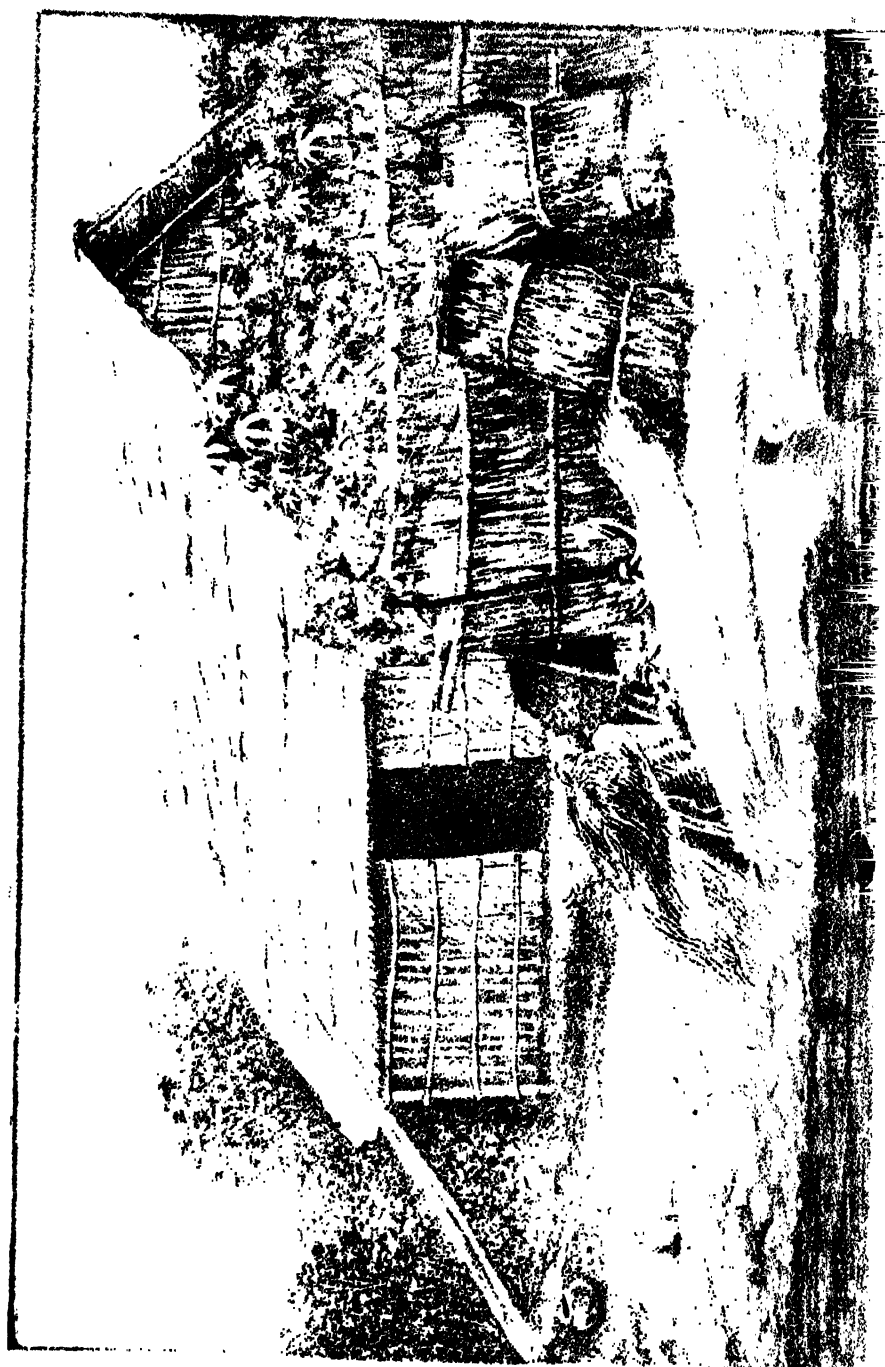
1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठनी परनी *uthli parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटनी *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरकी *garaki*.

1231. Special crops, such as tobacco or poppy, on which special money rents are always assessed, are known as जबन्दी *jabdi* or जपन्ती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बंक्कर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिओली *ban chhioli*. जलंकर *jalkar* is the produce derived from lakes, streams, &c.; and फलंकर *phalkar* is the produce of fruit. सिंकार माही *sikār māhi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलुके *motalke*, or (in North-East Tirhut) तालुका *taluka*.



DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A house is मकान *makān* or घर *ghar*. Local variants of the latter are गिरन्ही *gīrhī* in Gaya and Sāran, घौर *ghaur* in South-East Tirhut, घरा *ghara* in South Munger, and ग्रिही *grihī*, घरत *ghara*, or घरों *gharō* in South Bhagalpur. A name current in Shahabad is बखरी *bakhri*. An enclosure containing several houses is north of the Ganges हवेली *haveli* or हवेली *haveli*, and south of it हाना *hāta*. South of the Ganges and in Sāran हवेली *haveli* or हवेली *haveli* generally means the female apartments. A palace is धौरहर *dhaurhar* or धरहर *dharhar*, as in the proverb सूनी खड़ तर, सपनाइ धरहर *sūnī khar tur sapnāi dharhar*,—he sleeps on grass and dreams of palaces. A hut is भोंपड़ा *ghompṛa* or भोंपड़ी *ghompri*, खोंप *khomp*, खोंपड़ा *khompṛa*, खोंपड़ी *khompri*, or पलानी *palāni*. कूटी *kūti* or कुट्टी *kutti* is the hut of a religious mendicant (फकीर *phakir*). Other names used north of the Ganges are मठ *math* generally, and मठिया *mathiya* to the west, अस्थल *asthal* to the north-east, and जगह *jagah* or अखरहा *akhrāha* to the south-east. मरै *marai*, मँडरै *mañrai*, or मररै *marai*, is a grass hut, and मँडो *mānro*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोहिया *goñiya*. South of the Ganges it is in Patna and Gaya मडुका *maraka* or कूहा *kārha*, in Shahabad टाटी *tāti* or बरन्हीघर *barhaughar*, and in South Bhagalpur डाको *dhāko* or मोरन्का *morka*. सिङ्की *sirki* is a hut or tent made of reeds, as in the proverb सिरन्की एक देलन्हि तानि, ताहि बेर मैं आग्रस पानि, सिरन्की उठाबैक रहल ना बेरा, आगू नाथ नः पाहु पगन्हा *sirki ek delanhi tāni, tāhi ber mañ āel pāni, sirki uthābaik rahal na bera, āgu nāth na pāchhu pagha*,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is डीह *dih* or खँहर *khañhar*. A hut in the forest is north of the Ganges पाक्का *pājha*,

and south of it चञ्चर घर *chanchar ghar* in Gaya, चाँचवाला घर *chānch-wāla ghar* in South Bhagalpur, टटन्घर *tatghar* in South Munger, and मड़न्ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोचन्ना *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखन्ना *pokhta*. When built of stone it is called in Shahabad चाँदन्नी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka*. In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kachcha*; it is also to the west खाम *khām*, and to the east भीत घर *bhit ghar*.

1236. When a house has three openings, it is तिनन्दरा *tindara* or सेन्दरा *sedra*; with twelve openings, it is बरन्दरी *bardari* or बरहन्दरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालन्दार *jāldār* or जालीदार *jālulār*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratān*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपञ्चन *naupancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khilwat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard.*—This is आँगन *āngan*, आँगने *āngnai*, or (principally in Patna and Gaya) आँगना *angna*; also in South Munger ऐंगना *engna*. In South-East Tirhut it is also called डेरा *dera*. The space in front of a house is अगुआर *aguār* or अगुआरा *aguāra*; also अगुवास *aguās* in Shahabad, अगुत्ती *agutti* in Patna and Saran, and अगुआनी *aguāni* in Patna and the south-east. The space behind it is पिकुआर *pichhuār* or (generally in the oblique cases) पिकुआरा *pichhuāra*, or to the west पकुआर *pachhuār* or (generally in the oblique cases) पकुआरा *pachhuāra*. It is also पिकुत *pichhūt* to the west, पिकुत्ती *pichhutti* in Patna and Saran, and पिकुआनी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room.*—This is दुआर *duār* or दोआर *doār* generally. It is also दूरा *dūra* north of the Ganges,

and दुहारी *duhāri* or दुहरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. *The inner entrance room.*—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dulān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihar दुमुँहँ *dumūhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baitika*.

1240. *The upper story.*—This is कोठा *koltha*, or in the south-west पटहूँ *patahuān*.

1241. *The under-ground story.*—This is तखाना *takhāna* or तहखाना *talkhāna*. Other optional names are भुजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. *The veranda.*—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya, and ओसरो *osro* in South Bhagalpur. It is also called साग्रबान *sāēbān*, and in Shahabad दाबा *dhāba*.

1243. *The sitting-platform.*—This is चौतरा *chautra* generally. Other optional names are चुतुरा *chabutra* and पिण्डा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Saran.

1244. *The roof.*—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छात्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाडनी *chhāni*, चौनी *chauni*, छाह *chhāh*, छाही *chhāhi*, or छान्धिया *chhanhiya* in North-West and South Bihar. It is also generally छपर *chhappar*, with an optional variant छपरै *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or छानिहार *chhanihār* north of the Ganges, and his work is छाडनी *chhāni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east गुर हरिया *ghur chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is एकवारी *ekchāri*, and to the south-west एकवारा *ekchāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna

it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोषपरा *dochhapra*. In Shahabad another name current is दोषरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called फरका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगुत के ठाट *agūt ke thāt*, and the rear one पछुत के ठाट *pachhūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परन्हही *parchhatti* or उपरन्हही *uparchhatti* north of the Ganges, and south of it परन्हत्ती *parchhatti* (with a soft *t*). Other local names are छौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पनन्हत्ती *panchhatti* in Patna.

1246. To rethatch a roof is ओतब *otab* or नौठ करब *nauthat karab*. The yearly repairs to a tiled roof are फेरौंटी *pheraunti* in the south-west, and elsewhere खपरा फेरब *khapra pherab*. The grass put on a roof to make it water-tight is फटकन *phatkan* in Sāran, छाबन *chhāban* in Champāran, and छौनी *chhauni* or तररा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चुआना मारब *chūana mārāb* in South-West Shahabad, टोइया *toiya* in the rest of that district, टिपकारी *tipkāri* in Gaya, and टपका मारब *tapka mārāb* in Patna.

1247. *The fireplace.*—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlh* in Shahabad. चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chhūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिनमार *chīmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thauna* to the west is a raised platform on either side of the fireplace for receiving pots for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहार *thahar*, or in East Tirhut ठाँव *thānv*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरन्गी *borsi* is the moveable fireplace used by jewellers and by villagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or कौड़ *kaur* in the west.* The iron or earthen moveable fireplace is अंगैठी *angaithi*. A similar one used by jewellers is अंगैठा *angaitha*. An earthen pot for holding fire is in Gaya मटपर *matpar*, and in Shahabad मँटहर *mentahar* or पौड़ा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called आँही *ānchi* or आँहिया *anchhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुहिया *chuhia* in East Tirhut. When there are places for four pots, it is known as a चरहिया चूहा *charanchhia chūha*, or in South-West Shahabad as a चरैला चूहा *charaila chulha*. The partitions between the holes are पूता *pūta*, पुता *putta*, or पुत्ती *putti*. Also पुत्ती *putti* in South-East Tirhut, and पुतिया *putiya* in South Munger. The cooking-house is amongst Musalmāns बबरची खाना *babarchi khānā*; amongst Hindus it is रसोइया घर *rasoiya ghar*; also भानसा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुहानी *chulhāni* or चुहानी *chuhāni*. The other portion is known as मँज घर *mānj ghar* in Saran and South-West Tirhut, as मँज घर *mānj ghar* in Shahabad, and as खोन्ही *khonhi* in North-East Tirhut.

1249. *The door.*—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duāri*, दरवाजा *darwāja*, दरवाजा *darwāja* or (in Patna, Gaya, and the south-east) दरोजा *daruja*. A door is केवाड़ी *keñwāri*, or in East Tirhut केवाड़ *kewār*, केवाड़ी *keñwāñri*, केवाड़ *keñwāñr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरोजा *samukh daruja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरैची *darainchi* in Patna and Gaya. भवाँरी *bhawāñri* to the west and in West Tirhut, भँभरा *bhambhra* in East Tirhut, and to the west दरौंची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भौरा *bhoñra*. In Patna and Gaya it is ताबन्दान *tābdān*. मुका *mukka* or मँका *monka*, and in Champaran आँधारी *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

* Compare the proverb घर जरेन्हि, घूर बुताव *ghar jaraiñhi ghūr butāw*,—when his house is on fire he puts out the *ghūr*, i.e. in many difficulties he grapples with the least.

पल्ला *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बेनी *beni* or बेनीयाँ *beniyān*. In South Bhagalpur this latter is बेना *bena*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरौटा *uprauta* or (in Tirhut) बान *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *lutkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sāh* or दसौही *dasaurhi*, and such a double door-frame is said to be दोहरा *dohra* or साहवाला *sāhwāla* or दसौही चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna) चुल *chūl*. In South-West Shahabad it is चूद *chūr*. A similar kind of hinge is in Gaya झनकौट *jhankant*. The wooden bar used for fastening the door is किल्ली *killi*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is डण्डा *danda*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door-bolt is छिटकनी *chhitkani* or छिटकिनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेंड़ *benr* or बेंड़ा *benra*. South of the Ganges the डेंकी *dhenki*, or in Shahabad डेंका *dhenka*, and in the south-west of that district ठेकुरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरन्का *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla*, and the key कुञ्जी *kunji*, चाबी *chābhi*, or खोरीना *chhorāna*. The bolt of the lock is डरन्का *hurka* or (in Shahabad) झार *jhār*. In South Bhagalpur डरन्का *hurka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tāti* or टट्टी *tatti* or (to the west) ठातर *thatar*, is used for a door, the spar that supports it inside is बेंड़ *benr* or बेंड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihār it is बेंड़ाठी *benrāthi* or अड़खड़ *arkhar*, and in South-West Shahabad बेवरा *bevra*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. The wall.—A wall is दिवार *diwār* or भौत *bhit*. Sometimes the Hindi forms दीवाल *diwāl* or देवाल *dewāl* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāwa*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran आलन *alan*. The lumps of damp mud used in building a wall are लोंदा *londa* or धोंधा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gonḍi*; also चेपी *cheṇi* in Champaran, चक्की *chakki* in East Tirhut, and लोंदी *lonḍi* in South-East Tirhut. In South Tirhut another name is लोदया *loiya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रदा *radda* or रादा *rāda*, and also optionally पौंद *pūr* in Sāran. In Sāran रदा *radda* is the piece of the stage which, being the width of the wall, is finished before commencing the next piece. The top of a wall is भीता *bhita* north of the Ganges, and भीन *bhit* south of it; also मँथ *mānth* in South-West Tirhut, and मथनी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भरौंठ *bharānth*, भरेठ *bhareth*, भरेठ *bharāith*, or भरनठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटदेहल *patdehal*, of which a local variant in Sāran is पटदेहर *patdehar*. To the east it is also झनकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरन्दानक *gardānak*, or in Champaran उपरौंटा *upraunta*, and the others are called भरेठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is दुरौंध *durāundh* or दुरौंधा *durāundha*, or in East Tirhut छात *chhāt*. The gable-end wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चनमार *chanmār*, and in Gaya and South-East Bihar कनेटा *kaneta*.

1252. *The eaves.*—These are ओलनी *olti* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरिषानी *origāni*. In Gaya and the south-east they are अग्रौ *agri*, and there and in the south-east ओहारी *ohāri*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहबत *mohabbat*; also as पसौंदड़ *pasaurar* in North-West Tirhut, पंसरौंदड़ *pansraur* in Champaran, and पनिआगर *paniāgar* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेखा *terna* generally, and तड़क *tarak* in North-East Tirhut. In Shahabad they are also called मरुआ *marua*. The slope of the roof is तारन *tāran* to the west and गरह *garah* to the east; also गरहगर *garahgar* in North-East Tirhut and तरनगर *tarangar* in Champaran. The raised ground under the eaves is in Gaya अस्थी *asthi*.

1253. *The cupboard.*—This is नाखा *tākha* or नाख *tākh*. A wall-bracket for lamps is दिखरख *diarakh* or दखरखा *diarkha*; also देखर *dekhar* or देखरा *dekhra* in South-West Shahabad, धोरखा *dhorkha* in Patna and Gaya, and धरखा *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरकन्दान *chirakdān*. In North-East Tirhut खरिकौता *kharikautā* is a hole in the wall for keeping tooth-picks. In South-West Bihār and Gaya this is भुङ्की *bhūrki* or खरकोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. *The men's and women's quarters, &c.*—The men's quarters are मरन्दाना *marādāna*, and also मरन्दानी *marādāni*. Other terms used are दलान *dalān*, दरगजा *daragja*, or दरौजा *darauja*, दुआर *duār*, and (south-east) बँगला *bangla*. The women's quarters are अन्दरान *andarāt*, जनाना किता *janāna kita*, or हबेली *habeli*. To the east they are also called डेरा *dera*, and (in North-East Tirhut) अँगना *angna*. The part between the two is डेउही *deurhi* or (south-west) देउही *deurhi*. This word is often used to signify a whole house, especially that of some great person, i.e., equivalent to 'palace.' The outer room is also बहार घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are अमग्ला *amla* or साँगह *sāngah*, or to the south-east साँगठ *sānga*.

1256. *The posts and beams.*—The wooden pillars supporting the roof are खम्भा *khambha*, खम्भी *khambhi*, खम्बिया *khambhiya*, or खन्धिया *khamhiya*. Another name current to the west and in South Tirhut is थून्ही *thūnhi* or थून्ही *thānhīn*. In North-East Tirhut another name is उचवन्ड *uchwar*. In South Bhagalpur we find खम्हाँ *khamhān*, and in South Munger खम्भी *khamhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरान *dharan*, the pillar is called मनिक्थम्भ *manikthambh* or मलिक्थम्भ *malikthambh* or (in Shahabad) also कौरी *kauri*, and the props are called पक्की *pankhi* or in Champaran सिपन्वा *sipna*. When this is found too expensive, two struts run up from opposite walls, and cross

each other just under the ridge-pole, which rests on their upper angle. The struts are called भित्तभेड़ा *bhitbhera*, घोड़मुहाँ *ghormuhān*, or कैची *kainchi* to the west. Other names for similar supports are हटका *hatka* and गोड़िया *goriya* in Shahabad, कौचल *kauval* in Patna, Gaya, and South-East Tirhut, कडर *kahui* in South-West Shahabad, घोड़सहा *ghorsaha* or घोड़ी *ghori* in Champāran and North-West Tirhut, कैच *kainch* in the east generally, and गैच *gainch* in South Bhagalpur. The टेवचा *terua* (or in South-East Tirhut कलन्दरा *kalandara*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The ridge-pole is बड़र *barenr* or बड़री *bareñri*, also सरन्ही *larhi* in Champāran and the south-west, and नरन्ही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross is filled in with grass, and the whole is tied up tightly. This filling in is called मँगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called नड़क *taruk*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबाला *kamarballa*, also पाड़ *pār* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेवचा *terua*, माला *māla*, मलवा *malua*, मडुआ or मरवा *marua*, or मंडुआ *mañrua*, which support a long beam or bamboo, called सरन्दर *sardar*, on which the thatch rests.

1258. The round rafters of a thatched house are बाला *balla*, also बाला *bāla* in Shahabad. Thick squared rafters are known as कड़ी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *butta*, and the thinnest laths of bamboo are बाती *bāti* and बत्ती *batti*, also in North-East Tirhut भोंकन *jhonjhan*. निगस्ता *nigasta* is a thick rafter used in South-West Shahabad; बरंगा *barga* are the thinner rafters used in supporting a flat *pakka* roof. बल्ली *balli* are rafters smaller than a बाला *balla*.

1259. The round poles built up inside mud walls are लेवा खांही *leva khāmhi* north of the Ganges. In Shahabad they are गोला *goi* or गोला *gola*, and so also in the south-east. In Patna they are लार *lār*, and in South Bhagalpur नार *nār*. The support of a broken wall is अस्थम *astham* or चाँड़ी *chāñri* north of the Ganges; also चाँड़ा *chāñra*, उचका *uchka*, or थमुआ *thamua* in South-East Tirhut. In Shahabad this is थून्ही *thūñhi*, in Patna and Gaya थुम्बी *thumbhi*, in South Bhagalpur

थम्बुआ *thambua* or चाँडा *chānda*, and to the south-east ओठगनी *othga*, or ओठगन *othgan*.

1260. गोला *gol* or गोला *gola* are round beams, and चौकोर *chauko*, or चौपहल *chaupahal* squared beams. The latter are also called चौधार *chaudhār* in Shahabad. A crooked beam is said to be कुबड़ *kūbar* in Shahabad.

1261. In South West Shahabad चेंडा *cheñṛa*, in South Bhagalpur चेला *chela*, and elsewhere south of the Ganges चैला *chaila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खपड़ा *khapra* generally. Flat tiles are थपुआ *ihapua*, or in Champāran पथुआ *pathua*, and in South Munger सुपतिआ *supatiya*. Another name is पटरी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोंटी *tonti* or (Shahabad) टोंटियारी *tontiyāri* south of the Ganges. In the north-west चौंधा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुंगरा *mungra*, and in Sāran मंगरा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरकन *markan* to the north-west, and झिटकी *jhituki*, झुटका *jhutka*, or झुटकी *jhutki* to the north-east. South of the Ganges they are ठिकरी *thikri* or झिकटी *jhikti*. In Shahabad they are झिकड़ी *jhikri* or सिकड़ी *sikri*. Tiles are baked in a kiln, called आवा *āwa* or (South-West Shahabad) आँवाँ *ānwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरेरा *tareva*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटकन *phatkan*, and in Tirhut चरन *chharan*.

1263. *The bricks.*—These are ईटा *inta* generally, local variants being ईंट *int* or ईटा *ita* south of the Ganges, and ऐंटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन में आन बगल में ईटा *man meñ ān, bagal meñ inta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or काँच *kānch*, which are sun-dried. Another classification is into आंगरेजी *angreji* or बड़का *barka*, which are large table-moulded bricks. These are also called गढ़िया *gadhiya* in Patna and South Bhagalpur, and टाली *tāli* in South Munger. Common country bricks are देहानी *dehāti*, or in South-East Tirhut भुइलोट *bhuiilot* or पनगिआ

panginja. सौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahāuri* to the west, पजाइ *pajāi* in South-West Tirhut, लखौरी *lukhauri* in East Tirhut, खजन्वा *khajwa* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बँकौ *bankau*, बकवा *bakwa*, or बँकवा *bankwa*. In South-East Tirhut these are known as चाकौटा *chākautā* or कोठिया ईंटी *kothiya inta*. सुरजमुखी *surajmukhi*, or in Champāran गेँदुआवा *geṇḍuāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवाई *thawai* is the name of the bricklayer caste. Bricks are burnt in a kiln, called पजावा *pajāwa*, पिजावा *pijāwa*, पिजवा *pijwa*, भट्टा *bhattha*, or भाठी *bhāthi*. An over-burnt brick is भाँवाँ *jhāñcāñ* north of the Ganges, and भासा *jhāsa* south of it. Local names are भास *jhām* in East Tirhut and भासो *jhāmo* in South Bhagalpur. Half-fired bricks are पीयर *pīyar* or पियरा *pīyara*, other local names being भुसुरिया *bhusuriya* or सेवराहा *sewrahā* in Champāran, सेवर *sewar* in Shahabad, पीला *pila* in Gaya, अवालू *awālū* in Patna, and कचकोइ *kachkoh* in South Bhagalpur. Other names are भटरङ्ग *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusrangā* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called बाल के ईंटा *chhāl ke inta*, and in South Bhagalpur also छालन्टी *chhālṭi*.

1265. *Stone*.—Stone is पत्थर *patthar* or पत्थल *patthal*. Slabs of stone are पटिया *patiya* or सिंही *silli*. When large they are also called चीरा *chira* in Shahabad, and असार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tūtan* in the rest of that district, वचरौ *kachri* in Gaya, and डोका *dhoka* in Patna.

1266. *Lime and mortar*.—The calcareous nodular limestone used for lime-making and road-metal is known generally as कङ्कड़ *kankar*, local names being आँकड़ *ānkar*, इकड़्डी *ikri*, or ईँकड़्डी *inkri* (also in South-East Tirhut) to the west, गङ्गट *gangat* in Patna and Gaya, and गौंगट *gūngat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattān* or चटान *chutān*, also as लैम *lain* in South-West Shahabad. The small pieces for road-making are आँकड़्डी *ānkrī* or आँकड़ *ānkar* in Shahabad, कँकड़्डी *kankrī* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora* or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. **चरहरा** *chharra*, or in the south-east **बालिस** *bālis*, is coarse limestone gravel.

1267. Lime is **चून** *chūn*, **चूना** *chūna*, or **चुन्ना** *chunna*. It is of two varieties, viz. **गिट्टी** *gitti*—that made from limestone, and **कली** *kali*—that made from shells. In the south-east that made from gravel is also called **कली** *kali*. The mussel shell used for making lime is **सौपी** *sipi* north of the Ganges, and **सितुचा** *situa* or **सितुहा** *situha* south of it. A local name is **सित्तू** *sittu* in South Bhagalpur. **घोंघा** *ghongha*, **ऐठा** *aitha*, or **ऐँठा** *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is **मसाला** *masāla*, or in Patna **दबोइ** *daboī*. Plaster is **लेदाल** *ledāl* or **नीपे** *nīpe*. Moistened clay used as mortar is **गिलावा** *gilāwa*, or in South Munger **गिलेवा** *gilewa*. In Patna, Gaya, and the south-east it is also called **गारा** *gāra*. The pounded bricks used as a substitute for sand is **सुरखी** *surkhi*. When a wall is whitewashed it is said to be **पोचारा वाला** *pochāra wāla*, **चुनेटल** *chunetal*, **चुनवटल** *chunvattal*, or **चूना फरल** *chūna pheral*.

DIVISION XI.

FOOD.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोद *rasoi*; also भानस *bhānas* in East Tirhut. The *morning meal* is नाशन्ता *nāshṭa*. Other names are पनपियाव *panpiyāo*, पनपियार *panpiyār*, जलपान *jalpān*, जलखई *jalkhaī*, and जलखावा *jalkhāwa*. Other local names are जलघेराव *jalgherāw* (Champāran), पनपियार *panpiyār* (Gaya), and दाना *dāna* or दाना दूनी *dāna dūni* in Shahabad. पनपियार *panpiyār* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalēwa*, कलेज *kalēj*, or (in Tirhut) कलौ *kalāu*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय *khāy* in Patna, खैया *khāiya* in Gaya, खाइक *khāik* in South Munger, and कलौआ *kalāua* in South Bhagalpur.

1270. An *evening meal* is संझौआ *sanjhāua* in South-West Shahabad. बेआलू *beālū*, or in Champāran बरहटिया *berhatiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नैवाला *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called जलूस *ūlus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

अकरी *akri*, एकरी *ekri*, or एंकरी *enkri*,—uncleaned rice.

अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आँवट *āṇvat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गुरी *gūri*.

अदौरी *adāuri* or (Shahabad) अद्वरी *advāri*,—little round balls made of pulse.

अनाज *anāj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāvat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkaunch*,—see रिकौंच *rikaunch*.

अरन्दावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमाँठी के रोटी *amānthi ke roti*,—see आँठी के रोटी *ānthi ke roti*.

आँटा *ānta* or आटा *āta*, पिमान *pisān*, कनि ५ *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकसा *chiksa*,—flour or meal.

आँठी के रोटी *ānthi ke roti*, also किमली के रोटी *kisli ke roti* (Champaran), अमाँठी के रोटी *amānthi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango-stones.

आमिल *āmil* (North-East Tirhut), खटार *khatai* (Sāran), and खट्टा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दड़िमी *darimi* and खोरया *khoiya*. The first is made from small immature mangos (टिकुला *tikula* or टिकोड़ा *tikorha*), and the second from large mangos.

आँवट *āṇvat*,—see अखरी *akhri*.

ओगरा *ogra*,—see माँड़ *māṇr*.

ओरन्हा *orha*,—see होरन्हा *horha*.

इमरिती *imriti*,—see जिलेबी *jilebi*.

इंगूर *ingūr* or इंगुरी *inguri* (north),—barley from which the husk has been removed by pounding.

उफिला *ujhila*,—cooked mustard-seed.

ऊमी *ūmi*,—green *marua* (*cleusine coracana*) roasted as food (see § 990).

उलवा दाह *ulwa dāl*, उलावल *ulāwal*,—see दाह *dāl*.

एकरी *ekri*, ऐकरी *enkri*,—see अकरी *akri*.

कचननिचा *kachwaniya* (Sāran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसार *kasār* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or पनुआँ *panuāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पीठी *pithi* south of the Ganges.

कहुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see आँटा *ānta*.

कसार *kasār*,—see कचननिचा *kachwaniya*.

काँची *kānchi*,—see हलुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आँठी के रोटी *ānṭhi ke roti*.

कुन्ती *kunti*,—see लार *lāi*.

कोंहरौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

खजन्ना *khajla* (north),—a sweetmeat made from wheat-flour.

खजूर *khajūr*, also (south of the Ganges) खुरमा *khurma* or (South Bhagalpur) झिलिया *jhiliya*,—a sweetmeat in the form of a date.

खटार *khatāi*,—see आमिल *āmil*.

खंडौरा *khanraura*,—see खुद्दी *khuddi*.

खबौनी *khabauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse; also called कबूली *kabūli* or भूनल खिचड़ी *bhūnal khichri* when spices are added. This last is called छाँकी *chhaunki* (i.e. seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad),—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khiravara*.

खीर *khīr*, also खीरि *khīri* in North-East Tirhut and बखीर *bakhīr* south of the Ganges,—rice boiled in milk with sugar. See also जाडर *jdūr* and तसमई *tasmāi*.

खुद्दी *khuddi*, also (South-West Shahabad) खंरौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खजूर *khajūr*.

खुशका *khushka*,—see भात *bhāt*.

खुसकी *khuski*,—see परन्थन *parthan*.

खोभिया *khobhiya*,—see लार *lāi*.

खोइया *khoīya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see डभका *dabhka*.

गुम्मा *gumma*,—see आँठी के रोटी *ān̄thi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf. अहरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *guldāna* (north-west), also इलाइची दाना *ilāichi dāna* (Sāran and South-West Tirhut), and मकुन्दी दाना *makundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulāb jāmun*,—a long sweetmeat made of dry curds (छेना *chhenu*).

गुली *gulli*,—see लोइया *loiya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोम्मा *gojha* (north and south-west), also गोम्भिया *gojhiya*,—a kind of sweet cake. See also फरा *phara*.

घट्टरा *ghatra*, घटोरा *ghatora*,—see पूषा *pūa*.

घट्टा *ghattha*,—see लपन्ची *lapsi*.

घटिहन *ghatihan*, घठिहन *ghathihan*,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested

घटोरा *ghatora*,—see पूषा *pūa*.

घटुषा *ghasua* or घटुई रोटी *ghasui roti*, also पोछुषा *pochhua* (Tirhut)

and सोहारी *sohāri* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghātho*,—see लपन्सी *lapsi*.

घाठि *ghāthi*,—see बेसन *besan*.

घाँठो *ghāntho*,—see लपन्सी *lapsi*.

घिघौड़ा *ghiyaura*, घीवर *ghīwar*, घुगुरी *ghuguri*,—see घेवर *ghewar*.

घुघुनी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad), घिघौड़ा *ghiyaura* (Patna and Shahabad), घीवर *ghīwar* (Gaya and south-east),—a sweetmeat made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्ठा *mattha*.

घोरन्जावर *ghorjāūr*, घोरन्जारी *ghorjāri*,—see मठन्जावर *mathjāūr*.

चक्का *chakka*,—see बजन्का *bajka*.

चटनी *chatni*,—"chutnee."

चबेना *chabena*, चबेनी *chabeni*, चरन्वन *charvan*, or भूँजा *bhūnja*, also भुजना *bhujna* (Shahabad) and मूढ़ी *mūrhi* (South Bhagalpur), भूजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकसा *chiksa*,—see आँटा *ānta*.

चिक्कस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरुही *pharuhi* (East Tirhut and Shahabad), फरुही *pharhi* (Patna and Gaya),—unripe barley parched ; but in South Bhagalpur, फरुही *pharuhi* is parched rice.

चुन्नी *chunni*,—see चुन *chūn*.

चूड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चुन *chūn* (north-west), चुन्नी *chunni* (Patna, Gaya, and South Munger), and राई *rai* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरना *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोंथा *chontha* (Sāran),—a dish of pulse.

चौरी *chauri*,—see चिचुरी *chiuri*.

चौरेठा *chauratha*, चौरठ *chaurath*,—rice soaked in water and then dried and pounded.

चनका *chhanka*, चैनकन *chhewkan*, चैनकना *chhewankna*, चौकल *chhaunkal*, चौका *chhaunka*,—see बघार *baghār*.

चेना बाड़ा *chhena bāra*,—round flat sweetmeats made of dry curds (चेना *chhena*); a Bangālī dainty adopted in Bihār.

चौकी *chhaunki*,—see खिचड़ी *khichri*.

जवाखार *jawākhār* (south) or पाचक *pāchak* (South Bhagalpur),—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जावर *jāūr*,—rice boiled in milk with salt. When boiled with sugar it is खीर *khīr*, *q.v.*

जाबर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरिती *imriti* or इमिरन्ती *imirti*.

भाँभा *jhānjha* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

भिलिया *jhiliya*,—see खजूर *khajūr*.

भिल्ली *jhilli*,—see लट्टा *latta*.

भोर *jhor*,—see परेह *pareh*.

ढूका *tūka* (north) or (East Tirhut) टुकरी *tukri*,—the fourth part of a round cake.

टिकरी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikiya*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

थुररी *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) थुररी *thurri*, (South-West Shahabad) ठोरी *thori*, (Patna) मुररी *murri*, and (South Bhagalpur) मूदी *mūrhi*,—grain which has not burst while being parched.

ठेकुआ *thekua*, ठकुआ *thakua*,—a kind of cake pressed in a mould called अगरीटा *agaraita*.

थोरी *thori*,—see थूरी *thūri*.

डभका *dabhka* (north-west), गलबल *galbal* (South Tirhut), डभकल *dabhkal*,—parched unripe grain, or ripe grain soaked in water and parched.

डुप्पा *duppha*,—see महुआर *mahuar*.

तक्कर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb तरल खाय, पुनु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तसमई *tasmaī*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khīr* in that the latter may or may not have water added.

ताज खानी *tāj khāni*,—see तास खानी *tās khāni*.

तास खानी *tās khāni* (north), also (South-East Tirhut) ताज खानी *tāj khāni*,—a round sweetmeat made of rice-flour, sugar, and clarified butter.

तिलकतरौ *tilkatrī*,—see तार *tāi*.

तिलकुट *tilkut*,—a sweetmeat made of sesamum and molasses, much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of *urid* or *mung* mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसियाउर *tisiyāūr*,—linseed and rice cooked together.

दड़िनी *darini*,—see आमिल *āmil*.

दन्जाउर *danjāūr* (Sāran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together.

दनौरी *danauri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दररा *darra* (north),—coarse meal; but दररा *darra* south of the Ganges is pounded maize boiled with water and sugar.

दलपिठ्ठी *dalpitthi*, दलपिठ्ठीरी *dalpithauri*,—see दाल पीठी *dāl pīthi*.

दलसग्गा *dalsagga* or (South-West Shahabad) सगपहिता *sagpahita*,—pulse boiled with vegetables.

दलही पूरी *dalhi pūri*,—see बेरही *berhi*.

दाल *dāl*,—split pease or pulse. When these are parched they are called उलावाल दाल *ulāwal dāl* or उलवा दाल *ulua dāl*.

दाल पीठी *dāl pīthi*, दलपिठ्ठी *dalpitthi*, or (Shahabad) दलपिठ्ठीरी *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley-flour cooked along with pulse. पीठा *pītha* means balls of meal boiled in water.

धुआँर *dhuñāñr*,—see फोरन *phoran*.

धोखल दाल *dhoal dāl*, धोखाँच *dhoāñch*,—see धोई *dhoi*.

धोई *dhoi* (north and Shahabad), also धोखाँच *dhoāñch* (South-West Shahabad), elsewhere धोखल दाल *dhoal dāl*,—soaked pulse.

धोंग *dhong* (Shahabad),—a thick cake.

पकमान *pakmān* or पकवान *pakwān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called गुग्गा *gumma* (*pharnaceum mollugo*) roasted in a castor-oil leaf.

पहुआँ *panuāñ*,—see कचरस *kachras*.

पपरा *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परन्थन *parthan*, also Gaya पलेथन *palethan*, and हुसकी *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परमल *parmal* (Shahabad),—parched maize or grain. See also होरहा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेह *pareh*, रसा *rassa*, रासा *rāsa*, or भोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परन्थन *parthan*.

पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchak*,—see जवाहार *jawākhār*.

पापर *pāpar* or पपरा *papra*,—a crisp cake of pulse flour.

पिठार *pithār* (North-East Tirhut),—rice pounded in water.

पिठा *pittha* or पीठा *pitha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिठ्ठी *pitthi*.

पिठ्ठी *pitthi*,—see पिठा *pittha*.

पिसान *pisān*,—see चाँटा *ānta*.

पीच *pīch*,—see माँड़ *mānr*.

पीठा *pitha*,—see पिठा *pittha*.

पीठी *pīthi*,—see कचौड़ी *kachauri*.

पूषा *pūa*, also (East Tirhut) पू *pū*, and घटोरा *ghatora* (Patna and Gaya), and घटत्रा *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूषा *māl pūa*.

पूरी *pūri*, also (north) लुचुई *luchui*, and (Tirhut) सोहारी *sohāri* or सुहारी *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, झू पचे नचिँ, पूरी ला मारि *ghyū pache nahiñ pūri la māri*,—a fight for muffins, when even clarified butter wqn't digest.

पेठा *petha* (north), also सुष्पापाग *thuāpāg* (South-East Tirhut),—candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loiya*.

फरन्ही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोष्ठा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharātha* (north and south-east), पराठा *parātha* (elsewhere),—bread made like pie-crust.

फरुही *pharuhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बेरन्ही *berhi*.

फुटहरा *phutahra*,—see लिट्टी *litti*.

फुटन्हा *phutha* or (South-West Shahabad) फुटहरा *phutahra*,—parched gram and pease.

फुटहरि *phutehri*,—see लिट्टी *litti*.

फुलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बत्तास फेनी *batās pheni*.

फोकना *phokna*,—see फरही *pharui*.

फोरन *phoran*, also (Shahabad) धुन्धौर *dhuñāñr*,—seasoning used with food.

बखीर *bakhir* (South-West Shahabad), रसियाव *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खीर *khir*.

बगिया *bagiya*, बगेया *bageya*,—see पिठा *pittha*.

बघार *baghār* (north-west), छेवकन *chhevkan* (Tirhut), छेवकना *chhevankna* (Patna), छौकल *chhaunkal* (South Munger), हनका *chhanka* or छौका *chhaunka* (South Bhagalpur),—the act of seasoning food

बचका *bachka*,—see बजका *bajka*.

बजका *bajka* or (Patna) बचका *bachka*, (north चक्का *chukka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बत्तास फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बत्तास *batāsa*,—a spongy sweetmeat made of sugar.

बफौरी *baphauri*,—pulse-flour cooked by steam.

बरजौर *barjanr*,—see बरखिन *berhin*.

बरफौ *barphi*,—a white sweetmeat made of wheat, flour, milk, and sugar.

बरा *bara* or बारा *bāra*,—cakes of *urid* pulse fried in clarified butter or oil. See also बजका *bajka*.

बरी *bari*,—balls of *urid*, *mūng*, or gram-flour fried in clarified butter or oil.

बलुसाही *balusāhi* or बालू साही *bālu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहरी *bahuri*,—see होरहा *horha*.

बारा *bāra*,—see बजका *bajka* and बरा *bara*.

बालू साही *bālu sāhi*,—see बलुसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कूसी *bāsi kūsī*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-*besan*, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरही *berhi*.

बेरहिन *berhin* or बरजौर *barjaur* (Shahabad),—pulse cakes.

बेरही *berhi*, दलही पूरी *dalhi pūri* (north), फुटपूरी *phutpūri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरहीया *berhiya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or घाठि *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भभरी *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुशका *khushka* (amongst Musalmāns),—plain boiled rice.

भुषापग *bhuūpāg*,—see पेठा *petha*.

भुजना *bhujna*, भूजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.

भूनल खिचड़ी *bhūnal khichri*,—see खिचड़ी *khichri*.

मण्डा *maḍa* or मैदा *maida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मठरी *matri* (north), मुठरी *muthri* (South-West Shahabad),—a sweetmeat made of wheat-flour.

मट्ठा *mattha* or माठा *mātha*, also मण्ठा *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and मही *mahi* (South Tirhut),—butter-milk.

मठज्जाउर *mathjāūr*, also (east) घोरज्जाउर *ghorjāūr* and (South Bhagalpur) घोरज्जारी *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठरी *mathri*,—see मटरी *matri*.

मईंसटका *marsatka* (Gaya),—rice-gruel with the rice.

मण्ठा *mantha*,—see मट्ठा *mattha*.

महन भोग *mahan bhog*,—see हलुआ *halua*.

महियाउर *mahiyāūr* (north) and महेर *maher* South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुअर *mahuar* or (South Bhagalpur) डुप्पा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see महियाउर *mahiyāūr*.

माठा *mātha*,—see मट्ठा *mattha*.

माँड़ *mānr* (amongst Hindus) and पौच *pīch* or ओग्रा *ogra* (amongst Musalmāns),—rice-gruel.

माल पूआ *māl pūā*,—wheat-flour, sugar, and milk mixed and cooked in clarified butter only, thus differing from पूआ *pūa*, *q.v.*

मीठी पूरी *mīthi pūri*,—sweet cakes.

मुररी *murri*,—see ठूरी *thūri*.

मुदी *mūdi*,—see ठूरी *thūri*, चमेना *chabena*, and लार *lāi*.

मेरखुन *merkhun*,—see खुदी *khuddi*.

मैदा *maida*,—see मण्डा *maēda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियॉ *buniyān* shaped like pearls.

मोदक *modak*,—see कचवनिआ *kachwaniya*.

मरं *rai*,—see चुन *chūn*.

रस गोला *ras gola*,—round balls of dry curds (हेना *chhena*) in syrup; a Bangālī dainty adopted in Bihār.

रसिया *rasiya*, रसियाव *rasiyāo*,—see बखीर *bakhīr*.

रक्सा *rassa*, रासा *rasā*,—see परेह *pareh*.

रान *rān*,—see पाग *pāg*.

राब *rāb*,—boiled sugar-cane juice.

रिक्कौच *rikaunch* or सैन्धा *saindha* (north), also अरक्कौच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरुई *arui* (*Arum colocassia*).

लकण्टो *laktho*,—see सेव *seo*.

लहड़ा *latta* or लाटा *lāta*, also (South Bhagalpur) जिहरी *jhil'*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू *laddu* or लड्डुआ *larua*,—a sweetmeat made up of sugar and cream.

लपन्सी *lapsi*,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ *ghāth*, (South-East Tirhut) चट्ट *ghattha*, (South Munger) घाठा *ghātha*, and (South Bhagalpur) घाठो *ghātho* or घाँठो *ghāntho*.

लार *lāi*, also (Tirhut) मूढ़ी *mūrhi*, कुन्ती *kunti* (Patna and the south-west), and तिलककनरी *tilkatrī* (South Bhagalpur) and खोभिया *khobhiya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा *lāta*,—see लहड़ा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टी *litti*, भभरी *bhabhri*, मकुनी *makuni*, or फुटहररी *phutehri* or (south) फुटहरा *phutahra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुचुई *luchūi*,—see पूरी *pūri*.

लोइया *loīya* or (South Bhagalpur) गुल्ली *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा *pera*.

सकरपाला *sakarpāla* or (Gaya) मिरजई *mirjāi*,—a sweetmeat of wheat-flour.

सगन्पहिता *sagpūhita*,—see दलसग्गा *dalsaggā*.

सतुआ *satua*, सतुई *satui*,—see सत्तू *sattu*.

सत्तू *sattu* or सतुआ *satua*, also (Shahabad) सतुरी *satui*, and (north, generally amongst mendicants) सितलबुकनी *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिआ *parakiya*,—balls of flour, with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk ; also generally *cau sucré*.

सनि *sāni*,—see बोर *bor*.

साँस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सौधा *sīdha*,—provisions, food, as in the proverb सिधा सन्देह, गयः गयः करथि *sidha sandeh, gabya gabya karathi*,—it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा *sira*,—see पाग *pāy*.

सिरसा *sirua*,—soup.

सुरका चुरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सूजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकण्ठो *luktho*,—a kind of coarse macaroni, differing from सेंवई *semwai* in not being regularly coiled.

सेंवई *semwai*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सेंढा *saindha*,—see रिकौंच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

हलुआ *halua*, also (Shahabad) काँची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महान भोग *mahan bhog*.

हानुस *hābus*,—green barley roasted as food.

होरन्हा *horha* (west), ओरन्हा *orha* (east generally), also होलन्हा *holha* (Patna and Gaya), बहुरी *bahuri* or परन्मल *parmal* (Shahabad),—unripe grain, roasted in the ear or pod.

होलन्हा *holha*,—see होरन्हा *horha*.

DIVISION XII.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus *बिवाह* *biyāh*, local optional names being *शुमङ्गली* *shumangali* (properly the marriage service described in § 1328) in North-West Tirhut and Champaran, and *बिवाह दानी* *biyāh dāni* in East Tirhut. *बिवाह* *biyāh* is common in North-East Tirhut, and *बिहा* *biha* in South Bhagalpur. Amongst Musalmāns it is *सादी* *sādi* or *शादी* *shādi*, *निकाह* *nikāh* being the less regular form. The marriage contract is *अकद* *akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) *बर* *bar* (properly bridegroom), *भतार* *bhatār*, *पीया* *pīyā* or *पी* *pī* (only used in poetry), *पती* *puti* or *सामी* *sāmī*. Local terms are *जँवाय* *jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut *सैँई* *saiñēñ* amongst the lower classes and *सामी* *swāmī* or *रवामी* *sarwāmī* amongst the higher classes. *भतार* *bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word *शौहर* *shauhar*. The following words are used by Hindus and Musalmāns indifferently: *दुल्हा* *dulha* (properly bridegroom), *पुरुष* *purukh*, *मरद* *marad*, *खसम* *hasam*, *अदमी* *admi* or *अदिमी* *adimi** (also used in South Munger to mean wife), and *खाविन्द* *khāwind*. South of the Ganges occur *अमन्दी* *amandī* and *मरदावा* *mardāwa*. A wife calls her husband *मरद* *marad*, or in the localities mentioned above *जँवाय* *jañwāy* or *मरदावा* *mardāwa*. In South Bhagalpur she calls him *सँई* *sāññī*.

1275. A *wife* is *मेहरारू* *mehrarū*, *इस्तिरी* *istiri*, *माउग* *māug* or *मौगी* *maugi*, *बहू* *bahū* or *बह* *bah*, (also, in Champaran, *बौह* *bauh*) (which means literally daughter-in-law), *जन्नी* *jannī*, *बेकत* *bekat* (also used to mean husband), *जनाना* *jannāna*, *जोरू* *jorū*, and *कबिला* *kabila*, the last two

* Often spelt by purists *आदमी* *ādami*.

being principally used by Musalmāns. जोजी *jauji* (a corruption of *zauja*) is used only by Musalmāns and Kayasths. When talking to a respectable man about his wife, the word सवारी *savāri* or घर के लोग *ghar ke log* or a periphrasis is used. Thus they say in Shahabad अपने के सवारी ऐली हत *apne ke savāri aili ha?* 'has your wife come?'; रवाँ घर के लोग कहवाँ बाड़ीँ *rawāñ ghar ke log kahvāñ bārīñ?* 'where is your wife?'; or रवाँ हबेली में कब ऐली हत *rawāñ habeli mēñ kab āili ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'

1276. When there are two wives, each is साउत *sāut* or सौतिन *sautin* to the other, a South Ganges variety being सोतिन *soṭin*, and in South Munger सैतिन *saitin*. The first wife is बियाही *biyāhi*. In Patna and Gaya बिही *bihi*, and in Shahabad मेहरी *mehri* and कबिला *kubila*, are also used in the same sense. When there are two wives, the elder is called जठरी *jethri*, जठकी *jethki*, or बड़की *barki*, and the younger लहुरी *lahuri* or छोटकी *chhotki*.

1277. A woman whose husband is alive is north of the Ganges प्रहवाती *ehvāti*, and south of the Ganges she is अहियाती *ahivāti* or अहियाती *ahiyāti*. A local variety is ऐहब *aihab* in South-East Tirhut. सोहागिन *sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is सधवा *sadhwa*. When a married woman is living in her father's house she is a नैहरैतिन *naihrāitin*, or in South Bhagalpur सवासिन *savāsīn*, and when she is living with her husband's family she is ससुरैतिन *sasurāitin*.

1278. A widower is रण्डा *rānda* or राँड़ा *rāñra*. If he marries a second time he is दोआह *doāh* or (in East Tirhut) दुतिबर *duṭibar* or दुबियाहा *duibiyāha*, and in South Bhagalpur दोबिहा *dobiha*. If he marries a third time he is तेआह *teāh* or (in East Tirhut) त्रितिबर *tritibar*, and South Bhagalpur तेबिहा *tebiha*. In such case he is also called दोआह *doāh*.

1279. A widow is बेवा *bēva* or राँड़ *rāñr*. Another term is बिधवा *bidhwa*. In South-East Tirhut बैधब *baidhab* is also used. The second marriage of a Hindu widow is सगाई *sagāi*. Optional names are सगहम *sagaham*, सम्बन्ध *sambandh* or समध *samadh*, used chiefly north of the Ganges. To the south-east चुमावन *chumāvan* or चुमौना *chumauna* is also used in this sense. Such a woman is called to the west अरधी *ardhi*, and the second husband is सगहवा *sagāhua* or संगहवा *sāñghua*. In Western Shahabad he is साँघुत *sāñghut*, and to the west generally

रन्धुवा *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पङ्गलग्वा *pachhlagwa* or कठन्बेटा *kathbeta*, in South Bhagalpur लहन्बेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sāni* or निकाह *nikāh*.

1280. A *kept-woman*, who lives with a man without marriage, रखेलिन *rakhelin*, रखेली *rakheli*, or रखन्नी *rakhni*. Other names are रंजी *randi*, उरहरी *urharhi* or उरहरी *urhari*, and धेमन्नी *dhemni*. सुरैतिन *waitin* is used in South-West Shahabad.

1281. The *bridegroom* is दुल्लाहा *dulha*, बर *bar*, नौसे *nause* or नौशे *naushe*. Also, south of the Ganges, गभरू *gabhrū*. In East Tirhut the forms बिखिया *bikhiya* and बिखेया *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुलन्दिन *dulhin* or कनैषाँ *kaneāñ*, also in South Bhagalpur कन्याइन *kanyāin*. The bridegroom's people call her लरिकी *lariki*, लरकिनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर *mohar* den north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations *vice versa* is amongst Hindus बरन्तूद *bartūi* or बरन्देखी *bardekhi*, in Shahabad बरेखि *barekhi*. In South Munger it is sometimes पनन्बट्टी *mlatti*. In Patna it is occasionally बभन पुक्की *babhan puchkhi*. Amongst Musalmāns the name for a proposal is निस्बत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुवा *agua*. In North and East Tirhut he is also टक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौचा ब्राह्मन *na brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुधावधा करब *sudhābadha karab*, while in North-east Tirhut it is कथा करब *katha karab*. South of the Ganges it is बरतुहार *bartuhār*. Most of these words, however, include the

preliminary negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's, or *vice versa*, the food given him to eat is called *बरतूही के भान* *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is *भथखै* *bhathkhai*.

1287. The *betrothal* consists in paying the *तिलक* *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This *तिलक* *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called *फलदान* *phaldān*, *छँका* *chhenka*, or *बर छँका* *bar chhenka*. In Sāran and Champāran it is also called *बरछा* *barachchha*, in South-East Tirhut *पनचढ़ी* *pancharhi*, and in South Bhagalpur *पनटोही* *pantohi*.

1288. The man who carries the *छँका* *chhenka* is the *छँकहन्दा* *chenkāhru* north of the Ganges. South of the Ganges he is *छँकहरी* *chhenkāhri*, or in South Munger *महन्तों* *mahton*.

1289. The *period of marriage ceremonies* dates from the presenting of the *तिलक* *tilak*, and is called *लगन* *lagan*, or in East Tirhut *सुध* *sudh*.

1290. The *marriage procession* is *बरियान* *bariyāt*. Sometimes the Hindi form *बरान* *barāt* is used. When it remains at the house of the bride a day after the wedding, the halt is called *मरजाद* *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called *कदुरी* *karhui*, *कदुआ* *karhua*, or *डोल कदुरी* *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is *गवना* *gawna*, *गवन* *gawan*, or *गौना* *gauna*. In East Tirhut it is also *दुरागमन* *durāgaman*, and south of the Ganges *दुरागौन* *durāgaun*. Another name is *रोक्सती* *roksati*, *रोक्सदी* *roksaddi*, *रोसकती* *roskati*, or *रोसकदी* *roskaddi* (رخسني). Yet another is *बिदागी* *bidāgi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut *दुरागन्नघन* *durāgnaghan*. Immediately

before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called **नेचार** *neār*, and the persons who carry them **नेचरगधरया** *neardharua*. The persons who actually fetch the bride are **लौताहर** *lautāhar*, **नेवन्तहर** *neotahar*, **लेताहर** *letāhar*, or **लावन** *liāwan*, or in South Bhagalpur **लेयारी** *leyāri*.

1293. The *newly-arrived bride* is called **गौनहन्त्री** *gaunahri*. In East Tirhut she is also called **बहुआसिन** *bahuāsīn*. The male members of her party are **लोकनाहा** *loknāha*, and the females **लोकनी** *loknī* or **लकनिया** *lokaniya*.

1294. After consummation of marriage, *the first and second visits to the bride to her parents' house* are called **रोकन्वती** *roksati*, &c., as above. The second *visit of the bride to her husband's house* is **दौंगा** *dainga*, and her third visit is **तेंगा** *tenga*. Her subsequent visits to her husband's or her parents' house are called **रोकन्वती** *roksati*, **दागी** *bidāgi*, **बिदागरी** *bidāgri*, **अवन गवन** *awan gavan*, **बहुरा** *ahura bahura*, **अहोर बहोर** *ahor bahor*, **औरा बौरा** *aura laura*, or **दल गैल** *āil gail*.

1295. A *married girl in her father's house* is called by her people **दाई** *daī*, **धौ** *dhi*, **बबुई** *babuī*, or **सुआसिन** *suāsīn*. When a wife is in her father's house, and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called **पथनिया** *pethcaniya*.

1296. Their *father-in-law's houses* are called by bride and bridegroom respectively **ससुरार** *sasurār*. The educated also use the Hindi word **ससुराल** *sasurāl*. In East Tirhut it is called **सासुर** *sāsūr*, and in Allahabad sometimes **ससुरा** *sasura*.*

1297. The *wife's parents' house* is called by her in Patna and with Munger **नहिरा** *nahira* or **मेका** *maika*, and in South Bhagalpur **नेहरा** *nehra*. Elsewhere she calls it **नैहर** *naihar*.

1298. The *husband's or wife's maternal grandmother's house* is called by him or her **नानौहाल** *nānūhāl*, **ननिहाल** *nan.hāl*, **ननिहार** *nanihār*, **नहर** *nanihar*, or **ननिऔरा** *nanīaura*. Other names are **ममन्हार** *manmhar*, **मात्रिका** *mātrika* (in East Tirhut) **मात्रिक** *mātrik*.

1299. The *husband's or wife's paternal grandmother's house* is called by him or her **दादौहाल** *dādūhāl*, **ददिहाल** *dudihāl*, **ददिहार** *dadihār*, **ददिर**

* A man in his father-in-law's house is always made much of, and fed well ; hence in thieves' jargon a jail is called (let us hope sarcastically) **ससुरार** *sasurār*.

dadihar, or ददिचौरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *patrik*, while in South Bhagalpur they say बपहर *baphar*.

1300. Their *maternal uncle's houses* are his or her ममहर *mamhar* or ममुहर *mamuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

1301. The *paternal grandfather's house* is (north of the Ganges) अजिचौरा *ajiaura*.

1302. The *father of the bride and the father of the bridegroom* call each other समन्धी *samdhi*. Their wives call each other समन्धिन *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few hand-fuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *dhanbatti*. This paddy is reserved to be parched in the *chūlha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāwan* or चुमौना *chumāuna* ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमावब *chumāvab*.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमंगरा *pachmangra*; if eight days, अठमंगरा *athmangra*.

1306. The ceremony called मटकोड़वा *matkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with लाल माटी *lāl mātī*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a

replaced, **चूल्हा** *chūlha*, of this mud in the centre of the court-yard or **आँगन** *āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the courtyard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fireplace. This shed is called **मढ़वा** *marhwa*, **मँड़वा** *manrwa*, or **माँड़ो** *āuro*, also in South Munger **मड़ही** *marhi*, and in South Bhagalpur **मण्डप** *mandap*. The same day a potter brings an earthen pot, called **कलसा** *kalṣa*, with a four-wicked lamp, called **चौमुख** *chaumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called **कोहबर** *kohbar*. According to custom the pot is placed at once in the **मढ़वा** *marhwa*.

1308. A plough-shaft (**हरिस** *haris*), a plough-yoke (**पालो** *pālo*), and some bamboo twigs (**करन्ची** *karchi*), are then buried in the ground in the centre of the **मढ़वा** *marhwa*. Then five men bring out from the **कोहबर** *kohbar* the **कलसा** *kalṣa*, and place it under the **मढ़वा** *marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the **मढ़वा** *marhwa* with **घ्यू** *ghyu* (clarified butter), and on which the mother applies some vermilion (**सेनुर** *senur*). The name of this ceremony is **घ्यूदारी** *ghyudhāri* or **दीदारी** *dhūdhāri*. In South Bhagalpur it is **घिदारी** *ghidhāri*. At the same time worship is offered to the progenitors of the family, which is called **मन्त्रीपूजा** *mantrīpūjā*. Then five men take turmeric (**हरन्दी** *hardi*), oil (**तेल** *tel*), and b grass (**दूबी** *dūbi*), which they scatter on the bride's forehead. This is called **हरन्दी चढ़ाव** *hardi charhāch*. Then women anoint her body with oil and turmeric. This is called **उबटन** *ubtan*, &c.; see § 1342.

1309. Next day, before the arrival of the procession, the paddy seed from the **धनबट्टी** *dhanbatti* is parched in the fireplace under the **मढ़वा** *marhwa*. This is prepared for the ceremony of **छावा छिटार** *chhāvā chhitāi* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called **इमली घोंटार** *imlī ghontāi*. In South Bhagalpur a similar ceremony is called **अमली घोटन** *amli ghotan*. An elder male of the bride's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the fibre of one of the mango leaves hanging up in the **मढ़वा** *marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow

of her own right hand, into which the elder male pours a little water. The piece of fibre is called *खरिका* *kharika*, *तिन्का* *tinka*—, or *दन्टी* *danti*. This the mother holds over her daughter's head and gulps (*घोंटव* *ghontab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.*, pleased)? (*जुरैलू* *jurailū*)," to which she replies "I am cool (*जुरैली* *jurailū*)."

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the *मढ़वा* *marhwa*. These are, north of the Ganges, *बन्दनवार* *bandnewār* or *बनवार* *banwār*. South of the Ganges they are *बन्दनवार* *bandanwār*, and in South Munger *घेरा* *ghera*. In South Bhagalpur mango branches are hung about the house, and are called *पल्लो* *pallo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the *मटकोड़वा* *matkorwa* is performed. A *चूल्हा* *chūlha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no *मढ़वा* *marhwa* is built. The ceremonies of *चुमौना* *chumanna* and *हरदी चढ़ाव* *hardi charhāeb* are performed on him, as is done to the bride.

1313. The paddy reserved from the *धनबट्टी* *dhanbatti* is parched in the *चूल्हा* *chūlha*. This parched grain is taken with the wedding procession, and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (*उबनउब* *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called *नहछू* *nahchhu* (see § 1326). The ceremony of *इमली घोंटाइ* *imli ghōṭāi* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called *सिनेह के पानि* *sinēh ke pāni*. He is not allowed to bathe again until the *चौथारी* *chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's *नहछू* *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. *The first scattering of rice.*—When the bridegroom arrives at the door of the bride's house, the women of her family receive him,

and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (छोपी *chhipi* or थारी *thāri*) and a small lamp (दीया *diya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुनरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिखावन *parikhāvan*, परिखन *parikhhan*, परखावन *parchhāvan*, परखन *parchhan*, or परखौनी *parchhauni*. A similar ceremony is called in South Bhagalpur गलसेदी *galseḍi*.

1317. *The ceremony of the pestle.*—The girl's mother then rubs in the palm of her hand a curry pestle (लोढ़ा *lorha*), which she applies to the cheeks of the bridegroom. This is called गाल सँकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmrup (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. *The marking of the bridegroom's forehead* with sandal paste before marriage is तिलक *tilak* or तिल्लक *tillak*. In South Bhagalpur it is चन्दन *chandana*. This is done by a man called in the west तिलकहारू *tilkaharu*, and in the east तिलकदेउआ *tilakdeua* or तिलिकिया *tilikiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुआर पूजा *duār pūja*. In South Bhagalpur they are known as दुआर लगार *duār lagāi*. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँसा *janwānsa* or (in North-East Tirhut) बैठकी *baithki* or बासघर *bāsgihar*, and in South Bhagalpur जनमासा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँसा *janwānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some urid (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकुआ *bukua*. On his arrival at the जनवाँसा *janwānsa* he scatters this in the air, causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुकुआ चढ़ाई *bukua urāi*. A similar ceremony is called, north of the Ganges, धुरच्छक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

1322. When all is ready the friends of the bridegroom leave the जन-वाँसा *janvāsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनछाई *kaneāi*, or in South Bhagalpur बिचौती *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the महन्वा *marhwa*. This visit is called निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरखन *nirekhan*, as the bridegroom's party see (निरेखन *nirekhab*, to see) the bride now for the first time.

1323. Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brāhman. These bracelets are called कङ्कन *kangan* or कङ्कन *kankan*. The ceremony is called अठौंगर *athongar*, अठौंगर *athaungar*, or (in Patna) लठौंगर *lathaungar*.

1324. Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गूर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्दन *bandan*, गुरहत्थी *gurhatthi*, or गुरहत्थन *gurhatthan*, and signify that he has touched her once for all, and that, if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौंघा *guraundha*.

1326. Then the bride's mother sits in the महन्वा *marhwa* with the bride between her knees, holding her round the waist. The cere-

mony that follows is the *cutting of the nails*. This is called नहच्छु *nahchhu*, नहच्छुषा *nahchhūṣa*, नहच्छुषा नहावन *nahchhūṣa nahāvan*, नहक्कटिया *nahkatiya*, or (in Shahabad) नहट्टङ्गी *nahtungi*. In South Munger it is नहुनाष्ट *nahhunāṣṭ*, and in South Bhagalpur लौकुषा *lauchhūṣa*. The bride's mother has previously sent (§ 1321) a barber (हजाम *hajām*) to the जनवाँसा *janwāṁsa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur*; the other is worn by the bride, and is called मौरी *mauri*, or (south of the Ganges) पटवारी *patwāsi*, or पटमौरी *patmauri*. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (हजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

1327. The bridegroom's party then returns to the जनवाँसा *janwāṁsa*, and the bride goes inside the house and exchanges her कनेआइ *kaneāi* for her wedding dress or पिचुरी *pūiri* (see § 1348). The bridegroom is then sent for and is seated under the सहवा *marhwa*, and the father or elder male relation brings the bride and seats her beside the bridegroom under the सहवा *marhwa*, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

1328. Then the *marriage service* is read by the Brāhman. This is called शुमङ्गली *shumangali* or सुमङ्गली *sumangali*. The bridegroom sits under the सहवा *marhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेआँ दान *kaneāñ dān* or जाँघा (जाँघ or जँघिया) बैसाग्रव *jāngha* (*jāngh* or *janghiya*) *baisāgb*.

1329. It is not necessary to describe particularly the procedure carried out by the officiating Brāhman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अच्छत *achchhat*) about, worshipping Gauri, and the like. At one period the Brāhman puts into the bride's father's hand a shell containing water, flower, अच्छत *achchhat*, and metal, and makes him empty it round the base of the earthen pot कलसा *kalsa* on the top of which the lamp with four lights (called

चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेचाँ दान *kaneāñ dān*.

1330. From the time of the arrival of the बरियान *bariyāt* up to the completion of the कनेचाँ दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गेंठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेंठ जोड़ *genth jor* or गेंठजोड़न *gethjoran*, and in South Bhagalpur as जनम गेंठ *janam genth*. At the same time something of small value, such as a two-āna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brāhman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरी पालो (or पल्लो) *añchri pālo* (or *pallo*).

1332. The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, *e.g.* in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the सहवा *marhwa*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा छिटाइ *lāwa chhitāi* or, in Shahabad, लावा मिराइब *lāwa mirāib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भँवर *bhāūvar*, भँवरी *bhāūveri*, भौरी *bhauūri*, or सत भौरी *sat bhauūri*. It is also called बेदि घुमाएब *bedi ghumāēb*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhman. This is called आरन *arat*, आरन्ती *ārti*, अगन्ती *agti*, or अगियासी *agiyāsī*. In South Bhagalpur it is called होम *hom*.

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmins and Kāyasths, however, it is done by the bride's brother. The ceremony is called बरक बैसाख बडाख *barak baisākh bṛākh*.

1334. This is followed by the *application of vermillion*. In this the bridegroom takes a small cup containing vermillion in one hand, and applies vermillion to the parting of the bride's hair with a piece of hump. This is called सेनुर दान *senur dān* or सिन्दुर दान *sindur dān*.

1335. *The stopping at the door.*—The couple then leave the courtyard and go into the house where the family deity is put. This house is called कोहबर *kohbar*, or in South Bhagalpur कोहबर *kohbara*. At the door they are stopped by the sister of the bride, who requires the bridegroom to repeat certain verses, called दुरौध *duraundha* or दुरौधा *duraundha*. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर हँकार *duār chheñkāi* or दुआर हँकौनी *duār chheñkāuni*.

1336. *The stealing of the shoes.*—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोराइ *jūta chorāi*. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोर लगाइ *jūta gor lagāi*.

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family*, offerings being made to him at the same time. This is called गोर लगाख *gor lagākh*. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाँसा *janwāṣa*, and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाँसा *janwāṣa*, and finishes it there, or sometimes leaves it unfinished. This is called खीर खियाव *khīr khiyāv* or बियाही भान *biyāhi bhāt*, or (in East Tirhut) महुअक *mahuak*.

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाद राख *marjād rākh*. This may last

for two or three days or more. On the expiry of the period of *मरजाद marjād*, the bride's people see the bridegroom's party off. This is called *रोस्कति करि देब roskati kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called *लोठगली lotli*. It is managed as follows : The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the *जनवाँसा janwāṣa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the *जनवाँसा janwāṣa*. These return presents constitute the dowry, and are called the *दहेज dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (*चद्दर chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lotā* of water, saying " *राम राम rām rām*," to which the other replies in the same words. This ceremony is called *रामराम्मी ramrammī*, *मौलन milān*, *मिलनी milni*, or *समन्धी मिलावा samdhī milāva*. The two fathers are now, by relation, *समन्धी samdhī* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called *समन्धो samdho*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called *बटवारी batsāri*, and in South Bhagalpur *पाथक pāthak*. Then the procession, bridegroom and all, goes off.

1340. *The untying of the bracelets.*—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called *चौथारी* or *चौठारी chauthāri* or *चतुरन्धी chaturthi*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, *उबटन ubtan*, &c. ; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. *Miscellaneous.*—The *wedding breakfast* is (north of the Ganges) *कलौ kalau* or *मज्झनी majhni*. South of the Ganges, in Shahabad it is *पङ्कन panghat*, and elsewhere *गोरौधा goraudha* or *गुरौधा guraudha*.

The feast at the houses of both parties the day before the marriage procession is *भतव्वान* *bhatwān*, *भतव्वानी* *bhatwāni*, or *भोज* *bhoj*. Before eating the guests wash their feet, and the ceremony is called *पर पखारौ* *pair pakhāri*, *पैर पखरवा* *pair pakharua*, *पाँव पखारी* *pāñw pakhāri*, *गोड़ धोइ* *gor dhōi*, or *गोड़धोखार* *gordhoḥār*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges *अबन्टन* *abtan*, and in East Tirhut *उगन्टन* *ugtan*, *कसार* *kasār*, or *कासा* *kāsa*. South of the Ganges we find *उबन्टन* *ubtan* or (in Patna) *ओबन्टन* *obtan* very generally used; also *आँवट* *āñwat* and *अपटन* *aptan* in Shahabad, *उकन्टन* *uktan* in South Munger, and *कासा* *kāsa*, *वसारा* *kasāra*, or *उटकन* *utkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere *जनम पत्र* *janam patr* or *जनम पत्रौ* *janam patri*. Also, very generally, *टीपन* *tipan*. In West Shahabad they are also *कुण्डली* *kundli*. If they agree, the phrase *गनना बनब* *ganna banab*, or *जोग मिलब* *jog milab*, or *रास बारग बैस गेल* *rās barag bais gel*, is used. To calculate the horoscope is *गिनब* *ginab*, or *जोग मिलाव* *jog milāeb*, or *दिन गुन्नी करब* *din gunni karab*, or *बभन पुच्छी* *babhan puchhī*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the *लगन पत्रौ* *lagan patri*, or simply as the *चिट्ठी* *chitthī*. The *formal invitation* to the wedding is *नैवन्ता* *neñcta* or *नेवन्ता* *neota*, or (in East Tirhut) *नवत* *nawat*.

1345. The *feast given to the brotherhood at the wedding* is known as *भइचारा* *bhaiāra*, *भइचारी* *bhaiāri*, *भइचारे* *bhaiāre*, *भइचारे* *bhaiāchāro* (Shahabad), *जेवन्नार* *jeonār*, or *भोज* *bhoj*.

1346. In North-East Tirhut, amongst certain castes, especially the *Bikau* (बिकौआ) Brahmins, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called *कनैचाँ दान* *kaneāñ dān*. In South Bhagalpur this is called *मैन* *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called *बिकरौ* *bikri*.

1347. The *presents* given are as follows:—*सनेस* *sanēs*, *डाला* *dāla*, or *डाल दौरा* *dāl दौरा*, are the presents sent by the bridegroom before the arrival of the procession. *दहेज* *dahej*, as already explained, is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

and the other women give him presents, which are called *सलामी salāmi*. Other similar presents are in South Munger *पुरन pūran*, and in South Bhagalpur *चौक chaunk*. *निहावर nichhāvar*, *निहाउर nichhāūr*, or *नेवन्हावर neechhāvar*, are presents made to the barber and his wife. *गैदान gaidān* or *गौदान gaudān* is the present of a cow made by the girl's father to the family priest (*परोहित parohit*, or (in East Tirhut) *पुरोहित purohit* or *अचार्य achārj*). *गुरहत्थी guruhatthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). *मोहदेखार mohdekhāi*, *मुदेखौनी mudekhāuni*, or *मुदेखी mudekhī*, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The *पिचरी piāri*, *पीरी pīri*, or (in South Bhagalpur) *कनियेनी kaniāiti*, is the bride's yellow dress, and *कन्हावर kanhāvar* or *कंधावर kandhāvar* is a red loin-cloth laid upon the bridegroom's shoulder during the ceremony.

1349. *Bringing the bride home.*—This is *गौना gauna*, &c., vide § 1291. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called *गौना के नेचारा gauna ke neāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (*हरिष haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called *नह छहार nah chhahāi* or *नोह छिलार noh chhilāi*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called *कुण्डा kunda* or *महर mahar*.

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called *दौरा में गोर डारब दौरा में गोर दारब* or *घर पैसारी ghar paisāri*.

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called *गोर लगारब gor lagāeb*.

1352. As they go into the house, another ceremony, called *दुआर दुआर* *duār chhenkāi*, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

1353. *On certain ceremonies performed by Soti Brahmans of East Tirhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goāla's house in the district of Patna.

1354. The Soti Brāhmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पंजी *pāñji*, and they are kept up by hereditary genealogists called पंजियार *pañjiyār*. Once a year or oftener there are great meetings of these Brāhmans at Saurāth, near Madhubani, and other places, where the *pañjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār mālā* or असुजन पत्र *asujun patr*. The settlement of the conditions of marriage is called सिध्दंत *sidhānt*.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *pañjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted :—

The bride and her family leave their house and going a little distance off erect a सढ़वा *marhwa* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the सढ़वा *marhwa*, he stops, and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधन्करी *bīdhankarī*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the सढ़वा *marhwa*, and there the marriage is performed.

1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the चौत्र *srautra* to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (धोती *dhoti*). This is called जनम गेंठि *janam genthi*. This is not untied until the fourth day after marriage, which is by this sect called the चतुर्थी *chaturthi*.

1358. Another ceremony is the दसौत *dasaut*. In this a professional dancer (नटुआ *natua*) comes up to the bridegroom and offers him sham sweetmeats (लड्डू *laddu*), in return for which he receives presents. After this the bride and bridegroom go into the कोहबर *kohbar* to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is घसकट्टी *ghaskatti*. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts:—

1361. Amongst Musalmāns there are two kinds of marriage ceremonies,—शरई (شرعی) *sharai* and उरफी (عرفی) *urfi*, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. शरई (شرعی) *sharai* marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (महर (مهر) *mahar*) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. उरफी (عرفی) *urfi* marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (महर (مهر) *mahar*) is always fixed. In the cities it is fixed at one *lākh* of rupees, and in the villages at forty-one thousand rupees and one *dīnār*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. Arranging the preliminaries, निषत्त (نسبت) *nisbat*.—The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशाता (مشتاة) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house, the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There, on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चावर *mītha chāūr*). This relative reports concerning the boy to the girl's guardians.

1366. Betrothal.—This is मैंगनी (منگنی) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (बच्चा *chhalla*), a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. *The letter of promise* वादा का बच्चा (وعدہ کا بچہ) *wāda ka rukka*.—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people, on going away. The marriage must take place not more than two months after this correspondence.

1368. *The going into retirement of the bride and bridegroom* मायून (مايون) *māyūn* or माँजा (ماںجا) *mānjha*.—After the interchange of letters, the bride and bridegroom sit in *mānjha*.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबटन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. *The ceremony of the grindstone*—चक्की *chakki*—and the washing of the pulse—दाल धोई (دال شوي) *dāl shoī* or दाल धोई *dāl dhoī*.

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mūng* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरी *bārī* for the ceremony of कंदूरी (کندوری) *kandūri* (see § 1377).

1370. *The cutting of the clothes.*—This is called किता पारन्चा (قطع پارچه) *kita pārchā*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जाना) बेचोतब (ساز بیوتنا) *sāj* (or *jāna*) *beatāb*.

1372. *The vigil*—रतजग्गा *ratjaggā*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it, and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رحم) *riham** and *sharbat* are offered to God. They are then distributed among the people.

1373. *The erection of the canopy*—सायाबन्दी (سایه بندی) *sāyā-bandī* or मैदवा *maīrhva*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qadir Jilāni, (شیخ عبدالقادر جیلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलसा *kalsa*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिहल तन (چهل تن) *chihal tan* (forty persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly, they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. *The song of Balaimiyan.*—This is called पौर का नजा (پیر کا نیرہ) *pār ka naija*, or बालै मीयँ (بالے میاں) *bālai miyān*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyān*. At the same time an अंखिया *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people.

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ānkhī*: hence its name.

1377. Offering to deceased elders.—This is called कंदूरी (کندوری) *kandūri* or बीबी के सन्नक (بی بی کی صحنک) *bibi ke sahnak*, and takes place on the same night as the last ceremony. An earthen fireplace (चूल्हा *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mūng* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मीठी कंदूरी *mīthi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bibi Fātma* (فاطمہ), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (आँगन *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bibi Fātma*, and eat the offerings. No woman who has been married twice, or who is unchaste, dare eat out of these sacred plates.

1378. The anointing.—तेल चढ़ाव *tel charhāēb*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (चौकी *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (सोहागिनी *sohāgini*) tie up seven cakes (सुहाली *suhālī** and पीठा *pīṭha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called कंगना बाँध *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

1379. The marriage procession.—This is बरियान *bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखरा खोदब *pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (a) coloured drawers, (b) a kind of overcoat (जामा (جاما) *jāma*) dyed with the safflower, or made of प्रकरङ्गा *ekranga* or of brocade (असावरी (اساوری) *asāwari*), (c) a white turban covered with a red cloth, or a red turban, (d) a garland of flowers, and (e) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (इमामबाड़ा (امام باڙا)),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her साँझा *mānjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (डोर *doi*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a चिरचिर *chirchira*† shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the जलन्वा *jatwa* (§ 1384).

1381. The sending of presents.—This is called साचक (ساقق) *sāchak*. Before the arrival of the marriage procession a बरी *bari* is sent

* An *imāmbāra* is, according to Bihār tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of :—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रौत के जोड़ा *rit ke jora*), is also called the शाहाना (شاهانہ) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or प्रकरङ्गा *ekranga*. A second suit, also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.
- (2) The chaplet, सिहरा (سہرا) *sihra*, for the bride.
- (3) Some raw thread dyed with safflower. This is called नाड़ा *nāra* or कलावा (کلاوا) *kalāwa*, and varies in amount from one or two *chhatānks* to a maund.
- (4) Some otto of spices, सोहाग के अतर (سہاگ کا اتر) *sohāg ke atar*.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing छलन्खनीला *chhalekhabela*, नगर मोथा *nagar motha*, बाह बड़ *bāl chhar*, the bark of the bay-tree (तज *taj*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits, viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts, and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called दलन्खना *daljha-kna*.

1382. In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red **जामा** *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called **मकाना** (مکانہ) *magna* or veil, and a red handkerchief, for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of **निकाह** (نکاح) *nikāh* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little **अरन्ना** *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने में सोहागा, सूई में तागा। ओ दुलहना का मन दुलहिन से लागा ॥ *sonē men sohāga, sūī men tāga o dulha ka man, dulhin se lāga*, i.e., borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride." Then six married females (**सोहागिनि** *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the **अरन्ना** *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

1384. The **जलवा** *jalwa*.—The day after the arrival of the procession, milk, a dish called **मलीदा** (مالیدة) *malida* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The **मलीदा** *malida* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the **सोहाग पूरा** *sohāg pūra*, and when ground, apply the powder to the hair of the bride which they also tie with the **नाड़ा** *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet **सिहरा** (سیرا) *silra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्सी *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for, and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (**नाड़ा** *nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (**सारी** *sāri*) over his head. Then the match-maker (**मुशता** (مشتا) *mushāta*) throws a string round his neck, and pulling it gently, refuses to

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलवा देब (جلاوة ديب) *jalia deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (चहर *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, *i.e.*, the bridegroom's सरहज (ساراج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलब *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चदर *chudlar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid-servant.

1388. The bride and bridegroom are then made to stand in an outer room (दलान *dalān*), and in the hands of both a little rice is put, but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरब *ghar bharab*. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. *The departure of the procession.*—This is **रुखसती** (رخسائی) *rukhsati*, and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk **खीर** (*khīr*) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called **नबत चुनब** *nabāt chūnab*.

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of **घर भरब** *ghar bhārāb* and **नबत चुनब** *nabāt chūnab* are performed again in the bridegroom's house.

1391. *The ceremony of the fourth day.*—This is **चौथी** *chauthi* or **चौथारी** *chauthāri*. It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread **नाड़ा** *nāṛā* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of **जूबा** *jūā*, or gambling. Seven spotted shells (**चिन्नी कौड़ी** *chitti kauri*) and a necklace (**चन्दन हार** *chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay.*—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खाना *dasahra khāna*. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband, all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns मोतम्मन्ना (موتمننى) *motmannā*. Amongst Hindus he is पालक *pālak*, पोसपुत *posput*, or पोसपालक *pospālak*. Local names are पोसबेटा *posbeta* or पोसबालक *posbālak* in the south-east, and कर्ता पुतर *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb*, गोद लेब *god leb*, or रास पर लेब *rās par leb*.

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनैलियाही *thanailiyāhi*. Inability to suckle on this account is थनैली *thanaili*. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधकटुआ *dudhtutua* or दुधकटुआ *dudhkatua*. In South Bhagalpur it is कलत्रा *kaltra*.

1396. A seven-months' child is सतव्वाँस *satwāns* or सतव्वाँसा *satwānsa* generally; also सतव्वाँस *satwānsu* south of the Ganges, सतमास *atmās* in North-East Tirhut, and सतमसुआ *satmasua* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठव्वाँस *athwāns* generally; also अठव्वाँस *athwānsu* south of the Ganges, अठमास *athmās* in North-East Tirhut, and अठमसुआ *athmasua* in South Bhagalpur.

1397. An only child is **प्रकलौता** *eklauta*; also **प्रकल्ला** *ekāhula* in Shahabad and **प्रकौनिवाँ** *ekauniyān* in South Bhagalpur. A first-born child is **पहिलौठा** *pahilautha*. The youngest child, i.e., the last which a woman has, is called **पेटपोँडुआ** *petponchhua* or **कोरपोँडुआ** *korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a **तेतर** *tetar*, and she is even often named **तेतरी** *tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called **मराह** *marāhh*, or **मरहवा** *marachhwa*, or (in South Bhagalpur) **मरोहा** *marochha*, and (in North-East Tirhut) **मकई** *machhāi*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is **बरसाइन** *barsāin*, or in South Bhagalpur **बरसैनो** *barsaino*. A woman with only one child is **प्रकौज** *ekaunj*, or to the east **काक बज्जा** *kāk banjha*, or **काँचा बाँज** *kaua bānjh*. The latter name is said to be derived from the children's game of **काग दुवस** *kāg durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says **काग** *kāg*, or if an even one **दुवस** *durus*. Hence **काग** *kāg* means an odd number, and specially 'one.' A barren woman is **बाँज** *bānjh*, **बाँज बहिला** *bānjh bahila*, or (in the south-west) **बाँजिन** *bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is **अलन्वाँती** *alcāntī* or **परन्सौती** *parsauti*. The lying-in room is north of the Ganges **सोदरी** *soiri*, and to the east also **सोएर** *soer*. South of the Ganges it is **सौर** *saur*, **सौरी** *sauri*, or **जच्चा खाना** *jachcha khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as **अगियासी** *agiyāsi*, and in South Bhagalpur as **पोड़ा** *pōra*. Elsewhere it is **पसंगी** *pāsanghi*, with a variant **पसंगी** *pāsangi* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as **सधोर** *sadhōr*. In South Bhagalpur such presents are given after delivery, and are called **सठोरा** *sathōra*. **अह्वानी** *achhwāni* is caudle given to a lying-in woman to produce milk. It is also called **सोठौर** *sothaur* in the north-east and **सँठौरा** *sonthaura* in Gaya and the south-west. Another name current in the north-east is

अधरस्त्री *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गूड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मनचलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपन्ना *khapra*.

CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमारनि *chamāni* or चमैनी *chamaini*, i.e. the native midwife, is sent for. She is also called दगनरिन or डगनरिन *dagrin*. On her arrival she puts a finger-mark (टीका *tika*) of vermilion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (लट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटधोआर *ludhoā* and गोरधोआर *gordhoā* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराच *marāchh* (or मरचन्वा *marachhwa*), i.e. if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसँघी *pāsanghi*) is placed. The latter is called in South Bhagalpur पसन्नी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठन्वार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothi*), in order to take off the foetal excretion (जावर *jāvar* or जाँवर *jāmvar*). The midwife's fee for cutting the navel-string is नारकटार *nārkatāi* or नरकटार *narkatāi*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाप्रब *larika lokābh*. At the same time another woman strikes a brass dish (थारी बजाप्रब *thāri bajābh*), and the mother holds in her hand a handful (अँजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिहन्की *lijhri* or नार पुरैन *nār purain*),* &c., is then thrown away in a vessel called खपन्तौर *khapraur* or (in Gaya) खपन्तौड़ी *khaprauri*, for which the midwife receives a fee called खपन्तौर फँकार *khapraur phenkāi*.

1402. Two or three days after the birth, when the पन्रोहित *prohit* or family priest has fixed on a lucky day, the ceremony of मन्वावन

* The after-birth of an animal, as distinguished from that of a human being, is ऋर *jhar* or ऋर *jhār*.

nahāwan is performed. This consists in नीम *nim* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राई *rāi* (mustard, *sinapis racemosa*) and जैवंदन *jeñvāñin* (dill, *ligusticum ajowan*) is waved (निहावर करब *nichhāwar karab* or औँख *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोदरी लिपाई *soiri lipāi* or (south of the Ganges) सौर लिपाई *saur lipāi*. The same day the washerman takes away the lying-in clothes (छुतका के कपड़ा *chhutka ke kapra*), and washes them. His fee for this is called छुतका *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहन्टङ्गी *nohtungi* or नहन्टङ्गी *nahungi*, and his fee is known as नोहन्टुंगार *nohtungāi*.

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of छेँही जोड़ाप्रब *kheñrhī jorāēb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child had been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (हरदी गूर *hardī gūr*).

1405. On the twelfth day the ceremonies of दोनी आँकब *donni jhānkab* and छठी *chhatthi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनी *doni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कठर *kathar*). In these cakes (पूरी *pūri*), rice milk (खीर *khīr*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The **बढी** *chhathi* or **बड्डी** *chhatthi* ceremony is also called in Tirhut **बडियार** *chhathiyār* or **बडि** *chhathi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called **बरन्ही** *barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (**करा** *kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called **चिहा** *chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called **बसदौरी** *basdauri*. The ceremony of first feeding the child with rice is called **अनप्रासन** *anprāsan*, also (south of the Ganges) **खिरखियार** *khirkhiyār* and **खिरचदार** *khirchutāi*. In Gaya it is **निमक चसी** *nimak chasi*, and in South Munger **चटावन** *chatāvan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (**नार** *nār*) is cut by a **चमैनी** *chamaini*, and the child is then bathed **गोसल कराब** (**غسل کرنا**) *gosal karāb*. Sweetmeats are then consecrated (**नियाज करब** (**نیاز کرنا**) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (**सितुहा** *situha*). This ceremony is called **दुधपिलाद** *dudhpilāi*. The people are then called to prayers by striking a brass pan (**थारी** *thārī*) with a stick, and this custom is called **बन सलवात** (**بن سلاوات**) *ban salwāt*. In South Munger it is called **बाँग सलवात** *bāng salwāt*.

1409. The lying-in room, in which the mother (**परसौती** *parsautī*) is, is always kept warm with an **अंगेठी** *angethī* or moveable stove, and is called **सौरी** *saurī*, &c.; see § 1398. Caudle (**अल्लुआनी** *allhucānī*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called **बरन्दी गूर** *hardi*

gūr. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermillion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed. . . .

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नचन्दङ्गी *nahtungi*, and the latter बाख तराशी (بال تراشي) *bāl tarāshī*.

1412. The fees of the midwife (चमैनी *chamainī*), of the washerman, and of the barber, are all known as परन्सौती के कामाद *parsauti ke kamāi*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोर लिपार *soër lipāi*.

1414. On the fortieth day the consecration ceremony (नियाज (نیاज) *niyāj*) is again performed, and the relations are fed.

1415. Circumcision is खतना *khatna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII. - DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देब *dāh deb*, चागि देब *āgi deb*, दग्ध करब *dagudh karab*, or जारब *jārab*. In North-East Tirhut it is also संस्कार देब *sanskār deb*, and in the south-east जराग्रब *jarāgrb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रन्थी *ranthī* generally; also टिकन्डी *tikthī* in South-West Shahabad, टाटी *tāti* in the east generally, डाठ *dhāth* in North-East Tirhut, फड़की *pharkī* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरपाद *charpāi* or खटिया *khatiya*). Four men, who are called मजिल ले जानिहार *majil le jānihār*, or in South Bhagalpur कनकठिया *kunkathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसर्राव *nagra bisrāw* and is done in order that the people who are to accompany the corpse (who are called मजिलिहा *majiltha*) may collect.

1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मज्जिहिवा *majiliha* to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मसान *asmasān*, or मुरधहट्टी *murdhatti* north of the Ganges. In North-East Tirhut it is समसान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघट्टी *marghatti* or मुरघट्टिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघट्टी *marghatti*. They then bathe the corpse (नहनाएब *nahāēb* or अस्नान कराएब *asnān karāēb*). The heir or chief mourner (करन्ता *karta*) then has his head, beard, and moustaches shaved (भदर कराएब *bhadr karāēb*), and puts on a dress of mourning (उतनी *utri* or कफनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्चा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफनाएब *kaphnāēb*.

1419. A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खूँटा *khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करन्ता *karta*) anoints its mouth with a mixture of गुगुल *gugul* (gum of the *amyris agallocha*), barley, incense (धूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol leb*) from a डोम *Dom* (some, however, take fire from the house), and with it lights a long torch (लूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पचकरन्ता *pachkarma*), and sets fire to the pile (दगध करन *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पचकट्टिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पंचआगि *panchāgi* or पंचआगिन *panchagin*; in Patna they are पंचलकड़ी *panchlakri*; and in the south-east as पचकाठ *pachkāth* or पचकाठी *pachkāthi*. When the body is nearly all consumed, the fire is put out (पानि देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (महकख खा *machhkakh la*). They then wash the place where the body

was burnt, and the chief mourner (करन्ता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करन्ता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire, and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कान काठी उतारब *kān kāṭhī utārab*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nīm* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मसान पूजा *asmasān pūjā*, or पंचपिण्डा *pañchpinda*.

1422. The day after the funeral the करन्ता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेरापब *chita seraib*. He then comes to the village *pīpat* tree, where he finds the barber and the family priest (पन्नोहित *prohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कंठिया *kantiya*) carried in a sling (सिकन्हर *sikhar*) of मूँज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (दकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट डौंगब *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *urid* pulse, and himself eats off a potsherd (खपन्नी *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्ताल *puttal*) apart on another platter. This is called बचाब काढ़ब *ruāh kārhab*, and the whole ceremony is called दुधमुँह *dudhmuūh* or दुधमुँही *dudhmuūhi*, and also दुध *dudhi* in South-East Tirhut.

1423. The same evening and every evening up to the tenth day (दसवाँ *daswān*) after the death, the करन्ता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

This rite is called *दीया बानी* *diya bāti*, or (in East Tirlhut) *सुख राति* *sukh rāti*, and in Patna *चिराय बत्ती* *chirāy batti*. Up to the tenth day the *करन्ता* *karta* every day after bathing throws into the river or the well a handful of sesamum (*तिल* *til*) mixed with rice and water. This is called *तिलाँचुर देब* *tilānjur deb*.

1424. On the third day after the death the rite of *तिराती* *tirāti* is performed, and in South-East Tirlhut, on the fourth day, the *अथसंचन* *athśanchan*. On the seventh day is performed the *सत्ननहाप्रब* *satnahāēb*. In this the male members of the family touch oil and oil-cake (*खरौ* *khari*), and then bathe. When they return, the females do the same, and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (*अकुरी* *akuri*) is given to each.

1425. On the tenth day is performed the rite of *दसकरन्म* *das karm*, also called *दसवँ* *dasvān*, and in Tirlhut *दसगातर* *dasgātr*, and in North-West Tirlhut *दसाही* *dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brāhman who performs such obsequies, and who is called *कण्ठाहा* *kantāha* or *महाबाहन* *mahābāhan*, comes, and performs the ceremony of making obsequial offerings *पिण्डा पराप्रब* *pinda parāēb*. If the deceased is a male, this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (*पिण्डा* *pinda*) are again made.

1426. Brāhmans are then feasted. This is called *ब्रह्मभोज* *brambhoj*, *भोज* *bhoj*, or *कारज* *kāraj*. Amongst Brahmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the *परोहित* *prohit* or family priest performs the *पिण्डा* *pinda* ceremony, and after it the *करन्ता* *karta* sits on a square marked on the ground (*चौका* *chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called *पगन्दी* *pagri bankāēb*. The relatives also put into his hand an offering of money, called *नेवन्ता* *neota*. Brāhmans are then fed (*ब्राह्मण जेवन्तार* *brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as *रङ्गसारी* *rañr sārī*, or (in Tirlhut) *रङ्गसार* *rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

1427. In the case of the death of a male, पिण्डा *pinda* ceremonies are performed six months and a year after death: the first is called चमसाही *chhamāsi*, and the second बरखी *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपखी के पिण्डा *tinpakhi ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kirīya karm*. When the body is merely thrown into a running stream, it is called परगवाह *parwāh* or जलपरगवाह *jālparwāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुतर *kusputr*, and the days as पञ्चक *panchak* or पचका *pachka*. In the south-east they are पचक *pachchak*. The visit of the women to condole after a death is मुंह देख *muñh dekh*, पुहारो *puchhārō*, or पुहारो *puchhārō*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are Kabīrhas (कबिरवा *kabirha*), Saiva mendicants (अतीथ *atīth* or सन्यासी *san'yāsi*), Sib Nārāinis (सिब नारैनी *sib nārāinī*), and Mushars (मुसहर *mushar*). To be buried is समाधि (or समाध) लेब *samādhi (or samādhi) leb*, and to bury is मिट्टी देब *mitti deb* or समाध में बैसाव *samādhi meñ baisāb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthī*) and sectarian mark (तिलक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पल्लवी बैसव *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMĀNS.

1430. The corpse immediately after death is taken out into the verandah (साबान *sācbān*) or court-yard (आँगन *āngan*). It is stripped and a new waist-cloth (लूंगी *lūngī* or लुङ्गी *luvgī*) is put on it. It is then washed (गोसल कराव *gosāl karāēb*) (غسل کرنا). The man who washes has a kind of bag (called साफ़ी *sāfī*) (صافی) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वजू कराव *vajū karāēb*) (وضو کرنا). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

साफ़ी (صافي) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shiās* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बैर *hair* tree (*sizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhūl* or कफनी (کفنی) *kaphni*. The corpse is then laid on a bed (चारपाद *chārpāi*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabrīstan*. The funeral itself is called जनाजा (جنازة) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (झलास *jhālās*) is laid, which is plastered over with mud. It is then filled up with dried earth, every member of the funeral procession assisting in doing so. This is called मिट्टी देब *mitti deb*. Before the party leave the grave-yard, alms (खैरान *khairāt*) are given to beggars. The man who digs the grave is a नोनियाँ *noniyān*, and his fee is known as कबर खोदाई (قبر کھودای) *kabr khodāi*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and 1¼ or 2½ *seers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दरुद (درود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'an entitled *qul huwa-l-lāhu* is read. Each one then drinks *sharbat*, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (قل) *kul*, from the first word of the title above quoted. By the ignorant it is called पान फूल *pān phūl*. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called **समहुत samahut**. A similar ceremony is the **हरमहूरत harmahūrāt** north of the Ganges, also called **समहुत samahut** in Tirhut, in which a handful (**मूँठ mūnth**) of grain is thrown into the field at the north-west (**भण्डार bhandār**) corner. In South Munger the plough is worshipped. The ceremony is called **हरमोतर harmotar**, and in it a vessel of water is poured over the plough in the name of the earth-goddess **धरती माइ dharti māi**.

1434. In South-West Shahabad the **मूठ पूजा mūth pūja** is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called **डिहवार पूजा dihcār pūja**. In South Bhagalpur the **मूठ पूजा mūth pūja** consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (**कूँडा kūṇṛa**), after which food of extra quality is prepared. This is called generally **कुँड़मुन्दन kūrṇmūndan** or **कुँड़मूनन kūrṇmūnan**; also **हरसोधन harsodhan** in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called **पहिरौप pahirōp** in Patna, and **पहिरौपा pahirōpa** in the south-east. In East Tirhut it is **खेत भोज khet bhōj**, or **खेत भोजनी khet bhōjni**. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (**मोरी mori**). This is called **पंचाड panchāith** in Shahabad, and **पाँचौँटी pachānti** elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called **गोखी gochhi**. In South Munger on this occasion a deity of the **मुशर mushar** caste, named **मुकुटवा Mukutwa**, is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (**सेरुर senur**) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent, but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-follows.

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा लेब *gawa leb* or गवा लगान *gawa lagāñb*.

1436. The feast at the conclusion of rice transplanting is औंजली *aunjli* in South Bhagalpur, बनउसरा *banusra* or बहुसार *banusār* in Gaya, and उछाड़ी *uchhāri* or बनउखाव *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना डेहरौ *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पवन परिच्छा *paban parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पंचउख *panchukh* or पंचौख *panchaukh* north of the Ganges, and पचखौड़ *pachkhāur* south of it.

CHAPTER XL.—HARVEST CEREMONIES.

1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नेवान *newān* or नेवानौ *newāni*, or to the south-east as नेमान *nemān*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or दिहवार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *dāno pūja*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देव उठान *deb uthān* or देवठान *deothān*. This takes place on the 11th of the bright half of Kātik (*i.e.*, early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हंसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पिठार *piṭhār* in South-West Shahabad, समउत *samahut* in the rest of that district, पेटावन *petāwan*

in Patna and Gaya, and पचघन *pachghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजाउर *rasjāūr*. The ceremony at the first boiling of the juice is मिठाई *mithāi* in the south-west, and सिरन्नी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koila Māta*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The ऊरस *ūras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मखन्दूम साह *Mukhlūm Shāh*. It takes place on various dates in different places, *e.g.* in Patna City it takes place in the month of *Bakrā'ud* (about December), and at other places in *Bārāh wafāt* (about March). मखन्दुमाना *mukhlumāna* is a rite performed in his honour by landlords.

1442. The छठ बरन्त *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Kātik (early in November). The दवात पूजा *dwaṭ pūja* is held by men of the Kayasth caste on the 12th of the light half of Kātik (*i.e.*, the day but one after the *diwālī*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhādoṇ (August–September) occurs the तीज *tij*, on which women fast a day and night in honour of the goddess पार्वती *Pārvatī*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhādoṇ occurs the अनन्त *anant* or अनत *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

1444. The अखरन्तीज *akhartij* in Patna, अखरन्तिजिया *akhartijiya* in Gaya, and अखरन्ती *akhartit* in South-West Shahabad, is the feast on the 3rd of the light half of Baisākh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछै निरन्तिया *achhai tirtiya*.

1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पंचमी *nāg panchami*, also known as लाग पंचमी *lāg panchmi* in North-East Tirhut, नकपौंचे *nakpānche* in Shahabad, नगपौंचे *naggpānche* in Patna and Gaya, and लगपौंचे *laggpānche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship सेंसनाग *sesnāg* (the Serpent of Eternity) with milk and parched grain (लावा *lāwa*). On the गोबर पौंचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पौंचे *behra pānche* in South Bhagalpur.

1446. गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August-September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (भाड़ भूड़ *jhār jhūr*) in the court-yard, saying the words अप्पन करम्म भैयक धरम्म भाड़ भूड़ सुविखावे ही *appan karm bhaiyak dharm jhār jhūr ghusiāwe hī*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करन्ना धरन्ना *karma dharm* in South Bhagalpur.

1447. The जितिया *jītiya* to the west and the जितिया *jitiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *holi* festival (full moon of Phāgun or middle of March) is distinguished by the custom called लुकारौ *lukāri* or लुकवारी *lukvāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmins with सत्तू *sattu* (ground parched barley), टिकोड़ा *tikorha* (immature mangos), and water, and to give alms. This feast is called the सतुआइन *satuāin* or सतुआनी *satuāni*. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bangali year. On the following day there is in Tirhut a curious festival, called the जूड़ सीतल *jūr sital*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitla Debi*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतलक सिपाही *jūr sitalak sipāhi* is used like मोहर्रम के सिपाही *moharram ke sipāhi* to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पंचादत *pañchāit* to the north and west. In Patna and Gaya it is पंचीत *pañchit* or पंचेता *pañcheta*, and in the south-east पंचैती *pañchaitī*. The head arbitrator is called सरपंच *sarpanch*, also south of the Ganges सरदार *sardār* or सद्गन्तों *mahton*. In Shahabad he is also called सद्गान *muhān*, and in South Bhagalpur मँड़ड़ *maūrar*. A caste assembly is चटाद *chatāi* (*lit.* a mat), or पङ्गत *paṅgat* (*lit.* sitting in a row), and its head arbitrator परगधान *pardhān* or मानगजन *mānjan*. In Shahabad the man next to the chief is called the खड़ीदार *chharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *nasar karab*; also दारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिग्राम *saligrām*), a copy of the Sanskrit हरिवन्स *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocimum sanctum*), the oath is said to be by तुलसी तँबा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का सिर पर हाँथ धै कैं *beta ka sir par hānth dhai kāñ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brahman's legs and swear by them (ब्राह्मन के गोर छू कैं *Brāhman ke gor chhu kāñ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as सदादन *madāin*. The oath taken on a cow is

known as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुरुड़ा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessees. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सौल, सुत, हरिवन्ध लै, बीच गङ्गाक धार, एतेक लै बाभन, नँ ना करह इतिबार *sūl, sut, haribans lai, bīch gangāk dhār, etek lai bābhan tañ na karah itibār*, If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is डका (or डका तमाकू) बन्द करब *hukka (or hukka tamākū) band karab*. It is also कुजात करब *kujāt karab* or पंचादत सँ काट देब *pañchāit sēñ kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chaudhri*, सरन्दार *sardār*, or मानजन *mānjan*. Amongst the Telis and Chamārs he is also called मचन्तौ *machton*, मचन्तर *machtar*, or (in South-East Tirhut), मँडुड *mañḍur*.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओझा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, डैया *ḍiṛi* in Patna, भगत *bhagat* in Patna, Gaya, and the south-east, and also भगतिয়া *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओझाई *ojhāi*, also भगन्ताई *bhagṭāi* in South Bhagalpur. A witch is डारन *dāin*.

1454. An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad

सुलभ सगुन *sulabh sagun*. An evil omen is **कुसगुन** *kusagun*, also in the north-west **बदशगुन** *badshagun*, and in Patna and Gaya **नहस** *nahas*. In East Tirhut it is **असगुन** *asgun*. Other names are **कुषारन** *kusāit* (an unlucky time) and **कुजाचा** *kujātra* (an unlucky starting).

1455. There are a vast number of village gods (**ग्राम देवता** *grām deotā*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A **काली अस्थान** *kālī asthān*, also called **देवी अस्थान** *debi asthān* or **देवी थान** *debi thān*, which is a mound in honour of Kālī, the wife of Shiva (**सिव** *Sib*), is generally erected outside each village. In Tirhut under the village *pīpal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the *Salhes* who is mentioned in the following list. This is called a **सल्लेस अस्थान** *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a **बरहम अस्थान** *barham asthān*.

1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as **सिव** *Sib*, **महादेव** *Mahādeb*, **बरहम** *Barham* (*Brahma*), or **क्रिष्ण** *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमन्ता भवानी *Anta Bhavāni* or **अम्बिका भवानी** *Ambika Bhavāni*, a form of Debi worshipped in Sāran.

कारु बीर *Kāru Bīr* or **कारु दास** *Kāru Dās* (south), also **कलुआ बीर** *Kalua Bīr* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deotā*, the family god.

कैतुक गोसाँई *Kaituk Gosānī*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koila Mātā*, the goddess of a well spring, worshipped generally.

कोदर कट्टा *Kodar Kattu*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (**मल्लाह** *malāh*) caste. He is also often confused with a similar female deity **गङ्गा माई** *Ganga Māi*. Musalmān women fast on every Thursday in the month of Bhādoṇ (August-September) and call the fast **खाजे खिदर का रोजा** *khāje khidar ka roja*.

खेती भवानी *Kheti Bhavāni* (Patna and south-west), worshipped by Kōiris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुंजड़ा *kunḍra*) worships राम ठाकुर *Rām Thākūr*.

गोबिन्दा राउत *Gobnāi Rāūt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiga* or गोरैया *Gorea*, worshipped generally south of the Ganges, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटौं *Ghāton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatāvan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see दिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सल्लेस *Salles*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगन्द्धा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरम *Jauhri Barm*, worshipped in Sāran.

झुन्की बीर *Jhunki Bīr*, worshipped in Gaya.

डमरन्डाक *Damardāk* (south), worshipped by Doms and Dusādhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

दिहवार *Dihwār* (generally), also (Sāran and South Tirhut)

चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

ढेलन्हा पीर *Dhelha Pīr* (north) or ढेलन्हा गोसाँई *Dhelha Gosāñī* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देबी *Debi*, the popular name of the goddess Durga.

धरमन्नाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नाक साहेब *Nāek Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July–August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmins, and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महन्थिन दाइ *Mahthīn Dāi*, worshipped in the south-west.

पद्मास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँचो पीर *Pāncho Pīr*, the five saints named गाजी मीयाँ *Gāji Miyān*, हथौला *Hathūla*, परिहार *Parihār*, सहजा माइ *Sahja Māi*, and अजब सालार *Ajeb Sālār*. They are worshipped by Musalmān drummers (डफाली *daphālī*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मीयाँ *Gāji Miyān*. They are paid in kind by the people at whose doors they stop and drum. A पँचपिरिया *pañchpiriya* is a Hindu who worships Musalmān saints. In Shahabad these five saints are worshipped conjointly with three others, as mentioned in the following verse :—

अमना सती, पाँचो पीर, लँगड़ा तार, सोबान्ना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tir*.

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tir* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahājan*).

फूल डाक *Phūl Dāk* (Gaya), worshipped by Doms and Dusādhs.

बख्तनौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बँदौतनी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बँदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नी *Banni* (south-west), worshipped by Doms and Dusādhs.

बरदुग्वनिया *Barduaniga*, worshipped in Patna.

बरहम देव *Barham Dev*, worshipped in Gaya.

बसावन कुँआर *Basāwan Kuñār*, worshipped in Gaya.

बहोड़ *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरन्म *Bidesi Barm*, worshipped in Sāran.

बिसहन्ना *Bisahra*, worshipped in North-East Tirhut.

भैरव *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bīr* (north and east),—see § 299.

मनन्सारा *Manṣa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुष देव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मल्लन्दानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महन्माया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābīr*, a form of Hanumān, the monkey-king who befriended Rām.

माता दाद *Māta Dāi* or सितन्ली *Sitli*, the goddess of small-pox.

मीर फजुला *Mīr Phajula*, a Musalmān saint worshipped in Sāran.

मेघू डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms.

मोती राम *Moti Rām*, brother of सल्लेस *Salles* (*q.v.*), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघू *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east. See also खेती भवान्नी *Kheti Bhawāni*.

राम बीर *Rām Bīr* (Patna), or राम गोसाँई *Rām Gosāiū* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) राहु *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लीला डोम *Līla Dom*, worshipped by Doms in South Bhagalpur.

सनिचन्ना *Sanichra* (south-west), a god worshipped by vegetable-sellers (तुरन्हा *turha*).

सलखो *Salkho* (south-west), worshipped by Doms and Dusādhs.

सल्लेस *Salles* or सल्लेस *Sales* (south and east), worshipped by Doms and Dusādhs. He was a great hero and the first watchman. He fought a battle with चुहड़ माल *Chuhar Māl* of Mokama, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

सहजादी मार *Sahjādi Māi*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरन्म *Harirām Barm*, worshipped in Sāran.

हरिहर नाथ *Harihar Nāth*, in Sāran, at Sonpūr.

1457. A spell or charm is गुन *gun* or मन्त्र *mantr*. टोटका *totka*, टोटमा *totma*, or टोना *tona*, are spells or charms generally with an evil object. In Shahabad they were टोटन्म *totram*; in Patna and Gaya they are optionally उत्तारा पतारा *utāra patāra*, and in South Bhagalpur निंगन्हा खोरी *ningehha chhori*. The जिघा दान *jīgha dān*, जिवन्दान *jib dān*, or बलिदान *balidān*, is an animal, &c., sacrificed to काली *Kālī* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग टोन *jog ton*, or in South Bhagalpur ओम्ह टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओढ़ौल *orhaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आंसरिक *āsrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihar. Those which are worshipped, and which hence have been included in the former list, are omitted.

आगि बैताल *Āgi Baitāl* or अगिया बैताल *Agīya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कौचिन *Kīchin* (south), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, *i.e.*, toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.

चटुआ *Chatua* or चटुआ *Chahta* (north-west), चटना *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटका *Chor Matka*.

चुडैल *Churail*, also (in Shahabad) बहरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or जलवैया *Jalvaiya* (south), or (South Bhagalpur) मरचिड़िया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जिलवैया के छुल *jalvaiya ke chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, 'djinn.'

डूबा *Dāba*,—see बूड़ा *bāra*.

धोकर कसवा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पनडूबी *Pandūbi*,—see बूड़ा *bāra*.

बरम पिचास *Barm Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूड़ा *Bāra*, डूबा *Dāba*, or पनडूबी *Pandūbi*, a water-demon, who drowns travellers.

बौफेर *Baupher* (north), a kind of ghost or goblin.

भाकुर *Bhākur* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसन्वा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुसन्देश *Manusadeba* (north), a kind of ghost or goblin.

मरन्चिड़िया *Marchiriya*,—see जिलन्वैया *jilwaiya*.

माँचौ *Māñō* (north), a ghost invoked to frighten children.

मिमियाई के तेल *mimiyāi ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखड़ा *Sukhra* (north), also सुखैनी *sukhtini* (North-East Tirhut), a vampire which sucks up children's blood.

हाक *Hāū* (Patna), or डम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उत्तमसरग *utsarg*, and also (in Tirhut) काननोत्सव *kāna-notsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरखोतमसरग *birkhotsarg*, and also (in Tirhut) the वैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोत्तमसरग *julotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोतमसरग *tarāgotsarg*, and on completion of a well कुपोतमसरग *kupotsarg*. The latter is called in South Bhagalpur रूप जग *rūp jag* or कुइयाँ दान *kuīyāū dān*. बाटोतमसरग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तीरथ (*tīrath*), is much used in religious ceremonies, and is carried by men called कमरपन्थू *kamarpanthu*. They are also called कंवारन्थू *kamwārthu* in South-West Tirhut and कमरथुथा *kamrathua* in South-East Tirhut.

DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. *Trade* is लेन देन *len den*, महाजन्मी *mahājñi*, कारबार *kārbār* or कारोबार *kārobār*, बेवन्दार *beohār*, बेयापार *beyāpār* or बेचोपार *beopār*, or बनिज *banij*. In Patna City it is also बेवन्दारगत्त *beohargat*. *Exchange* or *barter* is बदल्लई बदल्लई *adlai badlai*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेहवरिया *behrariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *karobāri* or धनी *dhanī*. A *banker* is कोठीवाल *kothīwāl* or सराफ *sarāph*. A *borrower* is रिनिहा *riñiha*, खदुक *khadduk* or खदुका *khaduka*, or असामी *asāmi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनिघौटा *baniyāuta* and धारनिक *dhārnīk*, and in South Bhagalpur खानब *khātab*. In Patna the words करज खौक *karj khauk* and करज खोर *karj khor* are also used.

1462. An *account-book* is बही *bahī*. A trader's account-books are called collectively बही खाता *bahī khāta*. जाफर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *putta*.

1463. The following are the books usually kept by village money-lenders:—

- (a) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नाँव *nānw* or नाम *nām*.
- (b) The रोकड़ बही *rokar bahī*—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference,

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nānw*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar bāki* or बाकी तहबील *bāki tahbīl*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokar bahi* for each.

- (c) The लेखा बही *lekha bahi*, the खाता *khāta*, or खाता बही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोज-नाम-चा बही *rojnamecha bahi*. It contains each creditor's or debtor's account separately, with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bahi* for each of their trades or speculations, others have only one general one.

- (d) There is also the जमाखरन्च *jamakharch*, which is an abstract of the day-book, and is hence also called a खतियौनी *khatiyāuni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books, —the रोज-नाम-चा *rojnamecha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitthi*, or पुरजा *purja* or पुरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations): "The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two रकन *rukan* or रकन *ruku*. The (first or) right-hand रेकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sira*, and the remaining portion is called in Patna City

इरादा *irāda*, and elsewhere पेटा *peta* or (in North-East Tirhut) पेट *pet*. The सीरा *sira* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेटा *peta* and हाशो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājñi* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबलक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasīd* or दाखिला *dākhilā*, and in North-East Tirhut कबज *kabaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(a) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *kharsa dānābandi*.
2. खसरा बटाई *kharsa butāi*.
3. मोफरीद *mophrīd*.
4. लगित *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनिस्वार *tirij jiniswār*.
6. सियाहा *siyāha*.
7. हिसाब बिकरी गल्ला *hisāb bikri galla*.

(b) Accounts of rents paid in cash—

8. खसरा *kharsa*.
9. मोफरीद *mophrīd*.
10. लगित *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पटेवारी *tirij patevāri*.
12. सियाहा *siyāha*.

(c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलहकी *molhaki*.
14. धड्डा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

15. जमाबन्दी *jamābandi*.

16. जमाखर्च *jamākharch*.

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11, and 14 are often not used.

1470. The following is a brief description of the above accounts :—

- (1) The खसरा दानाबन्दी *khāsra dānābandi*. This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—
 - (a) The date.
 - (b) Name of tenant.
 - (c) Quantity of land (खराजी *arājī*).
 - (d) Length (तूल *tūl*) and breadth (खराज *arāj*) of the plot.
 - (e) Name of the crop (जिनिस *jinis*) thereon.
 - (f) The quantity of grain estimated.

The तिरिज नारीखन्वार *tirij tārikhucār* is a daily abstract of No. 1, and shows (in the case of division by appraise-ment) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraise-ment (दानाबन्दी *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

- (2) When the division is by actual division on the threshing-floor (अगोर बटार *agor batāi*, see § 914), a खसरा बटार *khāsra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share, cesses, &c.

- (3) The मोफरौद *mophrūd* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khāsra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called *तिरिज मोफरीद* *tirij mofhrīd*.

- (4) The *लग्गित* *laggit* and *वासिल बाकी* *wāsil bākī* are written up from No. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (*हाकिमी हिस्सा* *hākīmī hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlords whose accounts we are considering, is deducted. To the remainder the cesses and other dues (*अबन्नाव* *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the *लग्गित* *laggit*. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the *वासिल बाकी* *wāsil bākī*. An abstract of the *लग्गित* *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the *तिरिज लग्गित* *tirij laggit*. The abstract of the *वासिल बाकी* *wāsil bākī* is the *ढड्डा* *dhaddha* (No. 14).
- (5) The *तिरिज जिनिस्वार* *tirij jiniswār* is compiled from the *लग्गित* *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The *सियाहा* *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the *अवारजा* *awārja* or *वारजा* *wārja*, shows the total receipts and disbursements, date by date.
- (7) The *हिस्ब बिकरी गल्ला* *hisāb bikri gallā* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

(8) खसरा *khasra* is the paper in which the area (*i.e.*, तूल *tūl* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (पट्टा *patta*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called तिरिज खसरा *tirij khasra*. This खसरा *khasra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular खसरा *khasra* or measurement papers of a village.

(9) मोफरीद *mophrīd*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called तिरिज मोफरीद *tirij mophrīd*, shows the area of land held and total rent payable by each raiyat.

(10) लगित *laggit* and वासिल बाकी *wāsil bāki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (दमाव गला *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लगित *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the **वासिल बाकी** *wāsil bāki*. An abstract of the **लगित** *laggit*, called the **तिरिज लगित** *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the **वासिल बाकी** *wāsil bāki* is the **ढुङ्गा** *dhaddha*.

- (11) The **तिरिज पट्टेवारी** *tirij patewāri* is the paper in which the name of each **पट्टा** *patta* or separate class of land in the village is entered, showing the total area, rate, and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.
- (12) The **सियाहा** *siyāha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the **अवारन्जा** *awārja* or **वारन्जा** *wārja*, shows the total expenditure day by day.
1472. The following accounts are applicable to both kinds of rent.
- (13) The **मोलहकी** *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the **सियाहा** *siyāha*. An abstract of this, called **तिरिज मोलहकी** *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the **सियाहा** *siyāha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the **अवारन्जा** *awārja* is the abstract of the disbursement side.
- (14) The **ढुङ्गा** *dhaddha* is also called the **तिरिज वासिल बाकी** *tirij wāsil bāki* or **जमा वासिल बाकी** *jama wāsil bāki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the **वासिल बाकी** *wāsil bāki* (Nos. 6 and 10). The latter shows the accounts of each tenant separately,

whereas the *दस्ता* *dhadlha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindārs to represent the collections as they pleased to the Muhammadan Government.

(15) The *जमाबन्दी* *jamābandi* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the *जमाखर्च* *jamakharch* (No. 16).

(16) The *जमाखर्च* *jamākharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the *जमाबन्दी* *jamābandi* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. *Discount* and *commission* are generally सलामी *salāmi*. बहा *battha* is also used south of the Ganges. In Patna they are also called फिराना *phiranta*. बदन्ती *barhti* is a *premium*. सकरई *sakrai* is a *commission* of 3 or 6 pies per cent charged by the acceptor on accepting a bill. नकरई सकरई *nakrai sakrai* is a charge at 8 ānās per cent. on a drawer of a bill when his bill is not accepted. जाबन्ता साह जीग *jābta sāh jīg* is a commission at one anna per cent. when the bill is accepted in favour of a banker. ऊँडियाना *hundiyāna* or ऊँडियावन *hundiyā van* is commission on a bill-of-exchange (ऊण्डी *hundī*). *Factorage*, or the commission (of one or two piece per rupee) taken by a servant on goods bought for his master is दस्तूरी *destūri*, or, more commonly, फल *phal*. दलाली *dalālī* is *brokerage*.

1475. *Interest* is सूद *sūd*. Interest in kind, paid on seed-grain, is आघी *āghī* to the west and in South-East Tirhut. In South-West Shahabad it is अग्वन *agwan*, and in Patna बाड़ा *chhāra* or कढ़ौर *karhaur*. North of the Ganges generally it is also called सवाद डेही *savāḍ derhī*, in allusion to the rate at which the principal is lent. In the south-east it is बियाज *biyāj*. Elsewhere बियाज *biyāj* or बेआज *beāj* is interest on money, which in the south-east is सूद *sūd*. असल *asal* or मूर *mūr* is the capital lent out at interest; but in Shahabad it is also मूल *mūl*, and in the south-east सूदी रुपैया *sūdī rupaiyā*. मोनाफा *monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are बहोतरी *barhotri* or नाफा *nāpha* in Shahabad, नफा *napha* or इनगतिफा *intāpha* to the west, इनगताफा *intāpha* in the south-east, and बचिit in Patna, Gaya, and South Bhagalpur.

1476. पैचा *paincha* or हथफेर *hathpher* is a loan when the exact thing is to be returned. A local variant is पैच *painch* in South-West Shahabad. It is also called उधार *udhār*, which properly means a purchase on credit. करन्जा *karja* is a money loan. This is also called south of the Ganges करन्ज *karj*, करन्जवास *karjwām*, and पैचा *paincha*. दसगर्दौ *dasgardān* or (amongst the educated) दस्तगर्दौ *dastgardān* is a temporary loan without interest. हथफेर *hathpher* or (in Shahabad) हथ उधार *hath udhār* is also used in this sense.

1477. A *debtor* is खुका *khaduka* or असामी *asāmi*. Local names are खुक *khadduk* in Gaya and the south-west, मुजेरा *mujera* in Patna, and खातब *khātab* in South Bhagalpur. A defaulting debtor is जनामारा

jamāmār, also थनमार *thanmār* in Champāran and South-East Tirhut, मलमार *malmar* in South-West Tirhut, and थैलीमार *thailimār* in South Bhagalpur. Other names are खाऊ *khāu* in Saran, खौकार *khaukār* in South-East Tirhut, and ना देहन *na dehan* in Patna. The educated say ना देहन् *na dehand*. Outstandings are लहना *lahna*. A bad debt is गताल खाता *gatāl khāta* in Patna and the north-west, and गयाल खाता *gayāl khāta* in Gaya and the south-west, of which गैल खाता *gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be गपताल *gaptāl*, in Tirhut they say बूड़ल भेलै *būḍal bhelai*, and in South Bhagalpur डूबो गेलै *dūbo gelai*. When an animal or other property is pledged for a debt, it is called to the north-west and in West Tirhut लावन *lāvan* or लावन भावन *lāvan' jhāwan*. Elsewhere it is भरना *bharṇa* or गिरो *giron*.

1478. To borrow money is सूद पर रुपैया काढ़ब (or काढ़ि लेब, or काढ़ि लाग्रब) *sūd par rupaiya kārhab* (or *kārhi leb*, or *kārhi lāēb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is दर *dar*. The following are the rates of interest charged. Interest at one per cent. is रुपै सैकड़ा *rupai saikra*, at two per cent., दू रुपै सैकड़ा *du rupai saikra*, and so on:—

- (1) डेड़ा *derha*, डेओड़ा *deorha*, or in the south-east डेउहिया *deurhiya*. This is fifty per cent., e.g., a man borrows five maunds of grain at sowing time and repays 7½ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
- (2) सवार *sawāi* or सवेया *sawaiya* is twenty-five per cent. as above.
- (3) बिकरी के भाव *bikri ke bhāo* (north), or भाव के भाव *bhāo ke bhāo* (south), also असल के असल *asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
- (4) लगानी *lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called अठरहनी *athrahni*.

- (5) पैसे रुपैया *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे रुपैया *derh paise rupaiya* is one and a half pice per rupee per month.
- (6) टक्काही *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधधन्नी *adhamni*.
- (7) गँडन्ही *gandhi* is money interest at four pice per rupee per month.
- (8) चरधन्नी *charanni* is four annas per rupee per annum.
- (9) पचधन्नी *pachanni* is five annas per rupee per annum.
- (10) छवधन्नी *chawanni* is six annas per rupee per annum.
- (11) किल *kist* or किल बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बट्टा *bohni batta* in Patna and Gaya, and बनहद्दा *banhāi* in South Bhagalpur. In Patna City it is गँठौट *ganthaut* or गँठा *gātha*. A *pledge* or *deposit* is गिरौ *giroṭ* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरनी *girnī*, in Shahabad गिरई *giraṭ*, in the south-west of that district गिरौ गँठ *giroṭ-gānth*, and in South Bhagalpur गिरनी *girmi*. पुरिया *purīya*, or in East Tirhut पुरजा *purja*, is a sealed or fastened-up deposit. जाकड़ *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A *pawn* or *mortgage* is रेहन *rehan*, बन्धिक *bandhik*, or सकफूल *makphul*. It is also गिरई *giraṭ* in Shahabad, and गिरनी *girmi* in South Bhagalpur. सकफूल *makphul* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rāhin*, and a *mortgagee* is मुरतहिन *murtahin*, but these words are seldom used. The villagers prefer to use words like खडुका *khaduka*, खडुक *khadduk*, or

असामी *asāmi* for the former, and महाजन *mahājan* for the latter. In Patna a mortgagor is मुजेरा *mujera*, and in Shahabad a mortgagee is बेवन्दरिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौचा *pataua*, सटौचा पटौचा *sataua pataua*, or सधौचा पटौचा *sadhua pataua*. सूद भरना *sūd bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बै बिल वफा (بيع بالوفا) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice* or *manifest* is बीजक *bijak*, and also to the east चिट्ठा *chittha* or फिरिस्त *phirist*. *Insurance* is बीमा *bīma*, with a variant बीँवा *bīrwa* in Shahabad. In the south-west of the latter district it is ऊडा भारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुआ *ghalua* or लाभ साम *lābh sābh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरन्कत *barkat*. South of the Ganges it is generally फाव *phāo* or पिकुआ *pichhua*. A variant of the latter is पकुआ *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जूग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्सी *missi*). Other names for this are मँगनी *mangni* to the west and in South Tirhut, मँगनी चँगनी *mangni changni* in Patna, लावा घोली *lāwa gholi* north of the Ganges generally, लावा दूआ *lāwa dūa* in South-West Tirhut, and दाँटी *dānti*. बेआना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गल्ला *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बूझब *būjhab*, ठोकब *thokab*, परखब *parkhab*, जाँचब *jānchab*, बजाअब *bajāēb*, or अँकनब *anknab*. In the south-east it is परेखब *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जचवैया *jachvैया*. In the south-east he is परेखिया *parekhiya*. In Patna he is परिख *parikh*,

and in Gaya रोकरीया *rokariya*. To test the correctness of scales is साध लेब *sādh leb*. In Patna and the south-east it is धारा करव *dhāra karab*, and in Shahabad पासँघ देखल *pāsangh dekhāl*. To test a weight is ताड़व *tārah* or साधव *sādhav*.

1485. *Capital* is पूंजी *pūnji* or पुंजी *punji*, and capital out-at interest is बियाजू *biyāju* or बेआजू *beāju*. It is also called सूदी रुपैया *sūdi rupaiya*. The adjustment of accounts is बुझारथ *bujhārath* north of the Ganges, and सफारें *sapharē* south of it. In South-West Shahabad it is बुझौता *bujhauta*. To test the entries is जाँच लेब *jānch leb* or मिला लेब *mila leb*. The testing is in Shahabad जाँच मिलान *jānch milān*. A release in full is फारखत्ती *phārkhatti* or फरखत्ती *pharkatti*. In the north-west they say in such a case सुभन्तान हो गेल *bhubhntān ho gail*, and in the east of Tirhut they say his account is राफ साफ *rāph sāph*, and in Patna that it is बेबाक भेल *bebāk bhail*. In Patna they say बही पर से नाम उतर गेल *bahī par se nām utar gel*, and in South-West Shahabad नाम घेरल गेल *nām gheral gail*, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become *bankrupt* is दिवाला निकसब *divāla niksab*, or दिवाला सुध हो जाग्रब *divāla sudh ho jāgb*. To make a man a bankrupt is दिवाला निकासब *divāla nikāsab*. A bankrupt is दिवालिया *divāliya*. In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sāk ukhar gelainhi*, or दिवाला उखड़ि गेलैन्हि *divāla ukhari gelainhi*. In all the above the word may also be spelt देवाला *dewāla*. In Patna they say ओकर टाट उलटल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār :—

भागलपुर के भगेलिया, कहलगँव के ठग,
पटना के दिवालिया, तीनों नामजद,
सुने पावे छपराहिया, तीनों के तूरे रग.

*Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,
Patna ke divāliya, tino nāmjad,
Sune pāve Chhaprahiya, tino ke tūre rag.*

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

1487. A bill of exchange is **हण्डी** *hundi* or **हण्डी पत्री** *hundi patri*; also in Gaya and the south-west **पतरी** *patri*. The duplicate of the bill is **पैठ** *painth*. Also, in Patna City, **पेठ** *peth*. The third duplicate is **परपैठ** *parpainth* or **परपेठ** *parpeth*, and the fourth **जिकरी** *jikri* or **जिगरी** *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A letter of advice is **समाचारी चिट्ठी** *samāchāri chitthi*. A bill payable at sight is **दरसनी** *daysani*. In Patna such bills by custom bear eleven days' date. If payable after a future date, it is **मियादी** *miyādi* or **मुदती** *mudati*. One payable five days after sight is called **पञ्च परमान** *pahunch parmān* or (in Patna City) **पञ्चे दाम** *pahunche dām*. The address at the head of a banker's letter is **जोग** *jog* or **सिरनामा** *sirnāma*. A bill paid and discharged is **खोखा** *khokha*. In Patna it is also **सुगन्तान** *bhugtān*, and north of the Ganges **सुभन्तान** *bhubhtān*. To accept a bill is **सकारब** *sakārab*. The date on which a bill falls due is called **मिती** *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A warehouse is **गोदाम** *godām*. **चरजा** *harja* is demurrage. **महसूल** *mahsūl* or **मासूल** *māsūl* is customs, postage, or railway freight, &c. A price-current is **निरख नामा** *nirakh nāma*. Cash or specie is **नगद** *nagad*, **नगन्दा नगदी** *nagda nagdi*, or **रोक** *rok*. **पावना** *pāwna* is a claim, and **रसीद** *rasid* a receipt. **टकन्साल** *taksāl* is a mint. Merchandise is **सौदागरी के माल** *saudāgri ke māl*. Imports are **आमन्दनी** *āmdani*, and exports **रफ्तानी** *raphtani*.

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, *i.e.*, four अङ्गुल *angul*, is called a चौथा *chaua*. Instead of this, a measure is used in Shahabad called मुट्ठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बिन्ना *bitta* or बिलस्ता *bilasta*, or to the north-east बिलहस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sūt* is the thickness of thread.

3 सूत *sūt* = 1 पेन *pain*.

3 पेन *pain* = 1 finger-breadth.

1490. In Shahabad and the south-east a finger-breadth is तस्सुर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौथा *chaua*, or two बिन्ना *bitta*, make one हाँथ *hānth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh*, or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanevā* in Patna and Gaya. Three गज *gai* or six cubits make one लग्गा *lagga* or लग्गी *laggi*, which is also called बाँस *bāns*

south of the Ganges, and लट्ठा *lattha* in South-West Shahabad. Another गज *gaj* is the सिक्कन्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़का गज *barka gaj*, which is $2\frac{1}{4}$ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतई गज *katai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilāhi gaj*, equal to $33\frac{1}{4}$ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna धाप *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मैल *mail* or मौल *māl*, a corruption of the English 'mile.' The रस्सी *rassi* or रसररी *rasri* is equal to 20 लग्गी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लग्गी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards more than two miles. The गौकोस *gaukos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and धाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is तरहा *tarha* to the north-west and खनित *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ना *khanta*. In Gaya it is तररा *tarra*, and to the south-east गिलन्दजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पूरिस *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

Knot, i. e., 2 miles = 4 yards.	Crossi	Lagg, or red.	Gage, or yard ..	H. L., or cubic	L. L., or span	Chains		Anguli, or finger-breadth.	Palm	Stitch or thread.
						...	4			
						3	12	3	3	
						6	24	2	216	
						12	48	144	432	
						36	144	432	1,366	
	20		60	120		720	2,880	8,640	25,920	
	60	1,200	3,600	7,200	14,400	48,200	172,800	518,400	1,555,200	

CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पक्का बिगन्हा *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{3}$ of the English acre of 4,840 square yards. The कच्चा बिगन्हा *kacheha bigha* varies in every *pargana*; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगन्हा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिसन्वा *biswa*. In East Tirhut a बिगन्हा *bigha* is also called कूरो *kūro*. North of the Ganges 4 पाद *pāi* make one धूर *dhūr*; south of it—

9 square चौथा *chautha* make 1 sq. डेग *deg* or कदम *cadam*.

9 „ डेग 1 sq. धूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *manja* or महाल *mahāl*) is the unit. In one system the following is the scale :—

1 मौजा *manja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 20 दाम *dām*.

1 दाम *dām* = 20 कौड़ी *kauri*.

1 कौड़ी *kauri* = 20 बौड़ी *bauri*.

1 बौड़ी *bauri* = 20 फौड़ी *phauri*.

1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows :—

1 मौजा *manja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 12 पाद *pāi*.

1 पाद *pāi* = 20 कराँत *karānt*.

1 कराँत *karānt* = 20 मसॉत *masānt*.

1 मसॉत *masānt* = 20 डिस्मिल *dismil* (? = decimal).

1 डिस्मिल *dismil* = 20 बिस्मिल *bismil*.

The first system is called the Hindūstāni, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमन्डी *damri* is a nominal coin equal to $3\frac{1}{2}$ दाम *dām*. The अद्धी *adhi* is half a दमन्डी *damri*. The टक्का *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhele* or (in South-West Shahabad) अधेल्वा *adheleha*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकड़ा or दोकरा *dokra* or छदाम *chhadām* is $6\frac{1}{2}$ दाम *dām*, or $\frac{1}{4}$ of a pice. A pice is also called धेबुआ *dhebua* or (in Gaya) कच्चा *kachcha*. The छदाम *chhadām* or sixteenth part of an *āna* is also called कनवाई *kanwai*, कनवाँ *kanwān*, or छटाँक *chhatānk*. The following table will make this clear :—

<i>Dām.</i>	$3\frac{1}{2}$	6 $\frac{1}{2}$	$12\frac{1}{2}$	25	50	100
	<i>Damri.</i>	2	4	8	16	32
		<i>Chhadām.</i>	2	4	8	16
			<i>Adhele.</i>	2	4	8
				<i>Paisa or pice.</i>	2	4
					<i>Taka.</i>	2
						<i>Āna or anna.</i>

1498. In weighing, the रत्ती *ratti* of 1·875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

8 रत्ती <i>ratti</i>	= 1 मासा <i>māsa</i> = 15 grains Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwt. 12 grains Troy [*] or the weight of one rupee.
5 तोला <i>tola</i>	= 1 कनवाई <i>kanwāi</i> or छटाँक <i>chhatānk</i> = 1oz. 17 dwt. 12 grains Troy.
16 कनवाई <i>kanwāi</i> or छटाँक <i>chhatānk</i>	= 1 सेर <i>ser</i> = 2lb. 6 oz Troy.
40 सेर <i>ser</i>	= 1 मन <i>man</i> = 100lb. Troy = 82·286lb. Avoirdupois. This is the standard मन <i>man</i> or maund, and 27·222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करञ्जनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kuchchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows :—

3 जौ <i>jau</i>	= 1 लाल <i>lāl</i> .
4 ditto	= 1 रत्ती <i>ratti</i> .
2 लाल <i>lāl</i>	= 1½ रत्ती <i>ratti</i> .
4 रत्ती <i>ratti</i>	= 1 चौरत्ती <i>chauratti</i> .
5½ ditto	= 1 आन्नी <i>anni</i> .
8 ditto	= 1 मासा <i>māsa</i> , मस्सा <i>massa</i> , or मसिका <i>masika</i> = 15 grs. Troy.
10½ ditto	= 1 दुषन्नी <i>duanni</i> .
8 दुषन्नी <i>duanni</i> or 10½ मासा <i>māsa</i>	= 1 डक <i>dhak</i> or (in South-West Shahabad) डाका <i>dhāka</i> , which is the weight of a rupee = 6 dwts. 6½ grs. Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

1500. The following weights are common throughout Bihār :—

छटक्की *chhatanki* = $\frac{1}{16}$ of a *ser*.

अधप्पई *adhpai*, अधप्पाज *adhpaü*, or अधप्पौषा *adhpaui* = $\frac{1}{8}$ of a *ser*
पाव *pāv*, पावा *pāva*, or पौषा *paua* = $\frac{1}{4}$ of a *ser*.

अधन्सेरा *adhsera* or असेरा *asera* = $\frac{1}{2}$ a *ser*.

तिनप्पौषा *tinpaui* = $\frac{3}{4}$ of a *ser*.

सवैया *sawaiya*, properly $1\frac{1}{2}$ *ser* ; really $\frac{1}{2}$ of a पसेरी *paseri*.

डेरहसेर *derhseri* = $1\frac{1}{2}$ *ser*.

अड़ा *arha*, अड़ैया *arhaiya*, properly $2\frac{1}{2}$ *ser* ; really $\frac{1}{2}$ of a पसेरी *paseri*.

तिनन्सेरा *tinsera* or तिनन्सेरी *tinseri* = 3 *ser*.

चरन्सेरा *charsera* or चरन्सेरी *charseri* = 4 *ser*.

पसेरी *paseri*, also (in Shahabad) पनन्सेरा *pansera*, or पनन्सेरी *panseri*.

This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.

APPENDIX.

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Dānābandi.*

YEAR.—

Khasra Dānābandi of the

Crop in the Estate of

DATE.—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिज तारीखवार *Tirij Tārīkhwār.*

YEAR.—

Tirij Tārīkhwār of the Khāsra Dānābandi of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

2.

खसरा बटार् *Khasra Batāi*.

YEAR.—

*Khasra of Division of**Crop in the Estate of*

DATE.—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	<i>Dahiyak</i> .*	<i>Pansera</i> .†	Total of columns 5 to 7.

2a.

Abstract of the above.

(1) Date ...	...	...	...
(2) Area ...	...	...	...
(3) Total amount of grain	...	...	...
(4) Landlord's share	...	...	...
(5) दहियक <i>dahiyak</i>*	...	...	...
(6) पन्सरा <i>pansera</i>†	...	...	...
(7) Total ...	...	...	...
(8) सोनारी <i>sonari</i> (weighman's fees)	...	...	...
(9) गन्ज यफजुद <i>ganj aphjud</i>‡	...	...	...
(10) बर्हि <i>barhi</i> §	...	...	...
(11) सद्धी <i>saddhi</i> ||	...	...	...
(12) Total	...	...	...

In the original, the columns run across the page instead of from top to bottom.

* *Vide* foot note to form (5).

† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighment on the floor after the grain has been taken over by the landlord.

§ Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

|| Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

3.

मोफरीद *Mophrid*.

YEAR.—

Mophrid of the Rent in Kind for the Crop.

NAME OF TENANT.—

Black Paddy.

Date of Estimate.	Area.	Amount of Crop.

Paddy Sown Broadest.

Date of Estimate.	Area.	Amount of Crop.

Bismatti Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

Total Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR.—

Name of Tenant.	Total Area.	Amount of Crop.

4.

लगित *Laggit* and वासिल बाकी *Wāsīl Bāki*.

YEAR.—

Laggit of Rents Paid in Kind for the Whole Year.

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	<i>Dahiyak</i> .*	Total due.	Realized.	Balance.

* See note to form 5.

4a.

Abstract of the last.

YEAR. —

Black Paddy.

Name of Tenant.	Area.	Amount due.

White Paddy.

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

5.

तिरिज जिनिसवार *Tirij Jiniswār.*

YEAR.—

Tirij Jiniswār for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak*.*
5. Total.
6. Amount of maize.
7. Ditto of *marua*.
8. Ditto of *sāthi* paddy.

And so on, a separate column being allotted to each crop.

In the original, the form runs across the page in columns, and not from top to bottom.

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, i.e. he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nau-satta*," i.e. 9—7 See § 596.

6.

मियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

DATE.—

<i>Receipts.</i>		<i>Disbursements.</i>	
	Amount.		Amount.
From so and so—			
<i>Sāthi</i> paddy 5 maunds	} 7 maunds	Sent to the landlord	...
Broadcast		Sold, viz.	...
paddy ... 2 "			...
From so and so ...	.....	Total Mds.	...
Total Mds. ...	_____	Balance Mds.	_____

8.

खसरा *Khasra*.

YEAR.—

*Khasra showing the Measurements of Lands let at Cash Rates in
the Village of*

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.—

*Tirij Khasra showing the Measurements of Lands let at Cash Rates
in the Village of*

Date.	Area.

9.

मोफरौद *Mophrid.**Mophrid of the Lands paying Cash Rates in the Village of*

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

Date of Measurement.	Area.

At Rs. 3 per bigha.

Date of Measurement.	Area.

and so on for the various rates at which the tenant holds.

9a.

Abstract of the above.

YEAR.—

Tirij Mophrūd of the Lands paying Cash Rates in the Village of

Name of Tenant.	Area held by him.	Rent.

10.

लग्गित Laggit and वासिल-बाकी Wāsil-baki.

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent	...	...	...	...
Cesses...	...	...	...	...
Value of unrealized rent in kind for the year	...	...	...	...
Arrears of previous years	...	...	...	...
Total demand	...	...	...	...
Deduct realizations	...	...	...	...
				—
Balance to be carried to next year's account	...	...	...	...
				—

10a.

Abstract of the above.

YEAR.—

तिरिज लग्गित *Tirij Laggit of Lands paying Cash Rates in the Village of**At Rs. 4 per bigha.*

Name of Tenant.	Area.	Rent.

At Rs. 3 per bigha.

Name of Tenant.	Area.	Rent.

and so on for each rate of rent.

11.

तिरिज पटेवारी *Tirij Patewāri for the Village of*

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class
2nd do.
And so on

12.

सियाहा *Siyāha*.

YEAR,—

Day-book of Receipts and Disbursements of Cash.

DATE.—

RECEIPTS.		EXPENDITURE.	
Name of Tenant.	Amount paid.	Description of expenditure.	Amount.

BALANCE.

12a.

Abstract of the above, or अवारणजा Awarja, showing Expenditure only.

Amount sent to Landlord.

Date.	Amount.

Salary of Village Establishment paid.

Date.	Amount.

गिलनरदाजी Gilandāji Expenses (Repairs to Embankments, &c.)

Date.	Amount.

गरामन्ता Garāmta (Diet-money supplied to the गोदैत Gorait, who takes Money to the Landlord).

Date.	Amount.

and so on.

14.

धडा Dhadtha.

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YFAR.—

Dhadtha Wāsilbāki for the Whole Year in the Village of

Columns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
- (3) Rent.
- (4) दुन्नै duanni.*
- (5) Weighman's fees (सोनारी sonāri).
- (6) काह चराइ kāh charāi.†
- (7) कोठी सोरा kothi sora.‡
- (8) मोतरफा motarpha.§
- (9) बिकारी चाम bikri am (price of mangos).
- (10) तार tār (rent of toddy-palms).
- (11) Rent for mahua trees.
- (12) मछली machhli (fishery-dues).
- (13) Total of above.
- (14) बट्टा माल batta māl.||
- (15) बट्टा कम्पनी batta kampani.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., हिस्सा खास hissa khās (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

* See § 1201.

† Dues for grazing cattle. All cattle, except buffalos, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

जमाबंदी Jamābandi.

Jamābandi of Village for the Whole Year F. S.

Note.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

				Area.		Demand.	
				B.	K. DH.	Rs.	A. P.
Land of 1st class, at Rs. 4	...	...	...	200	0 0	800	0 0
Ditto 2nd ditto 3	...	...	...	800	0 0	2,400	0 0
Ditto 3rd ditto 2-8	...	...	...	500	0 0	1,250	0 0
Ditto 4th ditto 2	...	...	...	500	0 0	1,000	0 0
And so on.							
Total area under cultivation	...	...	...	2,000	0 0		
Add area not under cultivation	...	...	...	100	0 0		
Total area of village	...	...	...	2,100	0 0		
Total rent-demand	...	...	...	.....		5,450	0 0
Add cesses (only legal ones entered here)	...	...	...	.....		300	0 0
चाकर सार (i.e., miscellaneous rights, e.g., fishing-rights. Cf. § 1232)	...	...	...	.....		250	0 0
Total demand under jamābandi	...	...	...	.....		6,000	0 0

16.

जमालखर्च *Jamālkharch.**Jamālkharch of Village for the Whole Year F. S.**Note.*—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.		OUTGOINGS.	
Nature of Demands.	Rs. A. P.	Nature of Outgoings.	Rs. A. P.
Balance of arrears of previous year's <i>jama-kharch</i> —		Realized in cash and remitted to landlord ...	4,000 0 0
(a) Principal	300 0 0	Ditto in kind ditto ...	500 0 0
(b) Interest thereon, and fines, &c., on defaulters in respect to it ...	50 0 0	Total remitted to landlord	4,500 0 0
Total Balance ...	350 0 0	Village expenses—	.....
		Salary of establishment ...	500 0 0
		जमालखर्च <i>jilāndā</i> * expenses ...	247 0 0
		And so on.	.....
		Total village expenses	747 0 0
Demand for present year—		Miscellaneous expenses—	.....
(a) As per <i>jamaḥbāndi</i>	6,000 0 0	पनिगोचा <i>panigocha</i> † ...	150 0 0
(b) Not in <i>jamaḥbāndi</i> (Here are entered in detail all illegal cesses, &c., which have been excluded from the <i>jamaḥbāndi</i>)	400 0 0	जमालखर्च <i>jamaḥbānta</i> * ...	3 0 0
Total, say		And so on in detail.	.....
		Total miscellaneous expenses	153 0 0
		Balance—	.....
		With the <i>jamaḥbānta</i> (in hand) ...	50 0 0
		Due from the tenants (each tenant's name in detail) ...	1,100 0 0
		With the grain-morchant† ...	200 0 0
Total for present year ...	6,400 0 0	Total balance	1,350 0 0
GRAND TOTAL OF DEMAND ...	6,750 0 0	GRAND TOTAL	6,750 0 0

* See No 12a | † Price of water supplied by a neighbouring landlord for irrigation. | This last balance is technically called जमाल खर्च *Jamāl Kharch*.

INDEX.

(The numbers refer to paragraphs.)

॥ अ a ॥

अंकटा *ankta*, 1075, 1183
 अंकडा *ankra*, 794.
 अंकड़ी *ankri*, 794, 1183, 1266.
 अंकड़ैल *ankrail*, 794.
 अंकड़ौर *ankraur*, 794.
 अकद *akad*, 1273.
 अकद सानी *akad sāni*, 1279.
 अकनब *anknab*, 1484.
 अकरा *ankra*, 1075.
 अकरह *akrah*, 786.
 अकरिया *ankariya*, 1118.
 अकरी *akri*, 24, 1272.
 अकरी *ankri*, 1075, 1183.
 अकवारिया *ankwariya*, 236.
 अकवार *akwār*, 886.
 अकवार *ankwār*, 886.
 अकाल *akāl*, 965a.
 अकाल गौर *akāl gir*, 965a.
 अकाल गौर *akāl gir*, 965a.
 अकाली *akāsi*, 68, 363.
 अकुरा *akura*, 500.
 अकुरा *ankurha*, 376, 412, 414, 957.
 अकुरा *akura*, 564.
 अकुरा *ankura*, 222, 376, 414, 412,
 500, 564, 936, 1001.
 अकुराई *ankurāi*, 1009.

अकुरी *akuri*, 102, 566, 1424.
 अकुरी *ankuri*, 222, 412, 564, 877.
 अकुसा *ankusa*, 500.
 अकुसी *ankusi*, 41, 376, 500.
 अकोरा *ankora*, 32, 172, 376, 412.
 अकोल के तेल *akol ke tel*, 1045.
 अखहवा *akhharwa*, 1086.
 अखमुंदनी *ankhmundni*, 97.
 अखरतिजिया *akhartijiya*, 1414.
 अखरतीज *akhartij*, 1444.
 अखरतीज *akhartit*, 1444.
 अखराहा *akhraha*, 1234.
 अखरा *akhra*, 1272.
 अखरी *akhri*, 1272.
 अखरो *akhro*, 1272.
 अखवा *ankhwa*, 1009.
 अखाह *akhārḥ*, 1039, 1082, 1083.
 अखाही *akhārhi*, 1009, 1039.
 अखाही कोरान *akhārhi koran*, 1009.
 अखिया *ankhiya*, 1009, 1010, 1376.
 अखियाय *ankhiyāy*, 1009.
 अखुवा *ankhua*, 769, 987, 1001, 1009,
 1010.
 अखुवाच *ankhuāch*, 987.
 अखुवाच *ankhuāc*, 1009.
 अखेता *akheta*, 932.

- अखेद *akhed*, 933.
 अखेना *akhena*, 76.
 अखैन *akhain*, अखैना *akhaina*, 76.
 अखैला *akhaila*, 431.
 अखेतो *akheto*, 933.
 अखौत *akhaut*, 611, 933, 940.
 अखौता *akhauta*, 431, 464, 611, 933, 940.
 अँखौता *ankhauta*, 933.
 अँगँजँ *angaññ*, 1203.
 अगकदन्ना *agkarhna*, 319k.
 अगन्डा *agra*, 875.
 अगन्डौर *agraur*, 1186.
 अगन्ती *agti*, 1332.
 अगन्दाँ *agdāin*, 889.
 अगन्दाँ *agdāen*, 889.
 अगन्दाँ *agdaññ*, 889.
 अँगन *angna*, 1237, 1254.
 अँगनै *angnai*, 1237.
 अगन्वर *agbar*, 901, 1203.
 अँगरखा *angarkha*, 728, 729.
 अगरपाठ *agarpāt*, 918.
 अगरबन्धु *agarbandhu*, 1010.
 अँगरवार *angarvār*, 281.
 अँगरवाह *angarvāh*, 293.
 अगन्स *agras*, 366.
 अगन्रा *agra*, 1008, 1010, 1012.
 अँगन्रा *angra*, 1074.
 अगन्राय *agrāy*, 1089.
 अगन्री *agri*, 1250, 1252.
 अँगन्जी *angrji*, 504, 1263.
 अगन्रैल *agrail*, 679.
 अगन्रौटा *agrauta*, 1272.
 अगन्ला *agla*, 875.
 अगन्वड *agwar*, 842, 844, 1186.
 अगन्वड जन *agwar jan*, 842.
 अगन्वड *agwarh*, 842.
 अगन्वड जन *agwarh jan*, 842.
 अगन्वन *agwan*, 1186, 1475.
 अगन्वरिया *agwariya*, 842.
 अँगन्वरिया *angwariya*, 842, 846.
 अगन्वार *agwār*, 901.
 अँगन्वार *angwār*, 842.
 अँगन्वारा *angwāra*, 846.
 अगन्वारी *agwāri*, 901.
 अगन्वास *agwās*, 1237.
 अगस्त *agast*, 1091.
 अगन्हन *aghan*, 1082, 1092.
 अगन्हनुखा *aghanua*, 996.
 अगाडर *agāūr*, 1186.
 अगाड *agār*, 113, 901, 914, 1012.
 अगाडी *agāri*, 113.
 अगार *agār*, 113, 931, 1186.
 अगारी *agāri*, 113, 931, 1008.
 अँगारी *angāri*, 288, 585.
 अगाह *agāh*, 655.
 अगिनवाय *aginbāy*, 1170.
 अगिया *agiya*, 1075, 1170.
 अगिया बैताल *agiya baitāl*, 1458.
 अँगिया *angiya*, 607, 744.
 अगियासी *agiyāsi*, 1332, 1398.
 अगिला *agila*, 235 (footnote).
 अगुखा *agua*, 558, 1286.
 अगुआनी *aguāni*, 1237.
 अगुआर *aguār*, 1237.
 अगुआरा *aguāra*, 1237.
 अँगुठा *angutha*, 760, 772.
 अँगुठी *anguthi*, 756, 769.
 अगुत्ती *agutti*, 1237.
 अँगुलाना *angustāna*, 769.
 अगूत के ठाठ *agūt ke thāt*, 1245.
 अँगुडीहा *angeriha*, 292.
 अँगेठा *angetha*, 529, 567.
 अँगेठी *angethi*, 567, 1409.
 अँगुड *agenr*, 1010, 1012, 1144.
 अँगेर *anger*, 1008, 1012.
 अँगेरबन्धु *angerbandhu*, 1010.
 अँगुरा *angenra*, 1008.
 अँगुरी *angeri*, 1010, 1012.
 अगेला *agela*, 363, 558.

अंगैठा *angailha*, 529, 1247.

अंगैठी *angailhi*, 1247.

अगोरिया *agoriya*, 870.

अंगोछा *angochha*, 733.

अगोरनिहार *agornihār*, 870.

अगोर बटार *agorbatāi*, 914, 1470.

अगोरा *agora*, 870.

अगोरी *agori*, 870.

अगौ *agaun*, 1203.

अंगौआ *angauñāñ*, 1203.

अंगौआ *angauchha*, 733.

अंगौही *angauchhi*, 733.

अगौड़ी *agauri*, 1186.

अगौरी *agauri*, 844, 1186.

अङ्कुस *ankus*, 102.

अङ्ग *ang*, 655.

अङ्गा *anga*, 729, 731, 972.

अङ्गुल *angul*, 1489.

अचक्कन *uchkan*, 729.

अचक्कतार *anchtāhar*, 303.

अचक्का *achka*, 303.

अचक्कनी *uchmani*, 774.

अचक्का *uchra*, 741.

अचक्का *achra*, 741.

अचक्की *achri*, 766, 1331.

अचक्की पालो *añchri pālo*, 1331.

अचार्ज *achārj*, 1347.

अचक्काचा *achcāha*, 303.

अद्धा *adda*, 547.

अचौना *anchauna*, 774.

अचौनी *anchauni*, 774.

अच्छत *achchhat*, 1319, 1329.

अच्छा सगुन *achchha sagun*, 1454.

अच्छानी *achchāni*, 1399, 1409.

अछि *achhi*, 957.

अछिया *achhiya*, 1248.

अछे तिरन्तिया *achhai tirtiya*, 1444.

अजब सालार *ajab sālār*, 1456.

अजमोदा *ajmoda*, 1073.

अजगवान *ajwān*, 639, 1073.

अजान *ajān*, 969a.

अजुरी *anjuri*, 912, 1194, 1401.

अजिचौरा *ajiaura*, 1301.

अजू *aju*, 984.

अजुरा *ajūra*, 1185.

अची *anchi*, 1034.

अँजुर *anjur*, 1194.

अटका *atka*, 1183.

अटार *atār*, 234.

अटिया *antiya*, 862, 882, 884, 894, 982, 1194.

अठनिया *athaniya*, 1214.

अठनी *athanni*, 1214.

अठमंगरा *athmangra*, 1305.

अठमसुचा *athmasua*, 1396.

अठमास *athmās*, 1396.

अठरहनी *athrahni*, 1479.

अठवारा *athwāra*, 1205.

अठवाँस *athwāns*, 1396.

अठवाँस *athwānsa*, 1396.

अठली *athuli*, 1183.

अठोतरी *athotri*, 781.

अठोंगर *athongar*, 1323.

अठोंगर *athaungar*, 1323.

अडग्वड *arkhwar*, 1250.

अडड *arwar*, 1045.

अडरी *urri*, 1045.

अडा *ara*, 987, 1153.

अडा गेल *ara gel*, 987.

अडान *arān*, 1153.

अडानी *arāni*, 29, 216, 613, 952.

अडार *arār*, 1147, 1153.

अडाँस *arāns*, अडाँस *arās*, 937.

अडिघातक *ariyatak*, 1056.

अडा *arha*, 1500.

अडाइ *arhāi*, 473.

अडाइ खडा *arhāi khamba*, 473.

अडिया *arhiya*, 714.

अडिया *arheya*, 1180.

अडिया *arhaiya*, 713, 1180, 1500.

- अण्डा *antā*, 48.
 अण्डी *anti*, 498.
 अण्डा *anla*, 1045.
 अण्डी *andi*, 1045.
 अतर *atar*, 1381.
 अँतन्ना *antra*, 1050.
 अतन्नावन *atrāvan*, 363.
 अतन्नावन भाँज *atrāvan bhānj*, 363.
 अतार *atār*, 1058.
 अतीथ *atith*, 1429.
 अथन्ना *athra*, 430, 465, 506, 584.
 713.
 अथन्नी *athri*, 251, 253, 319a, 576.
 713.
 अथन्वानी *athwani*, 579.
 अथन्सञ्चन *athsanchan*, 1424.
 अदन्त *adant*, 1118.
 अदन्मी *admi*, 1217, 1274.
 अदन्क *adrak*, 1073.
 अदन्ख *adrakh*, 1073.
 अदन्ना *adra*, 866, 1009, 1082, 1085, 1089.
 अदन्ना के कोड़न्नी *adra ke korni*, 1009.
 अदन्ना कोरन *adra koran*, 866.
 अदन्लाई *adlai*, 1461.
 अदन्लाई बदन्लाई *adlai badlai*, 1461.
 अदन्वरी *advari*, 1272.
 अदार *adār*, 1098.
 अदारी *adāri*, 1098.
 अदिमी *adimi*, 1274.
 अदौरी *adauri*, 1272.
 अधखन्नी *adhamni*, 1479.
 अधन्कड़ *adhkar*, 1214.
 अधन्कड़ किल *adhkar kist*, 1214.
 अधन्कर *adhkar*, 372, 713, 1214.
 अधन्कार *adhkār*, 372.
 अधन्खर *adhkhar*, 1214.
 अधन्पई *adhpāi*, 1500.
 अधपक्कु *adhpakku*, 957.
 अधन्पाज *adhpāū*, 1500.
 अधन्पौषा *adhpaua*, 1500.
 अधन्बटिया *adhbatiya*, 904.
 अधन्बटैया *adhbataiya*, 904.
 अधन्भरी *adhbhari*, 898.
 अधन्रस्सी *adhrassi*, 1399.
 अँधन्नी *andhri*, 1007.
 अँधन्नी पटावन *andhri patāvan*, 1007.
 अधन्लप्पा *adhlappa*, 1190.
 अधन्ला *adhla*, 422.
 अधन्लावा *adhlāwa*, 1190.
 अधन्वा *adhwa*, 1054.
 अधन्सेरा *adhsera*, 1500.
 अँधारी *andhāri*, 226, 1249.
 अधिकार *adhikār*, 1354.
 अधिकार माला *adhikār mālā*, 1354.
 अधिया *adhiya*, 904, 1214.
 अँधियारी *andhiyāri*, 97.
 अधेल्चा *adhelecha*, 1497.
 अँधेरी *andheri*, 866.
 अँधेरी कोरन *andheri koran*, 866.
 अधेला *adhela*, 1497.
 अँधेली *andheli*, 97.
 अधैल *adhail*, 1118.
 अन *an*, 990.
 अनन्जान *anjān*, 1183.
 अनत *anat*, 1443.
 अनन्त *anant*, 754, 767, 1443.
 अनन्द *anand*, 1085.
 अनन्पट *anpat*, 97.
 अनन्परासन *anprasan*, 1407.
 अनन्वाह *anwāh*, 845, 1097.
 अनाज *anāj*, 1272.
 अनाठा *anātha*, 1157.
 अनात *anāthu*, 379.
 अनार *andr*, 585, 977.
 अनार कली *anār kalī*, 977.
 अनुया *anua*, 951.
 अनुराधा *anurādha*, 1082.
 अनेरन्वा *anerwa*, 1132.

अनरिना *aneriya*, 1147.
 अनेर *aner*, 1132.
 अनैरा *anera*, 1147.
 अनौआ *anaua*, 951.
 अन्तर कटन्वा *antar kutva*, 1175.
 अन्ती *anti*, 753.
 अन्दरात *andarāt*, 1254.
 अन्न *ann*, 1272.
 अन्नी *anni*, 1499.
 अन्स *ans*, 1203.
 अन्हरिया *anhariya*, 1009.
 अन्हाव *anhao*, 915.
 अपटन *aptan*, 1342.
 अपठा *apta*, 801, 918.
 अपन्ती *apti*, 233.
 अपन्ने *apne*, 1275.
 अप्पन *appan*, 1113, 1446.
 अफजूद् *aphjūd*, Appendix, 2a.
 अफन्तावा *aph tāva*, 698, 711.
 अफन्ताया *aph tāya*, 698.
 अब *ab*, 1088, 1091.
 अबन्खोरा *abk hora*, 690, 713.
 अबन्टन *abtan*, 661, 1342.
 अबन्दा *abda*, 1076.
 अबन्रा *abra*, 739.
 अबन्वाव *abwāb*, 1470.
 अबद् *abād*, 795, 799.
 अबदी *abādi*, 784, 795, 799.
 अबिज्ज *abijj*, 1078.
 अबुखाव *abuāb*, 1201.
 अबौ *abon*, 1098.
 अब्बर *abbar*, 800.
 अब्बी *abbi*, 856, 859.
 अभेर *abhēr*, 363 (14).
 अमन्खोरा *amk hora*, 690.
 अमन्ता *amta*, 1183, 1456.
 अमन्ता भवानी *amta bhawāni*, 1456.
 अमन्दी *amdi*, 1274.
 अमन्ना *amna*, 1456.
 अमन्रोरा *amrora*, 1183.

अमन्हा *amla*, 1255.
 अमन्तो घोटन *amto ghotan*, 1310.
 अमण्ठी *amānthi*, 1272.
 अमण्ठी के रोटी *amānthi ke roti*, 1272.
 अमारौ *amāri*, 852.
 अमाल *amāl*, 345.
 अमाल्ह *amālḥ*, 345.
 अमावट *amāvat*, 1272.
 अमावस *amāwas*, 1088.
 अमीन *amin*, 913.
 अमेही *ameri*, 191.
 अमेही *amerhi*, 169.
 अमोट *amot*, 1272.
 अम्बिका भवानी *ambika bhawāni*, 1456.
 अम्रित *amrit*, 1023.
 अरई *arai*, 101.
 अरकसिया *arkasiya*, 395.
 अरकौंच *arakaunch*, 1272.
 अरख *arakh*, 1033.
 अरगनी *argani*, 464, 649.
 अरगेनी *argeni*, 649.
 अरग्घा *argha*, 775.
 अरज *araj*, 1470.
 अरद्वरा *aradva*, 967, 1082, 1084,
 1085, 1086.
 अरद्वाना *ardāna*, 585.
 अरद्वारा *ardāra*, 1272.
 अरध्नी *ardhi*, 1279.
 अरध्नुधा *ardhua*, 1279.
 अरन्नी *arni*, 414.
 अरन्पन *arpan*, 1209a.
 अरन्पा *arpa*, 841.
 अरब्बी *arabbi*, 1061.
 अरन्रा *arra*, 396, 451, 792.
 अरन्वन *arvan*, 115, 376.
 अरन्वा *arwa*, 963, 1383.
 अरन्सो *arsi*, 48, 646.
 अरौंच *arānch*, 639.
 अराजी *arāji*, 1470.
 अराठ *arāth*, 940.

अरार *ardr*, 792.
 अरारि *ardri*, 792.
 अरिचन *arian*, 791.
 अरुचा *arna*, 101, 1061.
 अरुई *arui*, 1061, 1272.
 अरैया *araiya*, 1074, 1183.
 अरौचा *aruna*, 33, 101.
 अर्द्धवारन *ardhān*, 639.
 अलगनी *algani*, 464, 613.
 अलगरजी *algarji*, 393.
 अलगल *algul*, 1076.
 अलग्ना *alga*, 875.
 अलग्नी *algi*, 799.
 अलङ्ग *alang*, 833, 919, 953.
 अलन्ती *alti*, 1061.
 अलुपजिया *alpujiya*, 1146.
 अलुफी *alphi*, 475.
 अलुव्वाँती *alvānti*, 1398.
 अलावा *alāwa*, 1041.
 अल्वारी *alvāri*, 562.
 अलावे *alāve*, 1041.
 अलाह *alāh*, 868.
 अलुआ *alua*, 1057, 1059.
 अलुई *alūi*, 1057.
 अलुआ *alhua*, 1059.
 अवाई *awāi*, 856.
 अलग्गर *aggar*, 405.
 अवन गवन *avan gavan*, 1294.
 अँवरा *amwara*, 770.
 अवाप *awāē*, 26.
 अवारजा *awārja*, 1470, 1471, 1472;
 Appendix, 6a and 12a.
 अवाल *awal*, 345.
 अँवाल *āwāl*, 345.
 अवालू *awālu*, 1264.
 अँवासल *āwāsāl*, 713.
 अँवाँसा *āwānsa*, 882.
 अँवाँसी *āwānsi*, 884.
 अशोतन्त्री *ashtotri*, 781.
 असकलार *askalāi*, 611.

असगनी *asgani*, 649.
 असगुन *asgun*, 1454.
 असन्धी *asthi*, 1252.
 असन्धान *asudān*, 1418.
 असन्धान कराष्ट *asudān korāch*, 1418.
 असन्धी *asni*, 996, 1082.
 असफन्गोल *asaphgol*, 1073.
 असन्मान *asudān*, 585.
 असन्मान तारा *asudān tāra*, 585.
 असन्मान्नी *asudāni*, 1013.
 असन्राष्ट *asudāch*, 25.
 असन्राफ *asudāph*, 1217.
 असन्रेखा *asrekha*, 1087.
 असन्रेस *asres*, 1082.
 असल *asal*, 1475, 1479.
 असल के असल *asal ke asal*, 1479.
 असन्लेखा *aslekha*, 1082, 1086.
 असाह *asārāh*, 1082.
 असाही *asārhi*, 866, 1009, 1039.
 असाही कोड़ *asārhi kor*, 1009.
 असाही कोड़न *asārhi koran*, 866.
 असाही कोर *asārhi kor*, 866.
 असामिघार *asāmiyār*, 1040.
 असामिवार *asāmiwār*, 1040.
 असामी *asāmi*, 904, 1215, 1219,
 1461, 1477, 1481.
 असार *asār*, 25, 1265.
 असावरी *asāwari*, 1379.
 असुजन *asujan*, 1354.
 असुजन पत्र *asujan patr*, 1354.
 असेरा *asera*, 1500.
 असेरी *aseri*, 1198.
 अस्तर *astar*, 509, 739.
 अस्तूरा *astūra*, 383.
 अस्थम *astham*, 613, 1259.
 अस्थल *asthal*, 1234.
 अस्थान *asthān*, 1455.
 अस्थान *asmasān*, 1418, 1421.
 अस्थान पूजा *asmasān pūja*, 1421.
 अस्तिनी *asvini*, 1082.

अहरा *ahra*, 833, 919.
 अहरी *ahri*, 365, 833, 919.
 अहवाह *ahwāh*, 1172.
 अहिघाती *ahigāti*, 1277.
 अहिवाती *ahirati*, 1277.
 अहार *ahār*, 233.
 अहोर *ahir*, 1150, 1160.

अहीर के घू *ahir ke ghyu*, 1160.
 अहुरा *ahura*, 1294.
 अहुरा बहुरा *ahura bahura*, 1294.
 अहुरा *ahura*, 882.
 अहोर *ahor*, 1294.
 अहोर बहोर *ahor bahor*, 1294.

॥ आ ā ॥

आइ पाइ *āi pāi*, 362a.
 आइल *āil*, 833, 1294.
 आइल गैल *āil gail*, 1294.
 आइलि *āli*, 740.
 आउर *āur*, 904.
 आग्रन *āen*, 81.
 आग्रल *āel*, 1234.
 आओन *āon*, 160.
 आक *āk*, 167, 170, 172, 174, 178,
 179, 181, 183, 184, 185, 188,
 190, 191, 200, 203, 204, 221,
 222.
 आँकड़ *ānkar*, 794, 1266.
 आँकुठ *ānkuth*, 408.
 आँकुस *ānkus*, 102.
 आँख *ānkh*, 172, 1009, 1010, 1057.
 आखरी *ākhri*, 1007.
 आखा *ākha*, 128.
 आखा *ānkha*, 128.
 आखि *ānkhī*, 1009, 1057.
 आग *āg*, 172, 1075.
 आगन्दाइन *āgdāin*, 889.
 आंगन *āngan*, 1237, 1306, 1377,
 1430.
 आगर *āgar*, 1250.
 आगल *āgal*, 1250.
 आगा *āga*, 1008.
 आगी *āgi*, 1416, 1419.
 आगी देब *āgi deb*, 1416.
 आगि बैताल *āgi baitāl*, 1458.

आगि मोल लेब *āgi mol leb*, 1419.
 आगिल *āgil*, 1089.
 आंगी *āngi*, 607.
 आगू *āgu*, 1234.
 आगे *āge*, 1089.
 आघी *āghi*, 1475.
 आँघी *ānghi*, 607.
 आचम्मनी *āchmani*, 774.
 आँचर *ānchar*, 741.
 आँकी *ānchhi*, 1248.
 आँजुर *ānjur*, 912.
 आटा *āta*, 1272.
 आँटा *ānta*, 1272.
 आँटी *ānti*, 862, 864, 884, 886, 886n,
 894, 982.
 आँठिल *ānthil*, 1183.
 आँठी *ānthi*, 1272.
 आँठी के रोटी *ānthi ke roti*, 1272.
 आड़ा *āra*, 853, 1247.
 आदक *ārhak*, 89.
 आड़ा *ārha*, 914.
 आँतर *āntar*, 838, 1050.
 आतश्बाज *ātashbāj*, 580.
 आतसबाज *ātasbāj*, 580.
 आँती *ānti*, 1173.
 आँती चढ़ जाग्रब *ānti chadh jach*,
 1173.
 आँती बढब *ānti barhab*, 1173.
 आद *ād*, 1073.
 आदमी *ādami*, 1274 (footnote).

- बादि *adi*, 1085.
 बादी *adi*, 1073.
 बादीचक *ādīchak*, 1063.
 बादो *ādo*, 1399.
 बादो गूड़ *ādo gūr*, 1399.
 बाधा *ādha*, 823, 1053, 1088, 1089, 1092, 1139.
 बाधा डोलौ *ādha dholi*, 1053.
 बाधा फारी *ādha phāri*, 1139.
 बाधी *ādhi*, 1087.
 बाधी रान *ādhi rāt*, 1087.
 बाधेबाध *ādheādhe*, 1214.
 आन *ān*, 81, 1090, 1113, 1263.
 आना *āna*, 81, 741, 1496.
 आपा *āpa*, 646.
 आपत *āpat*, 1080.
 आबन्कार *ābkār*, 371.
 आबा *āba*, 732.
 आबादी *ābādi*, 1183.
 आवि *ābi*, 922.
 आबी *ābi*, 370.
 आबी सोरा *ābi sora*, 370.
 आभा *ābha*, 64, 1172.
 आभी *ābhi*, 27.
 आम *ām*, 814, 999 (footnote); Appendix, 14.
 आम के बगैचा *ām ke bagaicha*, 814.
 आमन्दनी *āmudani*, 1488.
 आमिल *āmil*, 1272.
 आर *ār*, 101, 414, 482, 828, 829, 832, 833, 1147.
 आरत *ārat*, 1332.
 आरती *ārti*, 780, 1332.
 आरान *āran*, 414.
 आरणी *ārni*, 48, 605, 769.
 आरा *āra*, 154, 396, 828, 831, 1247.
 आराकस *ārākas*, 395.
 आरागज *ārāgaj*, 154.
 आरि *āri*, 833, 834, 865.
 आरिक *ārīk*, 834.
 आरि बाठव *ārī chhātub*, 865.
 आरी *āri*, 396, 470, 471, 474, 583, 828, 833.
 आरी चास *ārī chās*, 828.
 आरू *āru*, 1057.
 आल *āl*, 833, 1042, 1044.
 आलन *ālan*, 1251.
 आलू *ālu*, 1057.
 आलो *ālo*, 877.
 आव *au*, 3.
 आवः *āva*, 957.
 आवट *āvat*, 1272, 1342.
 आवत *āvat*, 1084.
 आवन *āvan*, 160.
 आवा *āva*, 577, 1262.
 आवँ *āvan*, 1262.
 आवे *āve*, 957.
 आस *as*, 1088, 1091.
 आसनी *āsni*, 773.
 आसरिक *āsri*, 1457.
 आसा *asa*, 1192.
 आसा चास *āsa chās*, 1192.
 आसिन *āsin*, 1082, 1087.
 आसी *āsi*, 884.
 आह *ah*, 414.
 आहर *āhar*, 919, 953.
 आहुल *āhul*, 882.

॥ इ ॥

- इकन्डी *ikri*, 1266.
 इकन्डी *inkri*, 794, 1266.
 इकरी *ikri*, 815, 1050.
 इकर *ikkar*, 815.
 इग्नौटी *ingrauti*, 662.
 इगुरी *inguri*, 1272.

ईगूर *ingūr*, 1272.
 इजार *ijār*, 727, 743.
 इजार बन्ध *ijār band*, 743.
 इजारा *ijāra*, 1210.
 इची *inchi*, 1034.
 इतिवार *itibār*, 1451.
 ईन्द्रा *indra*, 920.
 ईदारा *indāra*, 920.
 इन्ताफा *intāpha*, 1475.
 इन्तिफा *intipha*, 1475.
 इनाम *inām*, 1194, 1205, 1209d,
 1217.
 इनानात *ināmāt*, 1209d.
 इनार *inār*, इनारा *ināra*, 920.
 इन्सी *insi*, 1034.
 इमरिती *imriti*, 1272.
 इमलपत्ती *imalpatti*, 748.

इमन्ली *imlī*, 1310, 1314.
 इमन्ली घोंटाइ *imlī ghoṭāi*, 1310,
 1314.
 इमाम *imām*, 706.
 इमाम जिस्ता *imām jista*, 706.
 इमामन्बाड़ा *imāmbāra*, 1379.
 इमिरन्ती *imirti*, 1073, 1272.
 इरादा *irāda*, 1465.
 इलाइची *ilāchi*, 1272.
 इलाइची दाना *ilāchi dānā*, 1272.
 इलाम *ilām*, 1217.
 इलाही *ilāhi*, 1491.
 इलाही गज *ilāhi gaj*, 1491.
 इमतिरी *istiri*, 389.
 इस्तमरारी *istanmrāri*, 1215.
 इस्तिरी *istiri*, 1275.
 इहै *ihai*, 1088.

॥ ई ॥

ई *i*, 128 (footnote), 240, 394, 741,
 1088, 1113, 1183.
 ईकर *inkar*, 1051.
 ईगूर *ingur*, 747.
 ईट *it*, 1263.

ईटा *ita*, 1263.
 ईटा *inta*, 367, 1263, 1264.
 ईस *is*, 5.
 ईसान *isān*, 1087.

॥ उ u ॥

उकन्टा *uktan*, 1342.
 उकन्ठा *uktha*, 1004, 1074.
 उकन्हा *ukha*, 1074.
 उकरी *ukri*, 564.
 उकसा *uksa*, 1074.
 उकाम *ukām*, 892.
 उकाँव *ukāñv*, 892.
 उकुम *ukum*, 892.
 उकन्ठा *ukhtha*, 1074.
 उखड़ *ukhar*, 1486.
 उखड़ हाल *ukhar hāl*, 827.
 उखड़ा *ukhra*, 1075.

उखड़ि *ukhari*, 1486.
 उखबँधन्ना *ukhbandhna*, 120.
 उखर जाग्रब *ukhar jāḡb*, 1174.
 उखरा *ukhra*, 1074.
 उखरी *ukhri*, 24, 612.
 उखली *ukhli*, 431.
 उखारी *ukhari*, 805, 1006.
 उखाव *ukhao*, 805.
 उखाँव *ukhañv*, 805, 1006.
 उखेवा *ukheva*, 919.
 उखैनो *ukhaino*, 76.
 उखौता *ukhautā*, 431.

- उग *ug*, 1087.
 उगन्टन *ugtan*, 1342.
 उगलन्दान *ugaldān*, 707.
 उगै *ugai*, 1091.
 उघेन *ughen*, 115.
 उवन्का *uchka*, 1259.
 उवन्कुन *uchkun*, 464.
 उवन्ली *uchli*, 792.
 उदन्वड़ *uchwar*, 1256.
 उचाव *uchās*, 790.
 उकन्टनी *uchhtani*, 867.
 उहाड़ी *uehhāri*, 1436.
 उजड़ *ujar*, 796.
 उजःकुा *ujra*, 796.
 उजरन्का *ujarka*, 1059.
 उजरन्ल *ujral*, 796.
 उजःरा *ujra*, 1147.
 उजागर *ujāgar*, 965b.
 उजाड़ *ujār*, 796.
 उज्झा *ujjha*, 1147.
 उभल्लन *ujhlan*, 866, 867.
 उम्बिला *ujhila*, 1272.
 उटन्कन *utkan*, 705, 1342.
 उटन्रा *utra*, 193, 959.
 उठा *uttha*, 842.
 उठ *uth*, 1113.
 उठन्ती *uthti*, 799, 1229.
 उठन्ती परन्ती *uthti parti*, 1229.
 उठाप्रब *uthāēb*, 1030, 1333.
 उठान *uthān*, 1087, 1090, 1439.
 उठानो *uthāno*, 1094.
 उठाबैक *uthābaik*, 1234.
 उठौनिहार *uthaunihār*, 1030.
 उठौनिहारिन *uthaunihārin*, 1030.
 उड़ाइ *urāi*, 1320.
 उड़ाबोल *urāöl*, 713.
 उड़ाहब *urāhub*, 713.
 उरह *urharh*, 376.
 उरह्वा *urhrha*, 233.
 उरह्दी *urharhi*, 1280.
 उरहरी *urhari*, 1280.
 उहाप्रब *urhāēb*, 713.
 उतर *utar*, 1485.
 उतन्तरत *utrat*, 1085.
 उतन्तरना *utarna*, 764.
 उतन्रा *utra*, 1082, 1088.
 उतन्रा खाढ़ *utra khārḥ*, 1082.
 उतन्रा फगुनी *utra phaguni*, 1082.
 उतःरी *utri*, 1418.
 उतन्सरन्ग *utsarg*, 1459.
 उतारब *utārab*, 1420.
 उतारा *utāra*, 1457.
 उतारा पतारा *utāra putāra*, 1457.
 उत्तर *uttar*, 1082.
 उत्तर भद्रपद *uttar bhadrapad*, 1082.
 उदङ्गर *udangar*, 1147.
 उदन्त *udant*, 1118.
 उदन्राह *udrāchh*, 755.
 उदह *udah*, 919.
 उदह के पानी ले जाप्रब *udah ke pāni le jāēb*, 919.
 उदै *udai*, 1087.
 उधान *udhān*, 301.
 उधार *udhār*, 1476.
 उनन्टा चिरन्चिरी *unta chirchiri*, 1183.
 उनाह *unāh*, 826.
 उपन्जय *upjay*, 1087.
 उपजे *upaje*, 829, 1087.
 उपन्टा *upta*, 918.
 उपन्धार *uptār*, 1088.
 उपर *upar*, 11.
 उपरन्कर *uparkar*, 363.
 उपरन्कही *uparchhatti*, 1245.
 उपर पाटो *upar pāto*, 11.
 उपरन्वार *uparwār*, 790.
 उपन्रार *uprār*, 790.
 उपन्रौटा *uprauta*, 620, 1250.
 उपन्रौटा *upraunta*, 1251.
 उपन्रौड़ *uparaur*, 1113.
 उपारन्जित *upārjit*, 1215.

ଓଫଂଝିଆ *uphangiya*, 844.
 ଓବନ୍ତନ *ubtan*, 1308, 1314, 1340,
 1342, 1368.
 ଓବନ୍ହନ *ubhan*, 115.
 ଓବହନି *ubahani*, 116, 930.
 ଓବହନୀ *ubhani*, 115.
 ଓବହ୍ନେନ *ubhain*, 115.
 ଓବିର *uber*, 1147.
 ଓବିରା *ubera*, 1147.
 ଓଭର *ubhar*, 792.
 ଓଭର ଖାଭର *ubhar khābhar*, 792.
 ଓଞ୍ଜୀ *ummi*, 877, 990.
 ଓରକ୍ଷୁସୀ *urkussi*, 1075.
 ଓରନ୍ତା *urla*, 585c.
 ଓରନ୍ତା ପେଟାଢ଼ା *urta petārka*, 585c.
 ଓରନ *uran* 585c.
 ଓରନ ପେଟାଢ଼ା *uran petārka*, 585c.
 ଓରଂଫୀ *urphi*, 1361, 1363.
 ଓରମ୍ମା *urma*, 748.
 ଓରିଦ୍ *urid*, 996.

ଓରନ୍ଦୀ *urdi*, 996.
 ଓଲନ୍ତଲ *ullal*, 1486.
 ଓଲନ୍ତା *ulta*, 749.
 ଓଲନ୍ତା ମୁଣ୍ଡା *ulta mundka*, 749.
 ଓଲନ୍ତୀ *ulti*, 475.
 ଓଲନ୍ତ୍ୟୋ ଶିନ *ulti chin*, 475.
 ଓଲନ୍ଦୀ *uldi*, 714.
 ଓଲବନ୍ଧା *ularna*, 195.
 ଓଲନ୍ଦା *ulwa*, 1272.
 ଓଲନ୍ଦା ଦାଲ *ulwa dāl*, 1272.
 ଓଲାଁକ *ulānk*, 230.
 ଓଲାବଲ *ulawal*, 1272.
 ଓଲାବଲ ଦାଲ *ulawal dāl*, 1272.
 ଓସ *us*, 655.
 ଓସନା *usna*, 963.
 ଓସରା *usra*, 1242.
 ଓସିନା *usina*, 963.
 ଓସଠ *usath*, 800.
 ଓସ୍ସର *ussar*, 816.

॥ अ ँ ॥

ଅ ଁ, 568, 1088.
 ଅକ୍ଷ *ākṣ*, 1005, 1006, 1008.
 ଅକ୍ଷ (or କେତାରୀ) କେ ଶେନ *ākṣ (or ketāri)*
ke khet, 1006.
 ଅକ୍ଷର *akhar*, 792.
 ଅକ୍ଷର ଖାବଡ଼ *akhar khābar*, 792.
 ଅକ୍ଷି *ākṣi*, 1005.
 ଅଗାହିଁ *āgahīn*, 1087.
 ଅଗେ *āge*, 1091.
 ଅଞ୍ଚ *ānch*, 792, 829.
 ଅଞ୍ଚ ଖାଲ *ānch khāl*, 792.
 ଅଞ୍ଟ *ānt*, 1131.

ଅଞ୍ଜେ *āre*, 1088.
 ଅନା *āna*, 828.
 ଅନା ଡେହୀ ଜୋତ *āna derhī jot*, 828.
 ଅନା ଥୋହୀ ଜୋତ *āna dyorhī jot*, 828.
 ଅନା ଫାନୀ *āna phānī*, 828.
 ଅନୀ *ānī*, 877, 990.
 ଅବର *ābar*, 792.
 ଅବର ଖାବର *ābar khābar*, 792.
 ଅମୀ *āmi*, 877, 990, 1272.
 ଅରସ *āras*, 1441.
 ଅଲୁସ *ālus*, 1271.
 ଅସର *āsar*, 816.

॥ ए e ॥

ଏକ *ek*, 625, 817, 904, 1070, 1085,
 1118, 1234.

ଏକଗୋଟିଆ *ekgotiya*, 639.
 ଏକବାରା *ekbhāra*, 1245.

- एकचारी *ekchāri*, 1245.
 एक चास *ek chās*, 823.
 एकच्छपरा *ekchhapra*, 1245.
 एकजोरिया *ekjoriya*, 639.
 एकठा *ektha*, 35, 232, 527, 538, 705.
 एक तौल *ek taul*, 1118.
 एकपट्टा *ekpatta*, 730.
 एकपालिया *ekpaliya*, 1245.
 एकफसिला *ekphasila*, 803.
 एकफसिली *ekphasili*, 803.
 एकबधिया *ekbadhiya*, 639.
 एक बाँह *ek bāñh*, 817.
 एकरङ्गा *ekraṅga*, 1379, 1381.
 एकरी *ekri*, 1272.
 एकरी *enkri*, 1272.
 एकलाइ *eklāi*, 730.
 एकलौता *eklauta*, 1397.
 एकवाइ *ekwāi*, 524, 531, 549.
 एकसलिया *eksaliya*, 803.
 एक साल के तौल *ek sāl ke taul*, 1118.
 एकसिङ्गा *eksingha*, 1108.
 एकहत्थ *ekhatthu*, 510.
 एकहत्थ भाथी *ekhatthu bhāthi*, 510.
 एकहत्थी *ekhanthi*, 414.
 एक हरा *ek hara*, 31.
 एकहरा *ekahra*, 1250.
 एकहुला *ekahula*, 1397.
 एकाबे *ekābe*, 524.
 एकैसिया *ekaisiya*, 884.
 एकैसी *ekaisi*, 884, 885.
 एको *eko*, 1090.
 एकौनियाँ *ekauniyān*, 1397.
 एकौज *ekauñj*, 1398.
 एकौल्हा *ekaulha*, 1247.
 एका *ekka*, 148, 228.
 एके *ekke*, 964.
 एकराजात *ekhrājāt*, 1207.
 एगदौई *egdāin*, 889.
 एगना *engna*, 1237.
 एघाय *eghāy*, 952.
 एघाँ *eghāñe*, 951, 952.
 एघावा *eghāwa*, 952.
 एतेक *etek*, 1451.
 एदली *edli*, 967a.
 एह *eh*, 1088.
 एहवाती *ehwāti*, 1277.
 एहि *ehi*, 1002 (footnote), 1113.

॥ ए e ॥

- एक *ek*, 1084. | एडा *era*, 29, 89, 185, 195.

॥ ऐ ai ॥

- ऐहथा *ainthua*, 756, 769. | ऐहथा *airha*, 726.

॥ ऐ ai ॥

- ऐंठा *ainta*, 1263.
 ऐंठन *ainthan*, 115 (footnote).
 ऐंठल *ainthal*, 123.
 ऐंठल रस्सी *ainthal rassi*, 123.
 ऐठा *aitha*, 1267.
 ऐंठा *aintha*, 1267.
 ऐन *ain*, 1221.
 ऐला *aila*, 1248.

ऐली *aili*, 1275.
ऐसन *aisan*, 1088.

ऐसी *aisi*, 655.
ऐहब *aihab*, 1277.

॥ ओ ० ॥

ओँकड़ा *onkra*, 412.
ओँखरा *okhra*, 616.
ओखरी *okhri*, 431, 464, 612, 616.
ओखला *okhla*, 431.
ओखली *okhli*, 464, 616.
ओगरा *ogra*, 1272.
ओहाओन *ochhāon*, 637.
ओहौना *ochhawna*, 637.
ओहाइ *ojhāi*, 1453.
ओठनी *otni*, 1017.
ओटाइ *otāi*, 1017.
ओठगन *othgan*, 1259.
ओठगनी *othyani*, 1259.
ओड़िया *oriya*, 43, 288.
ओइसा *oraisa*, 44, 93.
ओइना *orhna*, 133.
ओइनी *orhni*, 745.
ओहौल *orhaul*, 1457.
ओइनाइन *odcāin*, 639.
ओदाइन *odāin*, 639.
ओदान *odān*, 639.

ओनचन *onchan*, 639.
ओपनी *opni*, 536.
ओबटन *obtan*, 1342.
ओरचन *orchan*, 244, 639.
ओरद्वानी *orduwāni*, 639.
ओरदावन *ordāvan*, 244.
ओरहा *orha*, 877, 957, 984, 990, 1272.
ओरिगानी *origāni*, 1252.
ओलनी *olti*, 1252.
ओलवारी *ohrāri*, 562.
ओसरा *osra*, 1242.
ओसरो *osro*, 1242.
ओसाप्रब *osāpṛb*, 897.
ओसारा *osāra*, 1242.
ओसारी *osāri*, 1242.
ओसांनी *osauni*, 319n, 897.
ओहाप्रब *ohāpṛb*, 1115.
ओहार *ohār*, 216, 554.
ओहारी *ohāri*, 490, 1252.
ओहा *osta*, 383.

॥ ओ ० ॥

ओ ०, 964, 1088, 1092, 1383.
ओकर *okar*, 1486.
ओकर टाट उलटल है *okar tāt ultal hai*, 1486.
ओका *oka*, 646.
ओखर *okhar*, 489, 612, 616.
ओभा *ojha*, 639, 1453.
ओटब *otab*, 1017.
ओँटब *ontab*, 1017.

ओटा *ota*, 78, 722, 1243.
ओड़ा *ora*, 43, 44.
ओड़ी *ori*, 43, 288, 308.
ओतब *otab*, 1246.
ओध *odh*, 814.
ओर *or*, 964, 1088.
ओरी *ori*, 1183, 1252.
ओरी टीनी *ori tīni*, 1183.
ओसर *osar*, 1118.

॥ औ au ॥

औंजली *auñli*, 1436.औंटाइ *auñtāi*, 1017.औल्हा *aulha*, 882.

॥ औ au ॥

औ *au*, 1217.औआ बौआ *aua bāua*, 1088.औंकर *aunkar*, 1183.औंगार *augār*, 26.औंखव *aunchhab*, 1402.औंठी *auñthi*, 756, 769.औंदार *audār*, 1098.औंधा *aundha*, 1262.औरङ्ग *aurang*, 1074.औरा *aura*, 1294.औरा बौरा *aura baura*, 1294.

॥ क k ॥

कं *kañ*, 1451.ककड़ी *kakri*, 1070.कंकड़ी *kankri*, 1266.ककना *akna*, 768, 1075.कंकना *kankna*, 768.कंकनी *kankni*, 768.कंकराही *kankrāhi*, 794.कंकरी *kankri*, 1087.कक्रेजा *kakreja*, 742.कंकरोटिया *kankrotiya*, 794.ककवा *kakua*, 747.ककहा *kakha*, 747.ककही *kakhi*, 747.ककीर *kakir*, 1049.ककेर *kaker*, 1049.कंगड़ा *kangra*, 1033.कंगना *kangna*, 768, 1378.कंगना बांधव *kangna bāndhab*, 1378.कंगनिया *kanganiya*, 792.कंगनी *kangni*, 571.कगमुहौ *kagmuhāi*, 516.कगही *kangahi*, 747.कचरा *kachra*, 768.ककड़ *kankar*, 794, 1266.ककन *kankan*, 1323.कङ्गन *kangan*, 1323.कचकोह *kachkoh*, 1264.कचरस *kachras*, 1014, 1272.कचरा *kachra*, 768, 1004.कचरी *kachri*, 877, 1004, 1042, 1265.कचरुखी *kachrukhi*, 558.कचवनिया *kachvaniya*, 1272.कचिया *kachiya*, 73b.कचुआ *kachua*, 1052.कचोरा *kachora*, 677.कचोहा *kachoha*, 1074.कचौड़ा *kachauri*, 1272.कचौरी *kachauri*, 1002 (footnote).कचौस *kachaus*, 786.कचक *kachchak*, 399.कच्चा *kachcha*, 877, 920b, 1235, 1263,

1492, 1495, 1497.

कच्चा कोस *kachcha kos*, 1492.कच्चा पक्का *kachcha pakka*, 1235.कच्चा बिगन्हा *kachcha bigha*, 1495.कच्ची *kachchi*, 1499.कच्ची रत्ती *kachchi ratti*, 1499.कच्चा *kachchu*, 1061.कच्चा *kachchha*, 1418, 726.कच्चाड़ *kachhār*, 792.

- कक्षाड़ा *kachhāra*, 792.
 कक्षुइया *kachhuiya*, 786.
 कजई *kajai*, 96.
 कजरगरो *kajargharo*, 970.
 कजर्रा *kajra*, 1074.
 कजरी *kajri*, 969b, 977, 1074, 1183.
 कजरौटा *kajrauta*, 747.
 कजरौटी *kajrauti*, 747.
 कजला *kajla*, 1074, 1183.
 कज्जक *kajjak*, 399.
 कञ्चन *kanchan*, 977.
 कञ्चन चुर *kanchan chūr*, 977.
 कञ्चन पूरी *kanchan pūri*, 679.
 कच्चा *kancha*, 1235.
 कच्चा पक्का *kancha pakka*, 1235.
 कचो *kuncho*, 1014.
 कचो रस *kuncho ros*, 1014.
 कङ्कर *kunjar*, 594.
 कटकिरा *katkira*, 533.
 कटन्ना *katna*, 569.
 कटनियँ *katniyān*, 874.
 कटनिहार *katnihār*, 874, 886 (foot-note).
 कटनी *katni*, 574, 873, 874, 1024.
 कटरनी *katarni*, 482.
 कटवा *katwa*, 1175.
 कटसर *katsar*, 765.
 कटहर *kathar*, 1405.
 कटहरा *katahra*, 228.
 कटारी *katāri*, 131.
 कँटिया *kantiya*, 136, 140, 432, 442, 713, 1422.
 कटिया *katiya*, 136, 713, 873.
 कटुआ *katua*, 894, 990, 991, 995, 997.
 कटुइ *katui*, 875, 1074, 1163.
 कटुइ दुही *katui duhi*, 1163.
 कटुओ *katuo*, 994, 995.
 कँटेलो *kantelo*, 95.
 कटेशर *katesar*, 765.
 कटैया *kataiya*, 1074.
 कटोइया *katōiya*, 1074.
 कटोइ *katoī*, 1074.
 कटोरा *katōra*, 449, 677, 678, 711.
 कटोरी *katōri*, 383, 535, 553, 778.
 कट्टा *kutta*, 1144, 1456.
 कट्ठा *kattha*, 1495.
 कठ *kath*, 414.
 कठगधरी *kathathri*, 576.
 कठई *kathāi*, 136, 137.
 कठका *kathka*, 390.
 कठकिरा *kathkira*, 533.
 कठकिल्ली *kathkilli*, 179.
 कठकूआँ *kathkūān*, 924.
 कठखुरपी *kathkhwpi*, 305, 306.
 कठनही *kathnahi*, 929.
 कठबन्धन *kathbandhan*, 1130.
 कठबेटा *kathbeta*, 1279.
 कठ भँछी *kath bhānchi*, 414.
 कठरा *kathra*, 93, 226, 430, 442, 462, 543, 584, 714, 1131.
 कठरँगनी *kathrengni*, 1075.
 कठला *kathla*, 226.
 कठली *kathli*, 136, 714.
 कठवत *kathvat*, 39, 319n, 462.
 कठही *kathahi*, 305.
 कठा *katha*, 1194.
 कठाधर *kathādhār*, 913.
 कठार *kathār*, 1058.
 काठरी *kathāri*, 782.
 कठुली *kathuli*, 39, 714.
 कठोली *katholi*, 714.
 कठौआ *kathaua*, 64.
 कठौत *kathaut*, 319n, 584, 714.
 कठौता *kathauta*, 319n.
 कठौती *kathauti*, 319n, 430, 442, 462, 543, 584, 714.
 कठौर *kathaur*, 328.
 कडुड़ा *karra*, 852.
 कडुड़ा *kanrra*, 852.

कँडूरा *kanra*, 848.
 कड़ु *karu*, 1120.
 कड़वा *karwa*, 233.
 कँडूवा *kanra*, 233.
 कँडूवानौ *kanrwāni*, 815.
 कड़ुहड़ौ *karhari*, 169, 179.
 कड़ुहा *karha*, 140.
 कड़ुहार *karhāi*, 455, 506, 584.
 कड़ुहौ *kārhi*, 140.
 कड़ा *kara*, 226, 455, 673, 757, 759, 771, 936, 1406.
 कड़ाह *karāh*, 285, 308, 671.
 कड़ाही *karāhi*, 138, 455, 465, 506, 563, 673, 936.
 कड़िया *kariya*, 455.
 कँड़िया *kauriya*, 431.
 कड़ी *kari*, 35, 169, 223, 233, 936, 1258.
 कडुआ *karua*, 1023.
 कडुआ *karuo*, 1023.
 कड़ुनी *karhni*, 319k.
 कड़ा *karhāi*, 430.
 कडुआ *karhua*, 1272, 1290.
 कडुइ *karhui*, 1290.
 कडौर *karhaur*, 1475.
 कण्टा *kanta*, 37, 328, 935.
 कण्टाहा *kantaha*, 1425.
 कण्ठ *kanth*, 29.
 कण्ठा *kantha*, 226, 749, 755, 1173.
 कण्ठार *kanthār*, 1173.
 कण्ठा रोग *kantha rog*, 1173.
 कण्ठा सारु *kantha sārū*, 1173.
 कण्ठी *kanthi*, 29, 1429.
 कण्डा *kanda*, 848, 852.
 कनई गज *katai gaj*, 1491.
 कतय *katay*, 1087.
 कतरनी *katarni*, 588.
 कतरपारा *katarpāra*, 292.
 कतरबहा *katarbaha*, 294.
 कतरवाह *katarwāh*, 294.

कतरवाहा *katarwāha*, 294.
 कतरा *katra*, 362a, 403, 497, 1183.
 कतरा के जड़ *katra ke jar*, 362a.
 कतरिवाह *katariwāh*, 294.
 कतरि *katari*, 403.
 कतरी *katri*, 255, 258, 272, 278, 558, 768, 1074.
 कँतरी *kantri*, 138.
 कतरोही *katrohi*, 403.
 कतला *katla*, 497.
 कतवा *katwa*, 768.
 कतिका *katika*, 967b, 996.
 कतिकौ *katiki*, 1039.
 कतेक *katek*, 1085.
 कत्ता *katta*, 74.
 कत्ती *katti*, 713, 1491.
 कत्ती गज *katti gaj*, 1491.
 कथ *kath*, 1073.
 कथा *katha*, 1286.
 कथा करब *katha karab*, 1286.
 कदई *kudai*, 788, 789.
 कदम *kudam*, 585, 1492, 1495.
 कदमक *kadamak*, 726 (note).
 कदम गाह *kadam gāchh*, 585.
 कँदरी *kandri*, 920.
 कदवा *kadwa*, 824, 981, 1399.
 कदीमा *kudima*, 1071.
 कदीमी *kudimi*, 1215.
 कडुआ *kadua*, 1068.
 कँदूरी *kandūri*, 1369, 1377.
 कदुइ *kudaiith*, 579.
 कदौइ *kudoi*, 787, 788, 789.
 कडु *kaddu*, 1068.
 कंधावर *kandhāwar*, 1348.
 कंधेला *kandhela*, 363.
 कन *kan*, 913, 1052, 1062.
 कनई *kanai*, 1024.
 कनक *kanak*, 972, 978.
 कनक चूर *kanak chūr*, 978.
 कनक जौर *kanak jūr*, 972.

- कनकजीरा *kanakjira*, 974.
 कनकठिया *kankathiya*, 1416.
 कनकपुरिया *kanakpuriya*, 1057.
 कनकिल्ली *kankilli*, 15.
 कनकुत्ती बटार *kankutti batāi*, 913.
 कनकूत *kankūt*, 913.
 कनखी *kankhi*, 1011.
 कनगोजर *kangojar*, 1010.
 कनगम्प्या *kanjhappa*, 725.
 कनगम्प्यी *kanjhappi*, 725.
 कनगम्पो *kanjhappo*, 725.
 कनगम्पोपा *kanjhopa*, 725.
 कनगटोप *kantop*, 725.
 कनगतोर *kantor*, 656.
 कनफूल *kanphūl*, 764.
 कनब *kanab*, 913.
 कनबडा *kanbula*, 967c.
 कनबाला *kanbāla*, 753.
 कनवई *kanvāi*, 1497.
 कनवह *kanvāh*, 954.
 कनवा *kanva*, 954, 1173, 1183.
 कनवाँ *kanvān*, 1054, 1075, 1491, 1497, 1498.
 कनसन *kansan*, 1075.
 कनसार *kansār*, 434.
 कनसारी *kansāri*, 434.
 कनसी *kansi*, 1001, 1010.
 कनारल *kanāil*, 1011.
 कनाठ *kanāth*, 864.
 कनाठा *kanātha*, 1074.
 कनासी *kanāsi*, 403.
 कनार *kanār*, 102.
 कनाह *kanāh*, 1011.
 कनाहा *kanāha*, 1011.
 कनिऐली *kanaiili*, 1348.
 कनिक *kanik*, 1272.
 कनियाएल *kaniyāēl*, 957, 1018.
 कनियाएल आव है *kaniyāēl āva hai*, 957.
 कनिल *kanil*, 797.
 कनिसार *kanisār*, 434.
 कनेचाँ *kaneān*, 741, 1282, 1328.
 कनेचार *kaneāi*, 1322, 1327.
 कनेचाँ दान *kaneān dān*, 1328, 1329, 1330, 1346.
 कनेटा *kaneta*, 1251.
 कनेटी *kaneti*, 929.
 कनेल *kanail*, 15, 194, 275, 938, 1024.
 कनेली *kanaili*, 275, 363, 764.
 कनोजर *kanojar*, 1010, 1011.
 कनौसी *kanausi*, 20, 753, 764.
 कन्त *kant*, 568, 1113.
 कन्ता *kanta*, 1087.
 कन्दई *kandāi*, 1023.
 कन्दा *kanda*, 1061.
 कन्दी *kandi*, 373.
 कन्धा *kandha*, 274.
 कन्ना *kanna*, 404, 455, 933, 940, 1075, 1183.
 कन्नी *kanni*, 933, 957.
 कन्याइन *kanyāin*, 1282.
 कन्सी *kansi*, 451.
 कन्हावर *kanhāwar*, 1348.
 कन्हिया *kanhiya*, 274.
 कन्ही *kanhi*, 1074.
 कन्हेली *kanheli*, 125, 126, 275.
 कपहेरी *kapchheri*, 485.
 कपण्टा *kapta*, 1074.
 कपण्टी *kapti*, 713.
 कपड़ा *kopra*, 393, 723, 1402.
 कपड़ा लत्ता *kapra lattu*, 723.
 कपरधूर *kapardhūr*, 607.
 कपरनी *kaparni*, 363.
 कपरबिनी *kaparbinni*, 363.
 कपरबीनी *kaparbini*, 363.
 कपराँट *kapraut*, 530.
 कपराँट *kampraut*, 530.
 कपार *kapāi*, 134, 647, 1145.
 कपार *kapār*, 833.
 कपारी फोरल *kapāri phoral*, 1018.

कपास *kapās*, 1016, 1017, 1018,
 1019, 1089.
 कपास फूटब *kapās phūtab*, 1018.
 कपूरी *kapūri*, 1049.
 कप्पा *kappa*, 726.
 कप्पा *kappa*, 1032.
 कफगीर *kaphgīr*, 450.
 कफचा *kaphcha*, 450.
 कफनाग्रब *kaphnāḇ*, 1418.
 कफनी *kaphni*, 1418, 1431.
 कफा *kapha*, 1032, 1033.
 कब *kab*, 1275.
 कबज *kabaj*, 1467.
 कबजाना *kabhāna*, 1198.
 कबर *kabr*, 1431.
 कबर खोदाइ *kabr khodāi*, 1431.
 कबरिया *kabariya*, 864.
 कबरिस्तान *kabristān*, 1431.
 कबरिहा *kabariha*, 864.
 कबला *kabla*, 416, 417.
 कबली *kabli*, 1000.
 कबा *kaba*, 729.
 कबाब *kabāb*, 447.
 कबाब दानी *kabāb dāni*, 447.
 कबि *kabi*, 655.
 कबिरन्हा *kabirha*, 1429.
 कबिला *kabila*, 1275, 1276.
 कबिली *kabuli*, 1000.
 कबूली *kabūli*, 963, 1272.
 कम *kam*, 240.
 कमची *kamchi*, 592.
 कमठा *kamtha*, 601.
 कमठी *kamthi*, 576.
 कमठरन्ना *kamdharna*, 557.
 कम धारा *kam dhāra*, 532.
 कमण्डल *kamandal*, 782.
 कामनगर *kamangar*, 601.
 कामर *kamar*, 655, 1020.
 कामरकस *kamarkas*, 770.
 कामरखोलाइ *kamarkholāi*, 1205.

कामरज्जेब *kamarjēb*, 770.
 कामरन्तोइ *kamartoi*, 743.
 कामरथुआ *kamrathua*, 1460.
 कामरपन्थू *kamarpanthu*, 1460.
 कामरबाला *kamarballa*, 1257.
 कामरसायर *kamarsāyar*, 407, 394
 कामरसारी *kamarsāri*, 407.
 कामरा *kamra*, 737.
 कामरिया *kamariya*, 737, 1184.
 कामरी *kamri*, 344, 737.
 कामल पत्तर *kamlpatr*, 1073.
 कामला परसाद *kamla parsād*, 97.
 कामसरे *kamsare*, 1217.
 कामहँड *kamhañḍ*, 363.
 कामहण्डा *kamhanda*, 363.
 कामहर *kamhar*, 363, 489.
 कामाई *kamāi*, 842, 1194, 11
 1197, 1412.
 कामान *kamān*, 601.
 कामानक *kamānak*, 398.
 कामाना *kamāna*, 538, 1141.
 कामानी *kamāni*, 398, 415, 416, 4
 538.
 कामार *kamār*, 394, 407.
 कामारी *kamāri*, 143.
 कामिचई *kamičai*, 1186.
 कामिचई *kamičai*, 842.
 कामिचई *kamičai*, 842, 844, 1184
 कामिचौटी *kamičauti*, 1186.
 कामी *kami*, 1217.
 कामीना *kamīna*, 1141, 1217.
 कामुआ *kamua*, 1074.
 कामैताह *kamaitāh*, 394.
 कामैनी *kamāni*, 866, 867, 1194.
 कामोच *kamoch*, 972.
 कामोदी *kamodi*, 978.
 कामोरा *kamora*, 277.
 कामौनी *kamāuni*, 866, 867.
 काम्यनी *kampani*, 1202 ; Appendix
 काम्या *kampya*, 381.

कम्पास *kampās*, 419, 519.
 कम्मर *kammar*, 737.
 कम्मल *kammal*, 737.
 कम्मा *kamma*, 1074.
 कम्हैया *kamhaiya*, 915.
 कर *kar*, 363, 1025.
 करई *karāi*, 713.
 करङ्कट *karkat*, 1117.
 करङ्कन्धा *karkandha*, 1138.
 करङ्का *karka*, 786.
 करङ्कुट *karkut*, 329.
 करङ्के *karke*, 1087.
 करङ्खा *karkha*, 69.
 करङ्खाना *karkhāna*, 312.
 करङ्खाहि *karkhāhi*, 69.
 करङ्खाहि चँडिया *karkhāhi hanriya*,
 69.
 करङ्खी *karkhi*, 69.
 करङ्खो *karkho*, 69.
 करङ्गह *kargah*, 363.
 करङ्गा *karnga*, 966a.
 करङ्गी *karngi*, 966b.
 करङ्गी *karchi*, 353, 1119, 1308.
 करङ्कुल *karchhul*, 319k, 564, 684.
 करङ्ज *karj*, 1461, 1476.
 करङ्ग खोर *karj khor*, 1461.
 करङ्ग खौक *karj khauk*, 1461.
 करङ्जनी *karjani*, 1499.
 करङ्जवाम *karjvām*, 1476.
 करङ्जा *karja*, 1187, 1188, 1190,
 1176.
 करङ्जेन *karjain*, 1191.
 करङ्गली *kartali*, 225.
 करङ्ता *karta*, 730, 1394, 1418, 1419,
 1420, 1422, 1423, 1426.
 करङ्ता पुतर् *karta putr*, 1394.
 करङ्ती मूरी *karti mūri*, 1119.
 करङ्थरी *karthari*, 576.
 करथि *karathi*, 1272.
 करधन *kardhan*, 758.

करङ्धनी *kardhani*, 758, 770.
 करङ्गफूल *karangphul*, 764.
 करङ्गा *karua*, 138, 713.
 करङ्गी *karni*, 422.
 करन्त *karant*, 1091.
 करब *karab* 358, 362a, 855, 981,
 1143, 1246, 1286, 1339, 1343,
 1402, 1408, 1416, 1419, 1451,
 1452, 1481.
 करबा *karba*, 356.
 करबार *karbār*, 363.
 करम् *karm*, 1128, 1446.
 करमङ्कला *karamkalla*, 1073.
 करम्मा *karma*, 972.
 करम्मा धरम्मा *karma dharma*, 1446.
 करम्माला *karmāla*, 781.
 करम्मिया *karmiya*, 1059.
 करम्मी *karmi*, 1183.
 करम्मी लत *karmi lat*, 1183.
 करवन्धा *karavua*, 1049.
 करल *karal*, 873.
 करवा *kāva*, 432, 713.
 करम्मी *karsi*, 848, 852.
 करह *karah*, 1090, 1451.
 करहन्नी *karhanni*, 966c, 966d, 967d,
 969e.
 करहा *karha*, 832, 836, 954.
 करहाइ *karhāi*, 554.
 करहिया *karahiya*, 713.
 करा *kara*, 673.
 कराइ *karāi*, 996, 1084.
 कराप्रब *karāeb*, 1408, 1418, 1430.
 कराँत *karānt*, 1496.
 करावा *karāba*, 372.
 कराम *kārām*, 889.
 करार *karār*, 786, 1183.
 करावा *karāva*, 792.
 करा लाप्रब *kara lāeb*, 25.
 कराह *karāh*, 285, 308, 312, 319.
 कराह के घर *karāh ke ghar*, 312.

- कराह घर *karāh ghar*, 324.
 कराहा *karāha*, 285, 319.
 कराही *karāhi*, 308, 319, 673, 711, 713.
 करिकम्हा *karikandha*, 1138.
 करिखा *karikha*, 69.
 करिखार *karikhāi*, 69.
 करिखार ह्वाँही *karikhāi hānri*, 69.
 करिंग्वाह *karīngwāh*, 950.
 करिगह *karigah*, 356, 363.
 करि देव *kari deb*, 1339.
 करिनग्वाह *karinwāh*, 950.
 करियवा *kariyawa*, 1113, 1137.
 करिया *kariya*, 996, 1137.
 करिहउ *kariha*, 1113.
 करौंग *karīng*, 950.
 करौन *karin*, 950.
 कवथा *karua*, 1045, 1137.
 कवथा तेल *karua tel*, 1045.
 कवथार *karuār*, 13, 237.
 कवथारा *karuāra*, 13.
 कवथारी *karuāri*, 13, 237.
 कवद *karuī*, 44.
 कवइ *karuchh*, 458.
 कवना *karuna*, 139.
 करु *karu*, 1045.
 करु तेल *karu tel*, 1045.
 करे *kare*, 1084, 1088.
 करेम *karem*, 1183.
 करै *karai*, 1088.
 करैल *karail*, 786, 808, 1067.
 करैला *karaila*, 1067.
 करैली *karaili*, 569, 1067.
 करैली कटग्ना *karaili katna*, 569.
 कल *kal*, 265, 330, 1023.
 कलकतिया *kalkatiya*, 1021.
 कलन्हा *kalchha*, 684.
 कलन्ही *kalchhi*, 684, 774.
 कलन्हुल *kalchhul*, 438, 458, 684.
 कलन्हुला *kalchhula*, 438, 564.
 कल जुग *kal jug*, 1023.
 कल जुग के अमृत *kal jug ke amrit*, 1023.
 कलटरी *kalatri*, 1207.
 कलनन्दरा *kalandara*, 1256.
 कलप *kalap*, 389.
 कलफ *kalaph*, 389.
 कलन्बुद *kalbud*, 565, 582.
 कलन्बून *kalbūt*, 484.
 कलन्बुद *kalbūd*, 484.
 कलम *kalam*, 422, 521, 541, 103: 1039, 1052.
 कलन्मी *kalmi*, 370, 422, 1039, 107: 1073.
 कलन्मी साग *kalmi sāg*, 1073.
 कलन्मी सोरा *kalmi sora*, 370.
 कलन्रा *kalra*, 1395.
 कलन्वार *kalwār*, 371.
 कलन्सा *kalsa*, 713, 1307, 1308, 1329, 1374.
 कलन्सी *kalsi*, 693, 713.
 कला *kala*, 585f.
 कलाइ *kalāi*, 996.
 कलाग्रल *kalāēl*, 957.
 कलाबून *kalābūt*, 582.
 कलाल *kalāl*, 371.
 कलाली *kalāli*, 371.
 कलावा *kalāwa*, 1381.
 कलिदार *kalidār*, 727.
 कलियान *kaliyān*, 1138.
 कली *kali*, 765, 977, 1037, 1267.
 कलुथा *kalua*, 1456.
 कलुथा बीर *kalua bir*, 1456.
 कलुह *kaluchh*, 438.
 कलुस *kalus*, 438.
 कलेन *kaleu*, 1269.
 कलेवा *kalewa*, 1269.
 कलैगर *kalaigar*, 510.
 कलोेर *kalor*, 1118.
 कलौ *kalau*, 1269, 1341.
 कलौचा *kalua*, 1269.

कवण्डल *kañwandal*, 715.
 कवर *kawar*, 1271.
 कवाह *kawāhh*, 1073.
 कँवारण्यु *kamwārthu*, 1460.
 कसंकुट *kaskut*, 666, 689.
 कसंकौल *kaskaul*, 715.
 कसन्तरा *kastara*, 713.
 कसन्तरी *kastari*, 678, 713.
 कसन *kasani*, 507, 249.
 कसनि *kasani*, 744.
 कसमिरा *kasmira*, 1047.
 कसर *kasar*, 900.
 कसन्हा *kasla*, 525.
 कँसन्हा *kansla*, 525.
 कसन्हा *kaswa*, 1458.
 कसाइ *kasāi*, 1141.
 कसार *kasār*, 713, 1272, 1342.
 कसारा *kasāra*, 1342.
 कसावट *kasāwat*, 249.
 कँसासुरी *kansāsuri*, 1101.
 कंसुला *kunsula*, 525.
 कसेरा *kasera*, 469, 556, 548.
 कसैया *kasaiya*, 1142.
 कसैली *kasaili*, 1056.
 कसौजी *kasauji*, 372.
 कसौठी *kasauti*, 537, 1113, 1134.
 कँसौठी *kansauthi*, 768.
 कह *kah*, 655, 1087.
 कहन्तरी *kahtari*, 139.
 कहन्तारी *kahtāri*, 1084.
 कहलगँव *kahalgāmr*, 1486.
 कहन्वाँ *kahwāñ*, 1275.
 कहहिँ *kahahiñ*, 1085.
 कहहँ *kahān*, 478.
 कहावै *kahāwai*, 763.
 कहि *kahi*, 1084.
 कहई *kahuā*, 1256.
 कहे *kahe*, 1088.
 कहँ *kahēñ*, 1091, 1092.
 कहै *kahai*, 1084.

का *ka*, 414, 1088, 1092, 1367.
 काउन *kāun*, 988.
 काँ *kām*, 146.
 काण्ठ *kāṭh*, 1217.
 काक *kāk*, 1398.
 काक बन्हा *kāk banjha*, 1398.
 काँकर *kānkar*, 335e.
 काँकरि *kānkari*, 1070.
 काकुट *kākut*, 86.
 काँकुट *kānkut*, 86.
 काँखी *kānkhi*, 1024.
 काग *kāy*, 1398.
 कागज *kāgaj*, 404.
 कागजी *kāgji*, 586.
 काग दुषस *kāy durus*, 1398.
 कागा *kāga*, 1088.
 कागी *kāgi*, 1043.
 काँव *kānch*, 1017, 1263.
 काँच रूहा *kānch rūa*, 1017.
 काँचा *kāncha*, 1235.
 काँची *kānchi*, 313, 1272.
 काँची चीनी *kānchi chīni*, 313.
 काह *kāchh*, 233, 790, 1113, 1134.
 काहक पाटी *kāchhak pāti*, 233.
 काहब *kāchhab*, 1030.
 काहा *kāchha*, 726, 743.
 काज *kāj*, 748.
 काजर *kājar*, 747, 1404.
 काट *kāt*, 1452.
 काटव *kātal*, 873, 1024.
 काटवों *kātbon*, 356.
 काँटा *kāntā*, 104, 640, 748, 935.
 काँटा फोड़ी बखिया *kānta phori bakhia*, 748.
 काँटी *kānti*, 179.
 काटै *kātai*, 356.
 काठी *kāthi*, 1131, 1420.
 काँड़ *kānr*, 889, 890, 986.
 काड़ा *kāra*, 1120.
 काँड़ा *kānra*, 815, 889, 890, 936.

- काँड़ी *kānri*, 137, 612, 1168.
 काड़ी *kāri*, 1120.
 काढ़ *kārḥ*, 8, 279.
 काढ़ब *kārhab*, 1422, 1478.
 काड़ा *kārha*, 261, 279.
 काड़ि *kārhi*, 1478.
 कान *kāt*, 550.
 कानर *kātar*, 272, 278.
 कानरि *kātari*, 272, 278.
 कानिक *kātik*, 1039, 1082, 1083, 1087.
 काँदू *kāndu*, 433.
 काँदून *kāndūn*, 433.
 कादो *kādo*, 423, 1084.
 कादो *kādo*, 789, 824, 931, 1086.
 कादो करब *kādo karab*, 981.
 काँधी *kāndhi*, 261.
 कान *kān*, 274, 933, 1420.
 कान काठी उत्तरब *kān kāthi utārab*, 1420.
 कानन्दार *kāndār*, 725.
 कानन्दार टोपी *kāndār topi*, 725.
 काननोत्सर्ग *kananotsarg*, 1459.
 कानर *kānar*, 952.
 काना *kāna*, 29, 933, 1011, 1075, 1183.
 कानी *kāni*, 41, 933, 940.
 काँनी *kānni*, 1006.
 कानू *kānu*, 293, 303, 433.
 कानो *kāno*, 789, 1011.
 कानो किच्चड़ *kāno kiechhar*, 789.
 कान्ह *kānh*, 256, 274.
 कान्हि *kānhī*, 1006.
 कान्हि के हर *kānhī ke har*, 1006.
 कान्हे *kānhe*, 478.
 काँप *kāmp*, 764.
 काफा *kāpha*, 1032.
 काबा *kāba*, 729.
 काबिस *kābis*, 786.
 काम *kām*, 999 (footnote).
 कामन्धेनुषा *kāmdhenua*, 1164.
 कामिनी *kāmini*, 1091.
 कामी *kāmi*, 531, 560.
 कायथ *kayath*, 999 (footnote).
 कारन्धोब *kārchob*, 502.
 कारन्धोबी *kārchobi*, 502.
 कारन्धोबी बाला *kārchobi wāla*, 502.
 कारज *kāraj*, 1426.
 कारपरन्दाल *kārpardāj*, 1208.
 कारन्बार *kārbār*, 1461.
 कारा बोगन्हा *kāra bogha*, 968.
 कारिख *kārikh*, 69, 747.
 कारी *kāri*, 786, 977, 996, 1137.
 कारी बाँक *kāri bānk*, 977.
 कारी माटी *kāri mātī*, 786.
 कारू दास *kāru dās*, 1456.
 कारू बीर *kāru bīr*, 1456.
 कारे *kāre*, 1089.
 कारोबार *kārohār*, 1461.
 कारोबारी *kārohāri*, 1461.
 कालबूत *kālbūt*, 565.
 कालबूद *kālbūd*, 484.
 काला *kāla*, 965a, 996, 1023, 1043.
 काला गीर *kāla gīr*, 965a.
 कालिब *kālib*, 475.
 काली *kālī*, 1455.
 काली अस्थान *kālī asthān*, 1455.
 कालीन *kālin*, 750.
 काश्त *kāshṭ*, 911.
 कास *kās*, 1075, 1091, 1151.
 काँस *kāns*, 1138.
 कास चरार *kās charāi*, 1151.
 कासनी *kāsnī*, 1073.
 काँसला *kānsula*, 525.
 कासा *kāsa*, 1342.
 काँसा *kānsa*, 558, 682, 1342.
 काँसी *kānsī*, 1075, 1091.
 काँसीवाल *kānsīwāl*, 725.
 काँसुला *kānsula*, 525.
 कास्त *kāst*, 1218.

कालन्कार *kāstkār*, 1215.
 काह *kāh*, 1151; Appendix, 14.
 काह चराह *kāh charāi*, 1151;
 Appendix, 14.
 काहि *kāhi*, 1043.
 काहि सबुजा *kāhi sabuja*, 1043.
 काही *kāhi*, 366, 1235.
 काही पोस *kāhi pos*, 1235.
 काहू *kāhu*, 1073.
 कि *ki*, 1088.
 किंकिनी *kinkini*, 771.
 किच्छड़ *kichchar*, 789.
 किछु *kichhu*, 393, 1085, 1217.
 किता *kita*, 832, 1254, 1370.
 किता पारन्चा *kita pārchā*, 1370.
 किता *kitta*, 832.
 किनिहत *kinuha*, 1113.
 किमाम *kimām*, 1033.
 किथारा *kiyāra*, 832.
 किथारी *kiyāri*, 832.
 किथारी *kiyāri*, 62.
 किथाली *kiyālī*, 1201.
 किथौरी *kiyaurī*, 662.
 किराँची *kirāñchi*, 148.
 किराया *kirāya*, 1201.
 किरिन चक्कर *kirin chakkar*, 585.
 किरिया *kiriyā*, 1428, 1451.
 किरिया करम *kiriyā karm*, 1428.
 किरौना *kirāuna*, 1074.
 किर्त्तिक *kirttik*, 1084.
 किलखाना *kilkhāna*, 1140.
 किला *kila*, 585.
 किला *killa*, 431, 443, 464, 573, 621,
 932.
 किल्ली *killi*, 179, 331, 929, 936,
 1250.
 किशन अरपन *kishan arpan*, 1209a.
 किशुन अरपन *kishun arpan*,
 1209a.
 किसबत *kisbat*, 383, 388, 734.
 किसबद *kisbad*, 383.

किसमत *kismat*, 383, 734.
 किसली के रोटी *kisli ke roti*,
 272.
 किसान *kisān*, 834, 967, 1085, 1086,
 1088, 1091.
 किसुन पक्ख (or पक्क) *kisun pakh (or
 pachchh)*, 1081.
 किल *kist*, 1214, 1479.
 किल बन्दी *kist bandi*, 1479.
 किला *kista*, 715.
 की *kī*, 664 (note), 1088, 1183.
 कीच *kīuch*, 789.
 कीरचन *kīchān*, 1458.
 कीनह *kinah*, 1087.
 कीया *kīya*, 662.
 कीये *kīye*, 1091.
 कीरी *kiri*, 1074.
 कीरो *kīro*, 1074.
 कील *kil*, 164, 443, 621.
 कीला *kila*, 573.
 कुचर *kuār*, 1082.
 कुइयाँ *kuigān*, 920b, 1459.
 कुइयाँ दान *kuigāñ dān*, 1459.
 कुकरी *kukri*, 353.
 कुकुरौँघा *kukraundha*, 1183.
 कुकाठ *kukāth*, 286.
 कुकड़ी *kukurhī*, 353, 1074.
 कुकुसा *kukusa*, 1183.
 कुकुची *kukuchi*, 1074.
 कुचबन्धवा *kuchbandhwa*, 599.
 कुच्चा *kuchcha*, 55.
 कुच्ची *kuchchi*, 536.
 कुंजड़ा *kuñjra*, 1456.
 कुजात *kujāt*, 1452.
 कुजात करव *kujāt karav*,
 1452.
 कुजावा *kujātra*, 1451.
 कुच्ची *kuuchi*, 55.
 कुञ्जी *kuñji*, 1250.
 कुटका *kutka*, 325, 417, 896.
 कुटरौ *kutri*, 1144.

- कुटाप्रब *kutāṇb*, 624.
 कुटाँव *kutāñv*, 892.
 कुटिया *kutiya*, 1144.
 कुट्टी *kutti*, 1144, 1234.
 कुठाँव *kuthāñv*, 747.
 कुडँडिया *kudanriya*, 277.
 कुडण्डी *kudandi*, 33.
 कुडुन्दहिना *kurdahina*, 831, 889.
 कुडुमुन्दन *kunrmundan*, 1434.
 कुडुमुन्नन *kunrmunan*, 1434.
 कुडिया चास *kunriya chās*, 801.
 कुडियाठी *kunriyāthi*, 929.
 कुहिया *kurhiya*, 713.
 कुण्ड *kund*, 268.
 कुण्डल *kundal*, 753.
 कुण्डली *kundli*, 1343.
 कुडा *kunda*, 143, 284, 368, 437, 505, 713, 1349.
 कुण्डी *kundi*, 929.
 कुतुरम *kuturum*, 1047.
 कुत्ता *kutta*, 711, 1084, 1087.
 कुत्ती *kutti*, 711.
 कुत्तो *kutto*; 655.
 कुदरुम *kudrum*, 1047.
 कुदर *kudār*, 27, 28, 328.
 कुदारि *kudāri*, 328.
 कुदारी *kudāri*, 28, 369, 1048.
 कुदाल *kudāl*, 28.
 कुदाली *kudāli*, 28.
 कुद्दी *kuddi*, 82, 1203.
 कुनरी *kunri*, 1073.
 कुन्ती *kunti*, 1272.
 कुन्ड *kund*, 469, 570, 557.
 कुन्दा *kunda*, 401, 1141.
 कुन्दी *kundi*, 391, 1141.
 कुपोत्सरग *kupotsary*, 1459.
 कुप्पा *kuppa*, 719, 720.
 कुप्पी *kuppi*, 719, 1160.
 कुप्पी के झू *kuppi ke ghyu*, 1160.
 कुब्बी *kubbi*, 856, 859.
 कुमरुंठी *kumarhauti*, 786.
 कुमरुंठी *kumrauti*, 786.
 कुम्भी *kumbhi*, 1125.
 कुम्हार *kumhar*, 1071.
 कुम्हरा *kumhra*, 572.
 कुम्हार *kumhār*, 572, 1209b.
 कुम्हस *kumhes*, 1080.
 कुम्हैन *kumhañn*, 572.
 कुम्हैनि *kumhañni*, 572.
 कुरन्ता *kurta*, 744.
 कुरन्ताली *kurtāli*, 902.
 कुरन्थी *kurthi*, 999.
 कुरन्थौली *kurthauli*, 1219.
 कुरन्दन *kurdan*, 616.
 कुरन्मिन *kurmin*, 1090.
 कुराव *kurāo*, 797.
 कुरन *kurun*, 602.
 कुरूर *kurūr*, 439.
 कुरैल *kurail*, 646.
 कुल *kul*, 1432, 1456.
 कुलन्तारा *kultāra*, 412.
 कुल देवोता *kul devota*, 1456.
 कुलम्फी *kulphi*, 398, 473, 585.
 कुलम्फीदार *kulphidār*, 473a.
 कुलम्हार *kulhar*, 798, 818.
 कुल्हारी *kulhāri*, 395.
 कुल्हिया *kulhiya*, 585, 725.
 कुल्ही *kulhi*, 725.
 कुस *kus*, 1428.
 कुसगुन *kusagan*, 1454.
 कुसपुत्तर *kusputr*, 1428.
 कुसवटग्ना *kusvatna*, 1074.
 कुसही *kusahi*, 959, 1000.
 कुसही केराव *kusahi kerāo*, 959.
 कुसाइन *kusāit*, 1454.
 कुसियाना *kusiyāna*, 1074.
 कुसियार *kusiyār*, 1005.
 कुसिहार *kusihār*, 1005.
 कुसी *kusi*, 1088.
 कुसुम *kusum*, 1043.
 कुहसा *kuhassa*, 1080.
 कुम्हार *kuñhār*, 572.

कुहेस *kuhes*, 1080.

कुहेसा *kuhesa*, 1080.

कुआँ *kūān*, 916, 920*b*, and 920*c*, 1092.

कुँच *kūnch*, 362*a*, 599.

कुँचा *kūncha*, 53, 55, 465.

कुँची *kūnchi*, 54, 428, 465, 543, 599.

कुटब *kūtab*, 624.

कुटल जाइब *kūtal jāib*, 624.

कुटि देव *kūti deh*, 624.

कुटी *kūti*, 1234.

कुँड़ *kūr*, 268, 505, 713, 929.

कुड़ा *kūra*, 848.

कुँड़ा *kūnra*, 83, 143, 437, 713, 1434.

कुड़ा कुरकुठ *kūra kurkut*, 848.

कुँड़ी *kūnri*, 83, 308, 929.

कुँह *kūnrh*, 251.

कूहा *kūha*, 879, 1234.

कून *kūt*, 913.

कूदे *kūde*, 128 (footnote).

कून *kūn*, 538.

कूप *kūp*, 920*b*, 1091.

कूप जग *kūp jag*, 1459.

कूबड़ *kūbar*, 1260.

कूर *kūr*, 849.

कूरो *kūro*, 1495.

कूभी *kūsi*, 1091.

कूहा *kūha*, 1080.

के *ke*, 312, 445, 463, 478, 585*f*, 724, 748, 814, 990, 1006, 1008, 1009, 1015, 1023, 1025, 1040, 1045, 1057, 1073, 825, 829, 849, 919, 1118, 1139, 1175, 1183, 1207, 1208, 1235, 1272, 1275, 1377, 1479.

केसारी *keāri*, 62.

केसाल *keāl*, 914.

केसाली *keālī*, 914, 1201.

केँउआँ *keūān*, 1074.

केँओचा *keōocha*, 456.

केड़वारी *kewāri*, 814.

केतरपारा *ketarpāra*, 292.

केतार *ketār*, 1005.

केतारा *ketāra*, 1005.

केतारी *ketāri*, 292, 1005, 1006.

केमाम *kemām*, 1033.

केरवा *kerwa*, 959.

केराइ *kerāi*, 959, 960, 1000, 1089.

केराव *kerāo*, 959, 960, 1000.

केरुआर *keruār*, 237.

केरौनी *kerāuni*, 866, 867.

केलौनी *kelāuni*, 866, 867.

केवलन्हा *kevalha*, 956.

केवाँइ *kewānchh*, 1073.

केवाड़ *kewār*, 1249.

केँवाँड़ *keūwār*, 1249.

केँवाड़ी *keūwāri*, 1249.

केँवाँड़ी *keūwānri*, 1249.

केवाल *kewāl*, 786.

केवाली *kewālī*, 1005.

केवाही *kewāhi*, 1005.

केसरिया *kesariya*, 1043.

केसौर *kesaur*, 1062.

केऊनी *keūni*, 882, 886.

केऊनीदार कुलन्फी *keūnidār kulphi*, 173.

के *ke*, 414, 568, 964, 1002 (footnote), 1073, 1085, 1087, 1089.

केँ *ken*, 356, 393, 604, 657, 741, 841, 886 (footnote), 964, 1090.

केड़ा *kerā*, 1204.

केँड़ा *kenra*, 425.

केना *kēna*, 1075, 1183, 1436.

केना डहरी *kēna dehrī*, 1436.

केषल *kehal*, 973.

केर *ker*, 393.

केल्लू *kelhu*, 250.

केसर *kesar*, 975.

केशी *kesi*, 984.
 कैचिया *kainchiya*, 73, 226.
 कैरियार *kairiyār*, 807.
 कैलाप्रल *kailāṭl*, 957.
 कैलिया *kailiya*, 1074.
 कै *kai*, 1087, 1113.
 कैच *kainch*, 322, 1256.
 कैची *kainchi*, 226, 383, 474, 499,
 512, 522, 539, 550, 588, 1256.
 कैटी *kaiti*, 1034.
 कैटी *kainti*, 1034.
 कैड़ा *kairā*, 425.
 कैत *kait*, 585f, 1073.
 कैता *kaita*, 1072, 1073.
 कैतवान *kaitbān*, 585f.
 कैतुक *kaituk*, 1456.
 कैतुक गोसाँई *kaituk gosāñi*, 1456.
 कैदक *kaidak*, 1466.
 कैया *kaiya*, 511, 551.
 कैल *kail*, 1134.
 कैला *kaila*, 1113, 1134.
 कैला गेल *kaila gel*, 957.
 कैली *kailin*, 1002 (footnote).
 कैसे *kaise*, 1026.
 कोइनो *koini*, 1045.
 कोइन्दा *koinda*, 1045.
 कोइया *koiya*, 1074.
 कोइरी *koiri*, 807.
 कोइला *koila*, 1440, 1456.
 कोइला माना *koila māta*, 1440, 1456.
 कोइली *koili*, 1074.
 कोइला *koila*, 347.
 कोकटो *kokti*, 329, 1016, 1019.
 कोकिला *kokila*, 468.
 कोचबन *kochban*, 770.
 कोचला *kochla*, 1073.
 कोचला के साग *kochla ke sāg*, 1073.
 कोचानी *kochani*, 1245.
 कोठार *kothwār*, 1400.
 कोठिए *kothie*, 1090.

कोठिया *kothiya*, 1263.
 कोठिया ईंटा *kothiya inta*, 1263.
 कोठियारी *kothiyāri*, 1201.
 कोठियौ *kothiyau*, 890.
 कोठिला *kothila*, 924, 77.
 कोठिली *kothili*, 77, 85.
 कोड़न्नी *korni*, 824, 865, 866, 867
 1009.
 कोड़ार *korār*, 808.
 कोड़िया *korhiya*, 1074.
 कोड़िला *korhila*, 1183.
 कोतवान *kotwāl*, 1200.
 कोथली *kothli*, 770.
 कोदर *kodār*, 992.
 कोदार *kodār*, 27, 28, 369.
 कोदारि *kodāri*, 28.
 कोदारी *kodāri*, 28, 319k.
 कोभन्मिया *konasiya*, 828.
 कोनन्सी *konsi*, 828.
 कोनासी *konāsi*, 832.
 कोनिया *koniya*, 603, 828.
 कोनिया जोत *koniya jot*, 828.
 कोम्हड़ा *kumhra*, 1071.
 कोर *korā*, 367, 1050.
 कोरझा *korajha*, 844.
 कोरपोँछुआ *korponchhua*, 1397.
 कोरन्मार *kormār*, 161.
 कोरवास *korwās*, 1051.
 कोरखत *korsāt*, 404.
 कोराद *korā*, 894.
 कोराँट *korānt*, 807.
 कोराना *korana*, 1185.
 कोरार *korār*, 784, 807.
 कोरियार *koriyār*, 807.
 कोरेना *korēna*, 372.
 कोरौनी *korāuni*, 1161.
 कोलन्डारा *kollāra*, 412.
 कोलन्बाद *kolwād*, 832.
 कोलन्सार *kolsār*, 297, 300.
 कोलन्सुप *kolsup*, 47, 603.

- कोलियैती *koliāiti*, 1219.
 कोलियैती असामी *koliāiti asāmi*, 1219.
 कोल्हकढ़ *kolhkarh*, 1194.
 कोल्हकर *kolhkar*, 1194.
 कोल्हपचरानौ *kolhpachrāni*, 1194.
 कोल्हुआ *kolhuā*, 1097.
 कोल्हुआ बैल *kolhuā bail*, 1097.
 कोल्हचार *kolhuār*, 297, 300.
 कोहंडुंगर *kohāngar*, 578.
 कोहंडा *koñhra*, 1071.
 कोहबर *kohbar*, 1307, 1308, 1335, 1358.
 कोहबरत *kohbara*, 1335.
 कोहन्तैरी *konhrauri*, 1272.
 कोहार *kohār*, 572.
 कोहिआ *kohiā*, 713.
 को *ko*, 655.
 कोइन *kōin*, 1045.
 कोइल *kōil*, 1076.
 कोइलखो *kōilkho*, 1075.
 कोंच *kouch*, 1045.
 कोवा *kauwā*, 741.
 कोची *kouchi*, 726, 741.
 कोठा *kotha*, 1240.
 कोठी *kothi*, 77, 79, 310, 365, 814, 924, 1400; Appendix, 14.
 कोठीवाल *kothivāl*, 1461.
 कोठो सोरा *kothi sora*, Appendix, 14.
 कोड़ *kor*, 867, 1009.
 कोड़ देव *kor deb*, 867.
 कोड़न *korān*, 824, 865, 866, 1006, 1099.
 कोड़पक्का *korupakka*, 1182.
 कोड़ब *korab*, 865, 981.
 कोड़ल *korāl*, 1009.
 कोड़ा *kora*, 104, 1007.
 कोड़ी *kori*, 834.
 कोड़ा *korhā*, 170, 414.
 कोहि *korhi*, 841, 886 (footnote), 1098.
 कोहि बरद कँ फेफरि बज्जत *korhi barad kēñ phephari bahat*, 841.
 कोही *korhi*, 379, 799.
 कोदर कट्टा *kodar katta*, 1456.
 कोदो *kodo*, 990, 992, 1089.
 कोन *kon*, 128 (footnote), 604, 828.
 कोना *kona*, 828.
 कोना कोनी *kona koni*, 828.
 कोनी *koni*, 828.
 कोपिन *kopiāt*, 726.
 कोपीन *kopīn*, 726.
 कोबी *kobi*, 1073.
 कोर *kor*, 866, 1271.
 कोरन *korān*, 866.
 कोरा *kura*, 104, 788, 1258.
 कोरा बाल *kora bāl*, 788.
 कोरी *kori*, 1053, 1143.
 कोरी करब *kori karab*, 1143.
 कोरो *koro*, 367, 1050, 1051, 1258.
 कोल *kol*, 1456.
 कोला *koka*, 832.
 कोली *koli*, 832.
 कोल्ह *kolh*, 250, 265.
 कोल्हु *kolhū*, 250, 265.
 कोभ *kos*, 1492.
 कोसा *kosa*, 984.
 कोसी *kosi*, 959.
 कोसुस *kosam*, 1043.
 कोहा *koha*, 139, 430, 432, 442, 713.
 कहूी *kahi*, 139, 140.
 कौआरा *kauara*, 1183.
 कौरना *kaurna*, 138.
 कौरेना *kaurēna*, 372.
 कौशल *kauśl*, 1256.
 कौआ *kaua*, 356, 792, 870, 957, 1398.
 कौआ भपान *kaua jhapān*, 957.
 कौआ बाँझ *kaua bāñjh*, 1398.
 कौआ लुकान *kaua lukān*, 957.

कौशा हाँकब *kaua hānkab*, 870.
 कौड़ *kaur*, 1247.
 कौड़ी *kauri*, 1201, 1391, 1496.
 कौनी *kauni*, 988, 1045.
 कौम *kaum*, 1125.
 कौर *kaur*, 1078, 1247, 1271.
 कौर जाग्रब *kaur jāēb*, 1078.

कौरी *kauri*, 1143, 1256.
 कौरी करब *kauri karab*, 1143.
 कौल्हा *kaulha*, 1247.
 कया *kya*, 1091.
 क्यौंचा *kyoncha*, 74.
 क्रित्तिका *krittika*, 1082, 1084.
 क्रिशन् *krishn*, 1456.

॥ ख kh ॥

खदे *khai*, 833.
 खखन्डी *khankhri*, 1074.
 खखनरहरा *khankhrahra*, 669.
 खखरा *khakhra*, 894, 901.
 खखो न्नी *khakhorni*, 37, 328.
 खखोड़ी *khankhori*, 1161.
 खखोरन *khakhoran*, 1032.
 खगडा *khagra*, 1183.
 खगरा *khagra*, 379.
 खंगरा *khangra*, 379.
 खगरी *khagri*, 379.
 खगरीवा *khangriva*, 1021.
 खंगाहा *khangaḥa*, 1172.
 खगूर *khagūr*, 226.
 खंचडा *kanchra*, 789.
 खंचिजा *khanchiga*, 43, 44.
 खचोली *khacholi*, 44.
 खचड़ *khachchar*, 1128.
 खजला *khajla*, 1272.
 खजवा *khajra*, 1263.
 खजाना *khajāna*, 188, 321, 916, 919,
 952, 1207.
 खजूर *khajūr*, 585f, 1272.
 खझा *khajja*, 1174.
 खटाई *khatāi*, 1003, 1272.
 खटिया *khatiga*, 636, 1416.
 खटुला *khatula*, 636.
 खटोला *khatola*, 636, 1457.
 खटोली *khatoli*, 636.
 खट्टा *khatta*, 1272.

खड्डा *khaddha*, 34.
 खड्डी *khaddhi*, 20.
 खड़ *khar*, 1234.
 खंड *khaur*, 832, 865.
 खड़कडा *kharkatta*, 915.
 खंडगरना *khaurgarana*, 314.
 खड़चर *kharchar*, 277.
 खंडचर *khaurchar*, 259, 277.
 खंडचारी *khaurchāri*, 259.
 खड़मा *khurma*, 319k.
 खड़मोड़ा *khaurmora*, 915.
 खड़वाहा *khaurwāha*, 915.
 खड़वाहा *khaurwāha*, 915, 915.
 खंडचर *khaurchar*, 1234.
 खड़वा *kharka*, 8.
 खंडरू *khaurru*, 919.
 खंडमार *khaurśār*, 312.
 खंडमारी *khaurśāri*, 312.
 खड़ाउन *kharaūn*, 735.
 खड़ाओ *kharaōn*, 735.
 खड़ा टाल *khara tāl*, 890.
 खंडार *khaurār*, 578.
 खड़व *khaurāw*, 735.
 खंडरुआर *khauruār*, 945.
 खड़का *kharka*, 1075.
 खंडौरा *khauraura*, 1272.
 खदौर *kharchaur*, 815.
 खदौल *kharchaul*, 815.
 खण्ड *khand*, 832.
 खतकस *khatkas*, 404.

- खन्ना *khabna*, 386, 1415.
 खतिथौनी *khatiyauni*, 1463d.
 खत्ता *khutta*, 77, 833.
 खदगौर *khadgaur*, 850.
 खदन्हा *khadha*, 34.
 खदियाचोल *khadiyāöl*, 1006.
 खदुका *khaduka*, 1461, 1477, 1481.
 खदोना *khadona*, 721.
 खदौड़ *khadaur*, 848, 850.
 खदौड़ खेत *khadaur khet*, 850.
 खदौर *khadaur*, 850.
 खदुक *khadduk*, 1461, 1477, 1481.
 खदुई *khaddhi*, 848.
 खधा *khadha*, 77.
 खधेल *khadhel*, 1145.
 खंधौट *khandhaut*, 832.
 खन *khan*, 1194.
 खनजौर *khanjir*, 924.
 खनन *khanan*, 165.
 खनंसारी *khanūsāri*, 646.
 खनन्हन *khanhan*, 165.
 खनित *khānit*, 1493.
 खन्ता *khanta*, 833, 1493.
 खन्ती *khanti*, 39, 40.
 खन्ध *khandh*, 832.
 खन्धा *khandha*, 832.
 खपड़ा *khapa*, 319, 437, 713, 924, 1262, 1399.
 खपड़ी *khapri*, 319, 437, 713.
 खपड़ोइया *khaproīya*, 1074.
 खपरा *khapra*, 924, 1246.
 खपरा फेरब *khapra pherab*, 1246.
 खपरी *khapri*, 713, 1422.
 खपरोइया *khaproīya*, 1074.
 खपरोइी *khaprauri*, 713, 1401.
 खपरोर *khapraur*, 1401.
 खपरोर फेंकाद *khapraur phenkāc*, 1401.
 खपियार *khapiyār*, 646.
 खबीरा *khambira*, 468.
 खबौनी *khabauni*, 1272.
 खभार *khabhār*, 921, 1125.
 खँभिया *khambhiya*, 765.
 खमन्सो *khamso*, 392.
 खमीरा *khamira*, 468, 1021, 1023.
 खम्भा *khambha*, 414, 431, 609, 933, 940, 1051, 1256.
 खम्भिया *khummbhiya*, 1256.
 खम्भी *khambhi*, 1256.
 खम्बरुआ *khambarua*, 1058.
 खम्हा *khamha*, 473, 940.
 खम्हाँ *khambhāñ*, 1256.
 खम्हार *khamhār*, 890, 986.
 खम्भिया *khambhiya*, 1256.
 खर *kar*, 367, 539, 815, 1010.
 खरई *kharaī*, 815, 896, 1052.
 खरकूटी *kharkūti*, 363.
 खरको खूँटा *kharko khūnta*, 363.
 खरकोटी *kharkoti*, 1253.
 खरकोट *kharkaut*, 363.
 खरकोटौ *kharkauti*, 363.
 खरखण्डा *kharkhanda*, 669.
 खरखरिया *kharkharia*, 248.
 खरगोस *khargos*, 740.
 खरग *kharch*, 1207, 1463d.
 खरचराइ *kharcharāi*, 1151.
 खरचरी *kharchari*, 1151.
 खरचा *kharcha*, 1052, 1207.
 खरचाक *kharchāk*, 1084.
 खरचाँड़ी *kharchāñri*, 277.
 खरचारो *kharchārō*, 277.
 खरचान्नी *kharchāñi*, 259, 277.
 खरशूआ *kharchūa*, 1075.
 खरपाँ *kharpa*, 735.
 खरवाइ *kharchatāi*, 913.
 खरबूजा *kharchūja*, 1065.
 खरवन *kharcān*, 1204.
 खरवा *kharcā*, 816.
 खरवाइ *kharcāh*, 858.
 खरवाहा *kharcāha*, 915, 945.

खरन्वे *kharve*, 549, 858.
 खरन्वेच *kharvech*, 858
 खरन्सान *kharśān*, 539, 1024.
 खरन्हार बावग *kharhar bāwag*, 858.
 खरन्हरा *kharhara*, 55, 57, 465.
 खरन्हरो *kharharo*, 57.
 खरहिया *kharhiya*, 125.
 खरन्ही *kharhi*, 1051.
 खरहर *kharahur*, 815.
 खराशोनि *kharāoni*, 735.
 खराट *kharāt*, 549.
 खराट् *kharāt*, 406, 469, 557.
 खरादी *kharādi*, 406.
 खराम *kharām*, 735.
 खरिका *kharika*, 1310.
 खरिकौता *kharikauta*, 1253.
 खरित *kharit*, 850.
 खरिदंगी *kharidgi*, 1209d, 1215.
 खरिदार *kharidār*, 1214.
 खरिहन *kharihan*, 1188.
 खरिहान *kharihān*, 879, 1090.
 खरिहानी *kharihāni*, 879, 914, 1191,
 1196, 1197, 1200.
 खरी *khari*, 250, 480, 1424.
 खरोट् *kharūt*, 1040.
 खरुचा *kharua*, 467.
 खरुका *kharuka*, 740, 1074.
 खरुकी *kharuki*, 740.
 खरुहन *kharuhan*, 864.
 खरुहान *kharuhān*, 982.
 खरुहो *kharuho*, 1124.
 खरेया *kharaiya*, 125.
 खरेठा *kharaiṭha*, 815.
 खरैल *kharail*, 646.
 खरो घर *kharo ghar*, 1235.
 खर्रा *kharra*, 55, 57, 1182.
 खर्री *kharrī*, 263.
 खलन्कोइया *khalkoīya*, 990.
 खलन्ची *khālchi*, 713.
 खलन्चोइया *khālchoīya*, 981

खलन्डू *khalri*, 1139.
 खलन्तेदार *khalteḍār*, 727.
 खलन्नी *khalni*, 520.
 खलन्वा *khalwa*, 790.
 खलार *khalār*, 790.
 खलितडी *khalitāri*, 1119.
 खलिहानि *khalihāni*, 912.
 खल्ली *khalh*, 263.
 खल्हर *khalhar*, 790.
 खवास *khawās*, 1184.
 खसखस *khaskhas*, 362a.
 खसम *khasam*, 1274.
 खसन्रा *khasra*, 913, 1468 a and b,
 1470, 1471; Appendix, 8.
 खसन्रा दावाबन्दी *khasra dāwabandī*,
 1468a, 1470; Appendix, 1.
 खसन्रा बटाइ *khasra batāi*, 1468.
 खसन्रैया *khasraiya*, 362.
 खसल *khasal*, 1080.
 खसिया *khasiya*, 373, 768.
 खस्सी *khassi*, 1121.
 खस्सी *khāssi*, 1121.
 खाइक *khāik*, 1269.
 खाई *khāi*, 833.
 खाज *khāū*, 1477.
 खाए *khāc*, 1026.
 खाँखर *khānkhār*, 920c, 921.
 खाँग *khāng*, 1174.
 खाँगन *khāngan*, 165.
 खाँगल *khāngal*, 1174.
 खाँच *khānch*, 318.
 खाँचा *khāncha*, 44, 318, 319f, 459.
 खाँची *khānchi*, 44, 319f.
 खाजे खिदर *khaje khidar*, 1456.
 खाजा *khāja*, 1272.
 खाजाना *khājāna*, 916.
 खाँजी *khānji*, 648.
 खाँभी *khānbi*, 44.
 खाट *khāt*, 636.
 खाटिन *khātin*, 966d.

खाँड़ *khāūr*, 919, 1014.
 खाँड़ी *khāuri*, 20, 740.
 खाँड़ो *khāuro*, 919.
 खाह *khārh*, 1082.
 खाही *khāhi*, 8, 20.
 खातल *khāta*, 20.
 खातब *khātab*, 1461, 1477.
 खाता *khāta*, 8, 77, 269, 315, 319,
 1462, 1463c, 1477.
 खाता बही *khāta bahi*, 1463c.
 खातिर *khātir*, 1192.
 खाद *khād*, 77, 849, 1008.
 खाँदन *khāndan*, 165.
 खादर *khādar*, 848, 849, 868.
 खाध *khādh*, 77.
 खाधा *khādha*, 77.
 खान *khān*, 251, 268, 1194.
 खानचा *khāncha*, 459, 467.
 खानदान *khāndan*, 1209c.
 खानन *khānan*, 165.
 खाना *khāna*, 394, 478, 1248, 1333,
 1398.
 खानी *khāni*, 1272.
 खाने बाग *khāne bāg*, 813.
 खाप *khāp*, 402, 1231.
 खापड़ *khāpar*, 437.
 खापरि *khāpari*, 713.
 ख़ाब *khāb*, 399, 402.
 खाबड़ *khābar*, 792.
 खाबर *khābar*, 792.
 खाभर *khābhar*, 792.
 खाभल *khābhal*, 867.
 खाम *khām*, 1235.
 खामसो *khāmso*, 392.
 खामा *khāma*, 431.
 खाम्ही *khāmhi*, 1051, 1256, 1259.
 खाय *khāy*, 250, 356, 1084, 1087,
 1113, 1269, 1272.
 खार *khār*, 1080.
 खारी *khāri*, 816.

खाब *khāru*, 864, 982.
 खाबख़ाँ *khāruān*, 1042.
 खाल *khāl*, 414, 790, 792, 1139.
 खावा *khāwa*, 713, 917.
 खाँवाँ *khāwān*, 833, 917, 953.
 खाविन्द *khāwind*, 1274.
 खास *khās*, 131; Appendix, 14.
 खासन्दान *khāsān*, 711.
 खासर *khāsar*, 1164.
 खिखोरना *khilhornā*, 493.
 खिखोरनी *khilhorni*, 493.
 खिङ्गा *khinga*, 445.
 खिचख़ड़ी *khichkhari*, 963, 1272.
 खिचनी *khichni*, 145.
 खिच़ा *khichcha*, 984.
 खिजाया *khijāya*, 963.
 खिखोरना *khilhornā*, 493.
 खिनौरी *khinauri*, 2, 825.
 खिनौरी के जोत *khinauri ke jot*, 825.
 खिथाव *khigāo*, 1338.
 खियौन *khigauṇ*, 1217.
 खिरकी *khirki*, 1249.
 खिरखिथाव *khirkhigāi*, 1407.
 खिरखियौनी *khirkhigauṇi*, 1338.
 खिरचटाई *khirchatāi*, 1407.
 खिरच़ी *khirchi*, 402.
 खिरन्दन *khirdant*, 969.
 खिरवरा *khiravara*, 1002 (footnote),
 1272.
 खिरसा *khirsa*, 1164.
 खिरौरा *khiraura*, 1272.
 खिलकट *khilkat*, 797, 981.
 खिलकट्टी *khilkatti*, 797, 981.
 खिलनी *khilni*, 402.
 खिलबट्टी *khilbatti*, 711.
 खिलमार *khilmār*, 795, 797, 981.
 खिलवत *khilvat*, 1236.
 खिलही *khilhi*, 1192.
 खिलहोरना *khilhorna*, 493.
 खिलुआ *khilua*, 740.

- खिलोरन्ना *khilorna*, 493.
 खिल्लत *khillat*, 1209b.
 खिल्ला *khilla*, 24.
 खिल्ली *khilli*, 711, 1055.
 खिसकट *khiskat*, 727.
 खीकी *khikhi*, 713.
 खौंचव *khinchav*, 391.
 खौंची *khinchi*, 1079.
 खीर *khīr*, 1272, 1338, 1389, 1405.
 खीर खियाव *khīr khigāw*, 1338.
 खीरा *khīra*, 533, 1070.
 खीरा बिच्ची *khīra bichchi*, 533.
 खीरि *khīri*, 1272.
 खील *khīl*, 795, 797, 981.
 खील कोडुब *khīl korab*, 981.
 खील तोडुब *khīl torab*, 981.
 खील बैठाबोल *khīl baithāol*, 795.
 खील मारी *khīl māri*, 1192.
 खुक्खा *khukkha*, 1076.
 खुक्खसा *khukhsa*, 1183.
 खुखुडा *khukhuri*, 984.
 खुटरा *khutra*, 182, 244.
 खुंटरी *khuntari*, 182, 185, 200.
 खुटन्ना *khutla*, 764.
 खुटल्ली *khutli*, 764.
 खुटहरा *khutahra*, 2.
 खुटहरी *khutahri*, 182.
 खुंटानान *khuntānān*, 224.
 खुटिपुत्ति *khutiputti*, 348.
 खुटिया *khutiya*, 728.
 खुटिया *khutiya*, 1008, 1010, 1024.
 खुटिया अंगरखा *khutiya angarkha*, 728.
 खुटिका *khutika*, 764.
 खुटिहरी *khutihri*, 182.
 खुटहरा *khutahra*, 825.
 खुटहरी *khutehri*, 182.
 खुटा *khutta*, 363, 431, 609.
 खुट्टा *khutli*, 489, 573, 764.
 खुण्डा *khunda*, 40, 213, 464, 609.
 खुण्डा *khunda*, 361.
 खुण्डी *khundi*, 361.
 खुद *khud*, 911.
 खुदकाशत *khudkāshat*, 911.
 खुदन्नी *khudni*, 27.
 खुदर *khudar*, 1048.
 खुद्दी *khuddi*, 1272.
 खुबिया *khubiya*, 764.
 खुम *khum*, 83.
 खुरका *khurka*, 1075.
 खुरखुन *khurkhum*, 1079.
 खुरचन *khurchan*, 1032.
 खुरचनी *khurchani*, 319b, 456, 1
 खुरचनी *khurchani*, 453.
 खुरचुनी *khurchuni*, 424, 512.
 खुरजी *khurji*, 129.
 खुरदाई *khurdāin*, 888.
 खुरदिया *khurdiya*, 1208.
 खुरदिया मालिक *khurdiya mālīk*,
 खुरदिहा *khurdiha*, 1208, 1211
 खुरदिहा मालिक *khurdiha mālīk*
 1208.
 खुरदौंती *khurdonti*, 888.
 खुरदौनी *khurdanni*, 888.
 खुरनी *khurni*, 27.
 खुरपा *khurpa*, 59, 60, 306, 369.
 खुरपियाना *khurpiyāna*, 866, 867
 खुरपी *khurpi*, 61, 306, 328, 4
 481, 486, 867.
 खुरपा *khurpha*, 1073.
 खुरमा *khurma*, 1272.
 खुरहा *khurha*, 1172.
 खुरा *khura*, 90.
 खुरी *khuri*, 90.
 खुश *khush*, 1040.
 खुशका *khushka*, 1272.
 खुशकी ठीका *khushki thika*, 1210.
 खुश खरीद *khush kharid*, 1040.
 खुशकी *khuski*, 788, 1040, 1272.
 खुशबकत *khushbakat*, 1209d.

- खुसबरी *khusbari*, 1073.
 खुआ *khūa*, 888, 891.
 खुंट *khūnt*, 726, 1141.
 खुंटा *khūnta*, 213, 223, 224, 239,
 330, 363, 414, 431, 464, 469,
 489, 538, 609, 932, 1142, 1419.
 खुंटा बल्ला *khūnta balla*, 319j.
 खुंटी *khūnti*, 32, 258, 260, 330,
 348, 401, 489, 573, 595, 621,
 932, 1008, 1010, 1039, 1194.
 खुंड़ा *khūra*, 361.
 खुंदी *khūri*, 361.
 खुम *khūm*, 713.
 खुर *khūr*, 383.
 खुरा *khūra*, 13, 78.
 खखसा *khukhsa*, 1073.
 खंधड़ा *khendhra*, 637.
 खंधरा *khendhra*, 731.
 खेनरा *khēra*, 637.
 खेपान *khēpān*, 289.
 खेरका *khēraka*, 740.
 खेरकी *khēraki*, 740.
 खेलाइ *khelāi*, 1198.
 खेसरा *khēsa*, 959.
 खेमारी *khēsāri*, 959, 999, 999n.
 खेरा *khērha*, 8, 965.
 खेही *Khērhi*, 820, 1404.
 खेही *khērhi*, 8.
 खेही जोड़ाब *khērhi jorāb*, 1404.
 खेत *khet*, 69, 356, 797, 798, 827,
 832, 834, 850, 981, 1006, 1090,
 1120, 1435.
 खेत पथार *khet pathār*, 832.
 खेत बधार *khet badhār*, 832.
 खेत भोजनी *khet bhojni*, 1435.
 खेत भोज *khet bhoj*, 1435.
 खेत मास *khet mās*, 999.
 खेत मासु *khet māsu*, 999.
 खेती *kheti*, 832, 1456.
 खेती बारी *kheti bāri*, 832.
 खेती भवानौ *kheti bhawāni*, 1456.
 खेना *khēna*, 76.
 खेप *khēp*, 646.
 खेवा *khēwa*, 235 (footnote).
 खेचा *khēcha*, 8.
 खेचा *khāincha*, 44.
 खेची *khāinchi*, 288.
 खेनी *khāini*, 1023, 1026.
 खेया *khāiya*, 1269.
 खेर *khair*, 1073.
 खेरा *khaira*, 1074.
 खेरान *khairat*, 1209d, 1431.
 खेरी *khāri*, 1074.
 खेचन *khāchan*, 844, 1188.
 खोईचा *khōincha*, 984.
 खोईका *khōinchha*, 741, 941.
 खोइया *khōiya*, 290, 984, 1012, 1031.
 खोइहा *khōiha*, 290.
 खोपका *khōechha*, 741.
 खोखरी *khonkhri*, 984.
 खोमन्हा *khomgha*, 1172.
 खोचरी *khonchri*, 77.
 खोजड़ा *khōjra*, 1076.
 खोटगला *khōtla*, 764.
 खोटगली *khōtli*, 241.
 खोड़ना *khōrna*, 441.
 खोड़नी *khōrni*, 441.
 खोदाइ *khodāi*, 1431.
 खोदौना *khōdauna*, 303.
 खोनचा *khoncha*, 459, 467.
 खोपड़ा *khompṛa*, 879, 1234.
 खोपड़ी *khompri*, 71, 879, 1234.
 खोबार *khēbār*, 1125.
 खोभना *khobhna*, 40.
 खोभार *khobhār*, 1125.
 खोभारि *khobhāri*, 1125.
 खोभिया *khobhiya*, 1272.
 खोरना *khornā*, 303, 441, 705.
 खोरनाठी *khornāthi*, 441.
 खोरनी *khorni*, 303, 441, 705.

खोरमा *khorma*, 1272.
 खोरहा *khorha*, 1172.
 खोराकी *khorāki*, 1209e.
 खोरासानी *kkorāsāni*, 1073.
 खोरासानी जवाइन *khorasāni jawāin*,
 1073.
 खोरिया *khoriya*, 511.
 खोलकड़ा *kholakrā*, 582.
 खोलहड़ी *kholri*, 990, 1031.
 खोलनी *kholni*, 520, 582.
 खोलनैया *kholnaiya*, 232.
 खोलमरिया *kholmariya*, 523.
 खोलसा *kholsa*, 97, 261.
 खोहिया *khohiya*, 290, 1012, 1031.
 खोहा *khoā*, 888, 891, 1167.
 खोइया *khoiya*, 1272.
 खौइह *khōñichh*, 621.
 खोखा *khokha*, 1487.
 खोगीर *khogīr*, 226.
 खोंच *khonch*, 269.
 खोंची *khonchi*, 41.
 खोंहा *khonchha*, 741.
 खोज *khøj*, 1286.

खोड़ *khōr*, 1141.
 खोंड़ी *khonri*, 361.
 खोंहा *khonrha*, 8.
 खोदब *khodab*, 1379.
 खोना *khona*, 721.
 खोन्ही *khonhi*, 1248.
 खोंप *khomp*, 50, 79, 895, 1234.
 खोंप के मथनी *khomp ke mathni*, 895.
 खोंपी *khompi*, 895.
 खोभन *khobhan*, 40.
 खोभी *khobhi*, 1183.
 खोम *khom*, 1125.
 खोर *khōr*, 143, 284, 368, 713, 893,
 1461.
 खोरा *khōra*, 83, 284, 308, 690, 713.
 खोरिश *khōrish*, 1209c.
 खोरी *khōri*, 680.
 खोल *khōl*, 22, 97, 156, 730, 933.
 खोला *khōla*, 97, 261.
 खोली *khōli*, 223, 22.
 खोह *khōh*, 891.
 खौक *khauk*, 1461.
 खौकार *khaukār*, 1477.

॥ ग g ॥

गग *gae*, 1084.
 गंगटा *gangta*, 794.
 गंगटाहा *gangtāha*, 794.
 गंगटियाहा *gangtiyāha*, 794.
 गंगटौ *gangti*, 794.
 गगन्ना *gagra*, 693, 711.
 गगरी *gagri*, 304, 432, 713, 786.
 गगरी केवाल *gagri kewāl*, 786.
 गङ्ग *gang*, 788.
 गङ्गट *gangat*, 794, 1266.
 गङ्ग बरार *gang barār*, 788.
 गङ्ग सिकस *gang sikast*, 788.
 गङ्गा *ganga*, 1451, 1456.
 गङ्गाक *gangāk*, 1451.

गङ्गा जल *ganga jal*, 1451.
 गङ्गा मार *ganga māi*, 1456.
 गच *gach*, 423.
 गकुली *gachhuli*, 814.
 गज *gaj*, 154, 471, 474, 477, 582,
 711, 1490, 1491, 1492.
 गजन्दा *gajra*, 1073.
 गजन्पती *gajpati*, 977.
 गजन्पत्ता *gajpatta*, 975.
 गजन्बाक *gajbāk*, 102.
 गजन्बाग *gajbāg*, 102, 224.
 गजर *gajar*, 826, 959.
 गजर बजर *gajar bajar*, 959.
 गजर मसर *gajar masar*, 959.

गजन्तरा *gajra*, 1073.
 गजन्तरौटा *gajrauta*, 1144.
 गजन्तरौटी *gajrauti*, 1144.
 गजन्वाह *gajwāh*, 646.
 गजन्ही *gajhi*, 144.
 गजा *gaja*, 959.
 गजाँड़ *gajānr*, 798.
 गजाड़ा *gajāra*, 40.
 गजा बजा *gaja baja*, 959.
 गँजिया *ganjīya*, 227.
 गजुर *gajur*, 1001.
 गञ्ज *ganj*, 224, 585.
 गञ्ज अफजुद *ganj aḥjūd*, Appen-
 dix, 2a.
 गञ्ज सितार *ganj sitāra*, 585.
 गट्टा *gatta*, 472, 1272.
 गट्टी *gatti*, 498.
 गँठौट *ganthaut*, 1480.
 गठौरा *gathaura*, 770.
 गँड़कसा *ganrkassa*, 236.
 गड़किल्ली *garkilli*, 258.
 गढ़गाड़ा *gargara*, 473.
 गड़नी *garni*, 365, 919, 1183.
 गँड़मेखा *ganrmekha*, 932.
 गँड़रकहा *ganrarkattu*, 915.
 गड़रा *garra*, 1074.
 गँड़सार *ganrsār*, 1008.
 गँड़सी *ganrsi*, 86.
 गड़न्चड़ो *garharo*, 106.
 गड़न्हर *garhar*, 1075.
 गँड़न्हर *ganrhar*, 1183.
 गड़न्चबहा *garharua*, 1183.
 गड़न्हा *garha*, 849.
 गँड़न्ही *gandhi*, 1479.
 गड़ाड़ी *garāri*, 595.
 गड़ार *garār*, 1074, 1075, 1183.
 गड़ारी *garāri*, 940.
 गँड़ारी *ganrāri*, 62, 832, 833.
 गँड़ास *ganrās*, 86.
 गड़ाँस *garāns*, 86.

गँड़ासा *ganrāsa*, 86.
 गड़ाँसा *garānsa*, 86.
 गँड़ासी *ganrāsi*, 86, 88.
 गड़ियार *gariyār*, 1183.
 गड़ियास *gariyās*, 408.
 गड़ी *gari*, 147.
 गड़ुआ *ganrua*, 924.
 गड़ेड़ी *gareri*, 488.
 गँड़ेर *ganrer*, 1183.
 गँड़ेरी *garērī*, 1150.
 गँड़ेरी *ganrerī*, 1183.
 गड़ौआ *garauān*, 924.
 गड़ौकी *garaukhi*, 1183.
 गढ़न्रो *garhro*, 1075.
 गढ़ाह *garhāi*, 537.
 गढ़ँ *garhen*, 568.
 गण्डा *ganda*, 823, 854, 1498.
 गण्डा डार *ganda dhār*, 1007.
 गतान *gatān*, 120, 122, 639.
 गतार *gatār*, 938.
 गताल *gatāl*, 1477.
 गताल खांता *gatāl khāta*, 1477.
 गतौरा *gataura*, 120.
 गत्ती *gatti*, 713.
 गत्तो *gatto*, 614, 621.
 गदपँड़ोआ *gadpanroa*, 1183.
 गदपिड़ोआ *gadpiroa*, 1183.
 गदपुरना *gadpurna*, 1183.
 गदरा *gadra*, 877.
 गदन्राएब *gadräëb*, 1004.
 गदन्राएल *gadräël*, 957, 1001.
 गदन्राएल है *gadräël hai*, 957.
 गदन्हा *gadha*, 105 (footnote), 393,
 1128.
 गदन्हा के बच्चा *gadha ke bachcha*, 1128.
 गदहिया *gadahiya*, 1074, 1263.
 गदन्ही *gadhi*, 1074, 1128.
 गदन्हेड़ी *gadhenri*, 1128.
 गदी *gadi*, 226.
 गदीना *gadina*, 1073.

गदेला *gadela*, 127, 213, 223, 1131.
 गंदौरा *gandaura*, 848.
 गद्दा *gadda*, 127, 209, 213, 877, 940.
 गद्दी *gaddi*, 125, 126, 127, 223, 226, 213, 371, 414, 451, 531, 602, 1131.
 गद्दीवान *gaddivān*, 371.
 गधपुरना *gadhpurna*, 1183.
 गंधवा *gandhwa*, 1074.
 गन्ना बन्ब *ganna bancb*, 1343.
 गनेस *ganes*, 1203.
 गनौरा *ganaura*, 848.
 गन्धकी *gandhki*, 1074.
 गन्धी *gandhi*, 1074.
 गपन्ताल *gaptāl*, 1477.
 गपतुथा *gaptua*, 1074.
 गपन्तू *gaptu*, 1074.
 गपन्ध *gapsu*, 1074.
 गब्य *gabya*, 1157, 1272.
 गभन्तू *gabhtu*, 1074.
 गम्भरी *gambhri*, 965.
 गभरू *gabhrū*, 1281.
 गभा *gabha*, 957.
 गभा भेल बा *gabha bhail ba*, 957.
 गभौरी *gabhauri*, 894.
 गमन्हा *gamchha*, 724, 733.
 गमन्ही *gamchhi*, 733.
 गमन्ला *gamla*, 713.
 गमन्हेर *gamher*, 301.
 गम्हड़ा *gamhra*, 957.
 गम्हड़ा भेल अछि *gamhra bhel achi*, 957.
 गम्हरी *gamhri*, 965.
 गघा *gaya*, 1091.
 गघाल *gayāl*, 1477.
 गघाल खाता *gayāl khāta*, 1477.
 गर *gar*, 1098.
 गर औनधा *gar aundha*, 113.
 गरकी *gar ki*, 912, 1230.

गरकी परनी *gar ki parti*, 912.
 गरजे *garje*, 1087.
 गरजै *garjai*, 1087.
 गरण्डी *garandi*, 919.
 गरन्दनी *gardani*, 889.
 गरन्दम *gardam*, 113.
 गरन्दवान्नी *gardavānī*, 261, 765.
 गरन्दानक *gardānak*, 1251.
 गरन्दानी *gardāni*, 261.
 गरन्दामी *gardāmi*, 261.
 गरन्दौव *gardāmr*, 113, 889.
 गरब खिळा *garab khilla*, 155.
 गरम्मी *garmi*, 1092, 1083.
 गरल *garal*, 1272.
 गरन्सी *gar si*, 765.
 गरह *garah*, 1252.
 गरहगर *garahgar*, 1252.
 गरहर *garhar*, 106.
 गरन्ही *garhi*, 1207.
 गरन्ही खरचा *garhi kharcha*, 1207.
 गरौंगट *garāngat*, 794.
 गरौड़ी *garāuri*, 919.
 गरामन्ता *garāmta*, Appendix, 12a.
 गरारी *garāri*, 595.
 गरिषर *gariar*, 1098.
 गरिथा *gariya*, 1014.
 गरीब *garib*, 414.
 गरे *gare*, 781.
 गरौँधा *garaundha*, 889.
 गरौँधन *garaundhan*, 113.
 गर्रा *garra*, 423.
 गलखोर *gal khor*, 113.
 गलजिन *galjin*, 724.
 गलजोती *galjoti*, 196.
 गलन्ते *galthai*, 1143.
 गलन्ते करब *galthai karab*, 1143.
 गलन्ता *galta*, 402.
 गलन्बल *galbal*, 1272.
 गलन्मोहा *galmoehha*, 724.
 गलल *galal*, 1004.

गलसठका *galsatka*, 765.
 गलसदी *galsedi*, 1316.
 गलही *galhi*, 235.
 गलिचारी *galiyāri*, 489, 621.
 गलीचा *galcha*, 750.
 गलेचा *galaicha*, 750.
 गलौधी *galawdhi*, 724.
 गलौसो *galausi*, 621.
 गल्लर *gallar*, 585.
 गल्ला *galla*, 890, 1468a, 1470, 1472, 1484.
 गल्ली *galli*, 489, 621, 832.
 गंवखा *ganckha*, 1011.
 गवत *gawat*, 1144.
 गवतन्चोर *garatchor*, 1146.
 गवन *gawan*, 1291, 1294.
 गवना *gawna*, 1291.
 गवा *gawa*, 1435.
 गवा लग्गब *gawa lagāeb*, 1435.
 गवा लेब *gāwa leb*, 1435.
 गवैदाँ *garaiñgāñ*, 1207.
 गवैथाँ खरन्च *garaiñgāñ kharch*, 1207.
 गहन्नी *gahni*, 234.
 गहन्ना *gahra*, 800.
 गह्ना *gahua*, 411, 516, 552.
 गहुरे *gahuṛ*, 516.
 गहूम *gahum*, 955.
 गहूमन *gahuman*, 1136.
 गहूमा *gahuma*, 972, 985, 987.
 गहूली *gahuli*, 516.
 गहेई *gaher*, 1124.
 गाई खरन्च *gāñ kharch*, 1207.
 गाह *gāchh*, 585f, 994, 995.
 गाही *gāchhi*, 813, 814, 862, 990, 1001.
 गाँज *gānj*, 48, 646, 890, 894, 986.
 गाजड़ *gājur*, 1073.
 गाजर *gājar*, 1016, 1144.
 गाजा *gāja*, 318.

गाँजा *gānja*, 44, 48, 1036.
 गाँजी *gānji*, 646.
 गाजी मीथाँ *gāji miyān*, 1456.
 गाँटा *gānta*, 1480.
 गाँठ *gānth*, 1480.
 गाँठा *gānthā*, 1480.
 गाँडर *gānrar*, 1075, 1183.
 गाड़ा *gāra*, 147, 150, 201, 1008.
 गाड़ी *gāri*, 147.
 गाह *gārh*, 858.
 गाहा *gācha*, 858.
 गान *gāt*, 120.
 गाता *gāta*, 38.
 गाँती *gānti*, 740.
 गाद *gād*, 790, 1001.
 गादर *gādar*, 877.
 गादा *gāda*, 877, 1001.
 गादुर *gādur*, 1074.
 गाँधी *gāndhi*, 1074.
 गामिन *gābhīn*, 1116.
 गाम *gām*, 394.
 गाथ *gāṭh*, 604, 1094, 1114, 1159.
 गाथ मोरू *gāṭh moru*, 1094.
 गार *gār*, 829, 951, 952.
 गारा *gāra*, 423, 1267.
 गाल *gāl*, 921, 990, 1002 (footnote), 1317.
 गाल सँकी *gāl senki*, 1317.
 गाली *gālī*, 489, 621, 729.
 गाँव के खरन्च *gāw ke kharch*, 1207.
 गाँव के ठाकुर *gāw ke thākur*, 1208.
 गावा *gāwa*, 1435.
 गासी *gāsi*, 13.
 गाही *gāhi*, 884.
 गिड़ी *gitti*, 1267.
 गिहाना *gihāna*, 1010.
 गिनब *ginab*, 1343.
 गिरई *giran*, 1480, 1481.
 गिरगिटिया *girgitiga*, 1037.
 गिरगिरा *girgira*, 646.

- गिरधर *girdhar*, 655.
 गिरदा *girda*, 399, 459, 924.
 गिरमिट *girmīt*, 400, 405.
 गिरमी *girmi*, 1480, 1481.
 गिरल *giral*, 1080.
 गिरवी *gircin*, 1480.
 गिरलू *girastu*, 1160.
 गिरलू घू *girastu ghyu*, 1160.
 गिरह *girah*, 100, 1491.
 गिरहल *girhast*, 1085.
 गिरही *girhi*, 1234.
 गिराबी *girābi*, 239.
 गिरामी *girāmi*, 239.
 गिरेह *gireh*, 1010, 1491.
 गिरे *gire*, 1010, 1491.
 गिरी *giron*, 1477, 1480.
 गिरी गाँठ *giron gānth*, 1480.
 गिलन्दाजी *gilandāji*, 1493.
 गिलावा *gilāwa*, 423, 1246, 1267.
 गिलास *gilas*, 691.
 गिलेफ *gileph*, 730.
 गिलेवा *gilewa*, 1267.
 गिलौरी *gilauri*, 1055.
 गौंगट *gingut*, 1266.
 गौर *gīr*, 965a.
 गुगुल *gugul*, 1419.
 गुच्छा *guchchha*, 233.
 गुजर *gujar*, 69.
 गुजरात *gujrat*, 1087.
 गुंजरौ *gunjri*, 533.
 गुजुरा *gujuraa*, 270.
 गुंजेरा *gunjera*, 1183.
 गुडरा *gudra*, 975.
 गुड़ *gur*, 1014.
 गुड़का *gurki*, 372, 713.
 गुड़गुड़ी *gurguri*, 473.
 गुड़िया *guriya*, 188, 204, 221.
 गुड़ड़ा *gurura*, 1451.
 गुड़ौर *guraur*, 300.
 गुही *gurhi*, 119.
 गुण्ड *gund*, 886.
 गुण्डो *gundo*, 894.
 गुदड़ा *gudra*, 637.
 गुदर *gudar*, 1048.
 गुदरा *gudra*, 731.
 गुदरी *gudri*, 731, 1048.
 गुदमन्ता *gudashṭa*, 1216.
 गुदमन्तादार *gudashṭadār*, 1216.
 गुदस्ता *gudasta*, 1216.
 गुदस्तादार *gudastādār*, 1216.
 गुदार *gudār*, 874, 886.
 गुदारा *gudāra*, 874.
 गुन *gun*, 747, 1457.
 गुनधारौ *gunthāri*, 638.
 गुनरखा *gunarkha*, 238.
 गुनवाह *gunwāh*, 239.
 गुनिया *guniya*, 426.
 गुनियौ *guniyān*, 404, 426.
 गुनी *guni*, 1453.
 गुन्नी *gunni*, 1343.
 गुम्मा *gumma*, 1272.
 गुर *gur*, 1014.
 गुरखा *gurkha*, 238.
 गुरचलना *gurchalna*, 606.
 गुरदन *gurdan*, 309.
 गुरदम *gurdam*, 309, 319, 457.
 गुरदवान *gurdavān*, 1141.
 गुरदेल *gurdel*, 66.
 गुरपौर *gurpaur*, 310.
 गुरहण्डी *gurhandi*, 314.
 गुरहत्तन *gurhatthan*, 1325.
 गुरहत्ती *gurhatthi*, 1325, 1347.
 गुरही *gurhi*, 120.
 गुरज *guruj*, 402.
 गुरज खाप *gurnjkhāp*, 402.
 गुरौधा *guraudha*, 1341.
 गुरौधा *guraundha*, 1325.
 गुलगुला *gulgula*, 1272.
 गुलथियाप्रब *gulthiyāṅb*, 1024.
 गुलदाना *guldāna*, 1272.

गुलदार *guldār*, 1138.
 गुलफा *gulpha*, 1073.
 गुलफी *gulphi*, 398.
 गुलमिरिच *gulmirich*, 1073.
 गुलाब *gulāb*, 1043, 1272.
 गुलाब आम्रुन *gulāb jāmrūn*, 1272.
 गुलाबी *gulābi*, 1043.
 गुलेती *guleti*, 66.
 गुलौरा *gulaura*, 1272.
 गुल्ला *gulla*, 1012.
 गुल्ली *gulli*, 32, 398, 602, 929, 932,
 936, 1008, 1012, 1042, 1272.
 गूज *gūnj*, 469.
 गूर *gūr*, 1014, 1399, 1404, 1409.
 गूरक *gūrak*, 719.
 गूरा *gūra*, 886.
 गूरी *gūri*, 898, 1023.
 गूरा *gūrha*, 110, 233.
 गून *gūn*, 115, 239.
 गूर *gūr*, 311, 373, 1014, 1324.
 गूरी *gūri*, 1272.
 गेटजोरन *gethjoran*, 1331.
 गेटिया *gethiya*, 128.
 गेंडकीला *genrehkila*, 292.
 गेंडवहिया *genrwahiya*, 292.
 गेंडहरना *gerharna*, 1075.
 गेंडारी *genrāri*, 832.
 गेंडिकाटा *genrikāta*, 293.
 गेंडिया *geriya*, 549.
 गेंडियार *geriyār*, 281.
 गेंडियार *genriyār*, 298.
 गेंरियारी *genriyāri*, 281, 298.
 गेंडुआ *gerua*, 688.
 गेंडुआ *genrua*, 652.
 गेंडुआवा *geñruāwa*, 1263.
 गेंडुडी *genrudi*, 652.
 गेंडुली *genruli*, 652.
 गेंडडा *gendra*, 637.
 गेंडरा *gendra*, 731.
 गेंहरी *genhri*, 1073.

गेंहारी *genhāri*, 1073.
 गेरुआ *gerua*, 119, 637, 1074.
 गेरुई *gerui*, 1074, 1089.
 गेलहन्टा *gelhanta*, 1073.
 गेलाह *gelāh*, 1070.
 गेलै *gelai*, 1477.
 गेलैन्हि *gelainhi*, 1486.
 गेल्लनी *gellni*, 37.
 गेंहड्डिवाला *genhrivāla*, 1156.
 गेंह *gehuñ*, 955.
 गेंहवा *genhuān*, 985.
 गेंहमा *gehuma*, 985.
 गेंहू *gehūn*, 1092.
 गेटम *getan*, 637.
 गेंठ *genth*, 1331.
 गेंठ जोड़ *geñth jor*, 1331.
 गेंठ बन्धन *genth bandhan*, 1331.
 गेंठा *gentha*, 108.
 गेंठि *geñthi*, 1357.
 गेंड *genr*, 1010, 1012, 1144.
 गेंडा *genra*, 873, 1008.
 गेंडा करल *genra karal*, 873.
 गेंडी *genri*, 288, 1008.
 गेंद खेलव *gend khelab*, 1386.
 गेरु *geru*, 786.
 गेल *gel*, 115 (footnote), 444, 859,
 922, 967, 987, 1004, 1043,
 1086, 1087, 1089, 1343, 1485.
 गेल्ला *gelha*, 141, 719, 1160.
 गेल्ला के घू *gelha ke ghū*, 1160.
 गैघरा *gaighara*, 1153.
 गैच *gainch*, 1256.
 गैचा *gaincha*, 38.
 गैता *gainta*, 38, 39, 115.
 गैन्ती *gdinti*, 38.
 गैदान *guidān*, 1347.
 गैना *gaina*, 1099.
 गैया *gaiya*, 1087.
 गैर *gair*, 1215.
 गैर मौहसी *gair maurāsi*, 1215.

गैल *gail*, 957, 1092, 1094, 1294,
 1477, 1485.
 गैल खाना *gail khāta*, 1477.
 गैवाह *gaiwāh*, 1150.
 गोआम *goām*, 919, 1201.
 गोआर *goār*, 1084, 1150, 1203.
 गोआरक *goārak*, 849 (footnote).
 गोआरें *goāren*, 1159.
 गोआस *goās*, 1132.
 गोईटा *goīta*, 1139.
 गोइठा *goītha*, 852, 853.
 गोईंठा *goīntha*, 852.
 गोइठा घर *goītha ghar*, 853.
 गोऐड़ *goënr*, 784.
 गोऐड़ा *goenra*, 784.
 गोखलू *gokhlu*, 533.
 गोखुला *gokhula*, 753, 1075.
 गोजई *gojai*, 959.
 गोभन्नौटा *gojhnauta*, 741.
 गोभिया *gojhiya*, 1272.
 गोटाप्रल *gotāēl*, 957.
 गोठल *gothahul*, 853.
 गोठौर *gothaur*, 853.
 गोठौरा *gothaura*, 853.
 गोठौल *gothaul*, 853.
 गोठौला *gothaula*, 853.
 गोड़न्तार *gortār*, 638.
 गोड़न्धोआइ *gordhoāi*, 1341.
 गोड़न्धौठा *gorpautha*, 939.
 गोड़न्धौर *gorpaur*, 941, 949.
 गोड़न्हा *gorha*, 759.
 गोड़ान *gorāin*, 759.
 गोड़ानी *gorāni*, 105, 110.
 गोड़ान्व *gorānw*, 110, 759.
 गोड़ावन *gorāwan*, 110.
 गोड़ार *gorār*, 110.
 गोड़िया *goriya*, 188, 224, 225, 226,
 690, 1256.
 गोड़ैन *gorait*, 1200, 1209b ; Appen-
 dix, 12a.

गोड़ैनक *goraitak*, 1200.
 गोड़ैनक सूठ *goraitak mūth*, 1200.
 गोड़ैनी *goraiti*, 1200.
 गोधार *gothār*, 1145.
 गोंदरी *gondri*, 751.
 गोदाम *godām*, 312, 1139, 1488.
 गोंदौरा *gondaura*, 848.
 गोधन्ना *godhna*, 1183.
 गोनन्तारी *gontārī*, 638.
 गोनरी *gonri*, 751.
 गोनरौर *gonraur*, 848.
 गोनिया *goniya*, 426.
 गोपाल भोग *gopāl bhog*, 975.
 गोबन्नाइ *gobnāi*, 1456.
 गोबन्नाइ राउत *gobnāi rāūt*, 1456.
 गोबन्नाप्रल *gobrāēl*, 850.
 गोबन्नौरा *gobraura*, 1074.
 गोबारा *gobāra*, 585.
 गोभन्नी *gobhni*, 40.
 गोरन्धिया *gorkhiya*, 845, 1150.
 गोरखल *gorkhul*, 753, 1075.
 गोरण्टी *goranti*, 786.
 गोरन्धरिया *gorthariya*, 638.
 गोरन्धारी *gorthārī*, 638.
 गोरन्धारो *gorthāro*, 1145.
 गोरन्दार रन्दा *gordār randa*, 399.
 गोरन्दार रुखानी *gordār rukhāni*, 400.
 गोरन्धोआइ *gordhoāi*, 1400.
 गोरन्धौर *gorpaur*, 280.
 गोरन्धौरो *gorpauri*, 614.
 गोरन्हा *gorha*, 852, 853.
 गोरिआडा *goriatta*, 786.
 गोरिया *goriya*, 1456.
 गोरसा *gorca*, 1456.
 गोरंटिया *gorentiya*, 786.
 गोरंटिया पथरौटी *gorentiya pathrauti*,
 786.
 गोरैया *goraiya*, 1456.
 गोरौधा *goraudha*, 1341.
 गोल्हन्मणा *golbhanta*, 1073.

गोलमुहँ *golmuhān*, 523.
 गोलमुहँ *golmuhān*, 523.
 गोलवा *golva*, 764, 768; 1135.
 गोलवाँ *golwān*, 378.
 गोलसाबर *golsābar*, 549.
 गोलहथ *golhath*, 963.
 गोलहत्ती *golhatthi*, 963.
 गोलावा *golāwa*, 1073.
 गोलौर *golaur*, 297, 300.
 गोसाँई *gosāññ*, 1456.
 गोसाउन *gosāun*, 1175.
 गोसैया *gosainya*, 393.
 गोहमा *gohma*, 970.
 गोहरा *gohra*, 852, 853.
 गोहराप्रब *gohrāēb*, 1098.
 गोहरीर *gohraur*, 853.
 गोहरीरा *gohraura*, 853.
 गोहान *gohān*, 784.
 गोहार *gohār*, 1201.
 गोहाल *gohāl*, 1153.
 गोहिया *gohiya*, 72, 1234.
 गोहँ *gohuñ*, 955.
 गोहम *gohum*, 955.
 गोहमन *gohuman*, 1136.
 गोहा *goa*, 653, 848, 868, 1006.
 गोहा पटाप्रब *goa patāēb*, 1006.
 गोखुल *gokhul*, 975, 978.
 गोखुल फूल *gokhul phul*, 975.
 गोखुल सार *gokhul sār*, 978.
 गोखा *gochha*, 233.
 गोछी *gochhi*, 1435.
 गोजर *gojar*, 69.
 गोजी *goji*, 654.
 गोभा *gojha*, 1272.
 गोंभी *gonjhi*, 1010.
 गोड *got*, 604, 984, 1045, 1127.
 गोटा *gota*, 765, 856, 984, 1045.
 गोटी *goti*, 327, 1032, 1175.
 गोटी के निकसारी *goti ke nik sārī*,
 1175.

गोटी घर *goti ghar*, 327.
 गोटी *goto*, 1045.
 गोठी *gothi*, 337.
 गोठल *gothul*, 853.
 गोड़ *gor*, 356, 1341, 1350, 1451.
 गौड़ *gaur*, 433.
 गोड़ घोड़ *gor dhoi*, 1341.
 गोड़ा *gora*, 78, 90, 362a.
 गोड़ी *gori*, 319j.
 गौड़ी *gonri*, 93, 580.
 गौड़ा *gonrūt*, 784.
 गोद *god*, 1394.
 गोद लेब *god leb*, 1394.
 गौंदी *gondi*, 1251.
 गोधन *godhan*, 1446.
 गोन *gon*, 115, 128, 239.
 गोनर *gonar*, 849 (footnote), 849.
 गोप *gop*, 755.
 गोबर *gobar*, 848, 1445.
 गोबर पाँचे *gobar pānce*, 1445.
 गोभी *gobhi*, 1009, 1011, 1074.
 गोर *gor*, 1337, 1338, 1400.
 गोरख *gorakh*, 756, 769.
 गोरख धंधारी *gorakh dhandhāri*, 756.
 गोरख धन्धारी *gorakh dhanhāra*, 756,
 769.
 गोर लगप्रब *gor lagāēb*, 1337, 1351.
 गोरस *goras*, 1157.
 गोरा *gora*, 1216.
 गोरी *gori*, 786.
 गोरी केवाल *gori kewāl*, 786.
 गोरू *goru*, 1094.
 गोल *gol*, 236, 418, 748, 756, 769,
 921, 1037, 1073, 1113, 1135,
 1259, 1260.
 गोलक *golak*, 399, 400, 418.
 गोलक बुरज खाब *golak buraj khāb*,
 399.
 गोलख *golakh*, 400, 418.
 गोल गाल *gol gāl*, 921.

गोल मिरिच *gol mirich*, 1073.
 गोलम्बर *golambar*, 921.
 गोल रेती *gol reti*, 418.
 गोला *gola*, 424, 466, 585, 1016,
 1113, 1135, 1259, 1260, 1272.
 गोलाकस *golākas*, 424.
 गोला रुखानी *gola rukhāni*, 400.
 गोली *goli*, 77, 498, 505, 549.
 गोली सबरी *goli sabri*, 549.
 गोसल *gosāl*, 1408, 1430.
 गोसल कराग्र *gosāl karāgr*, 1408,
 1430.
 गोहट *gohat*, 865.
 गौतन्हा *gautha*, 1144.
 गौतन्हरी *gautanhri*, 1293.
 गौरिया *gauriya*, 991.
 गौरैया *gauraiya*, 473.
 गौसाला *gausāla*, 1153.
 गौसिङ्गी *gausinghi*, 1102.
 गौ *gau*, 637, 1114, 1451.
 गौँआ *gauñā*, 1208.
 गौ किरिया *gau kiriya*, 1451.
 गौ कोस *gau kos*, 1492.

गौखा *gaukha*, 1139.
 गौच *gauch*, 400.
 गौँची *gaunchi*, 789.
 गौँही *gaunchhi*, 789, 1074.
 गौठि *gauthi*, 848.
 गौठी *gauthi*, 848.
 गौँडा *gaunrha*, 784.
 गौत *gaut*, 848, 1144.
 गौँत *gaunt*, 848.
 गौ तकिया *gau takiya*, 637.
 गौत देव *gaut deb*, 1145.
 गौँती *gaunti*, 884.
 गौदान *gaudān*, 1347.
 गौना *gauna* 1291, 1349.
 गौना के नेश्वर *gauna ke neār*, 1349.
 गौर *gaur*, 1118.
 गौरी *gauri*, 93.
 गौला *gaula*, 236.
 गौसार *gausār*, 1153.
 ग्राम *grām*, 1455.
 ग्राम देखोता *gram deota*, 1455.
 ग्वार *gvār*, 1150.
 ग्रिही *grihi*, 1234.

॥ घ gh ॥

घरे *gharī*, 835.
 घग्घा *ghaggha*, 1084.
 घङ्गरा *ghanghra*, 743.
 घघरी *ghaghri*, 34, 1088.
 घङ्गरी *ghanghri*, 743, 1074.
 घङ्गुर *ghanghar*, 743.
 घटक *ghatak*, 1286.
 घटना *ghatna*, 3191, 718.
 घट्टरा *ghatra*, 1272.
 घट्टिन *ghatīhan*, 1272.
 बटोरा *ghatora*, 1272.
 घडा *ghattha*, 1272.
 घट्टिन *ghatīhan*, 1272.
 घड़ा *ghara*, 32.

घड़ारी *gharāri*, 832, 940.
 घड़िया *ghariya*, 530, 547, 554, 560,
 621.
 घड़ी *ghari*, 595, 776.
 घड़ौँची *gharaunchi*, 722.
 घण्ट *ghant*, 776, 1422.
 घण्ट टांगव *ghant tāngab*, 1422.
 घण्टा *ghanta*, 776.
 घन *ghan*, 397, 410, 552, 585, 858.
 घन चक्र *ghan chakkar*, 585.
 घनमुधो *ghannudhi*, 409.
 घनबहा *ghanbaha*, 295.
 घनवाहा *ghanvāha*, 283, 295.
 घनी *ghani*, 646.

- घनैली *ghanaili*, 646.
 घर *ghar*, 268, 312, 853, 895, 1089, 1162, 1234, 1235, 1244, 1248, 1275, 1350, 1388, 1390.
 घरत *ghara*, 1234.
 घरन्का *gharka*, 1250.
 घर के लोग *ghar ke log*, 1275.
 घरन्घरन्वा *ghargharwa*, 1173.
 घर चरिया *ghar chhariya*, 1244.
 घरन्नेई *gharnaī*, 232.
 घरन्नी *gharanni*, 566.
 घर पैसारी *ghar paisāri*, 1350.
 घरन्बारी *gharbāri*, 784.
 घर भरब *ghar bharab*, 1388, 1390.
 घरन्रा *gharra*, 271.
 घरन्नी *gharri*, 595.
 घरन्हु *gharhu*, 1092.
 घरा *ghara*, 1234, 1251.
 घरामी *gharāmī*, 1244.
 घरिया *ghariya*, 530, 547, 551, 557, 713.
 घरिल *gharil*, 713.
 घरौ *gharo*, 1234.
 घलन्थरी *ghalthari*, 722.
 घलन्सारी *ghalsāri*, 722.
 घलञ्जा *ghalua*, 1483.
 घसन्कट्टी *ghaskatti*, 1359.
 घसन्तुरिया *ghasturiya*, 1119.
 घसुआ *ghasua*, 1272.
 घसुई *ghasui*, 1272.
 घसुई रोटी *ghasui roti*, 1272.
 घाद *ghāī*, 34.
 घाघ *ghāgh*, 1091, 1092.
 घाँघर *ghānghar*, 743.
 घाघे *ghāghe*, 829.
 घाट *ghāt*, 1420.
 घाटें *ghāton*, 1456.
 घाठ *ghāth*, 1272.
 घाठा *ghātha*, 1272.
 घाठि *ghāthi*, 1272.
 घाठो *ghātho*, 1272.
 घाँठो *ghāntho*, 1272.
 घानी *ghāni*, 263, 444.
 घामेंड *ghāmanr*, 487.
 घारौ *ghāri*, 1153.
 घास *ghās*, 356, 868.
 घास पान *ghās pāt*, 868.
 घिजरा *ghīra*, 1069.
 घिडारौ *ghīdhāri*, 1368.
 घिना *ghīna*, 848.
 घियौड़ा *ghiyāura*, 1272.
 घिरन्ची *ghīrchī*, 335.
 घिरन्नेई *ghīrnaī*, 595.
 घिरन्ना *ghīrna*, 596.
 घिरन्नी *ghīrni*, 238, 595, 940.
 घिरन्सण्डी *ghīrsandi*, 722.
 घिरन्सिद्धी *ghīrsīdhi*, 722.
 घिरन्सिद्धी *ghīrsīndi*, 722.
 घिरन्सिर *ghīrsir*, 722.
 घिवक *ghīvak*, 140.
 घिवक कड़न्चा *ghīvak karha*, 140.
 घिवक कड़न्ची *ghīvak karhi*, 140.
 घिवन्ही *ghīvahi*, 140.
 घिवन्ही भाँड़ा *ghīvahi bhāura*, 140.
 घिमिरी *ghīsiri*, 722.
 घी *ghī*, 1160.
 घीव *ghīv*, 1160.
 घीवर *ghīvar*, 1272.
 घुगुरी *ghuguri*, 1272.
 घुग्घा *ghuggha*, 741.
 घुघन्नी *ghughni*, 990, 1272.
 घुघन्नी *ghughni*, 990.
 घुघन्हु *ghughra*, 759.
 घुघुह *ghughura*, 771.
 घुघुह *ghughura*, 771.
 घुघुर *ghugghur*, 759.
 घुघा *ghuchhi*, 713.
 घुण्डी *ghundi*, 612, 729, 767.
 घुनन्सी *ghunsi*, 755.
 घुमन्नी *ghumni*, 1177.

घुमाप्रब *ghumācb*, 830, 1098, 1332.
 घुमान *ghumān*, 954.
 घुमावा जाल *ghumaua jāl*, 646.
 घुरकडा *ghurkatta*, 292.
 घुरकी *ghurchi*, 335.
 घुरकीला *ghurchila*, 115.
 घुरनी *ghurni*, 940, 1177.
 घुरला *ghurla*, 136.
 घुरिली *ghūriḷi*, 713.
 घुसिआवे *ghusiāve*, 1446.
 घूआ *ghūa*, 984.
 घूघ *ghūgh*, 741.
 घूंडी *ghūnri*, 729.
 घून *ghūn*, 1074.
 घूनी *ghūni*, 1024.
 घूर *ghūr*, 848, 849, 873, 1247, 1400.
 घूर काटब *ghūr kātab*, 873.
 घूरी *ghūri*, 889.
 घेघुआ *gheghua*, 1173.
 घेबली *ghebli*, 1000.
 घेरान *gherān*, 895, 1148.
 घेरानी *gherāni*, 1148.
 घेवडा *ghewra*, 1069.
 घेवारी *ghewāri*, 832.
 घेंच *ghench*, 1073.
 घेरल *gheral*, 1485.
 घेरा *ghera*, 895, 919, 1132, 1148, 1311.
 घेवर *ghewar*, 1272.
 घैलंगारी *ghailsāri*, 722.
 घैला *ghaila*, 83, 303, 432, 713.
 घैली *ghaili*, 713.
 घोंगरा *ghongra*, 1100.
 घोंघडी *ghonghri*, 1074.
 घोंघडलगा *ghonghphulga*, 1173.
 घोंघरा *ghonghra*, 1100.
 घोंचवा *ghonchwa*, 1100.
 घोंटारे *ghoñtāri*, 1310, 1314.
 घोडमुहा *ghormuhān*, 1256.

घोडमुहा *ghorsaha*, 1256.
 घोड़िया *ghoriya*, 225.
 घोनसार *ghonsār*, 434, 435.
 घोनसारी *ghonsāri*, 434.
 घोरजाडर *ghorjāur*, 1272.
 घोरजारी *ghorjāri*, 1272.
 घोरमाहा *ghormāha*, 143.
 घोराद *ghorāḍi*, 639, 936.
 घोराठी *ghorāthi*, 144.
 घोरान *ghorān*, 895, 1148.
 घोरानी *ghorāni*, 936.
 घोघ *ghogh*, 741.
 घोघट *ghoghat*, 741.
 घोघर *ghoghur*, 1458.
 घोघर *ghonghar*, 1100.
 घोघा *ghongha*, 725, 1267.
 घोघी *ghoghi*, 734, 737.
 घोघी *ghonghi*, 737.
 घोघो *ghogho*, 741.
 घोघा *ghoncha*, 1100.
 घोघट *ghoñtab*, 1310.
 घोटन *ghotan*, 1310.
 घोटा *ghonta*, 539.
 घोड *ghor*, 148, 1126.
 घोड बडल *ghor bakal*, 148.
 घोडा *ghora*, 1126.
 घोड़ी *ghori*, 386, 1126, 1127, 1250.
 घोपा *ghonpa*, 987, 1100.
 घोर *ghor*, 749, 1126, 1161, 1166, 1272.
 घोरन *ghoran*, 639.
 घोरा *ghora*, 1126.
 घोरी *ghori*, 1126.
 घोल *ghol*, 1272.
 घोली *gholi*, 1483.
 घोद *ghaud*, 379.
 घोद *ghaur*, 379, 1234.
 छुडारी *ghyudhāri*, 1308.
 छु *ghyū*, 138, 713, 719, 1160, 1272, 1308.

चक *chak*, 629.
 चकट्टी *chakti*, 209.
 चकठ *chakath*, 1225, 1227.
 चकनी *chakti*, 209.
 चकमक *chakmak*, 1091.
 चकरवान *chakarvān*, 585.
 चकरवान *chakarsān*, 538.
 चकरी *chakri*, 581, 619, 932, 1014.
 चकला *chakla*, 457, 629.
 चकलेदार *chakledār*, 871.
 चकवर *chakvar*, 579.
 चकुला *chakula*, 619.
 चकैठ *chakaith*, 573.
 चकोड़ा *chakora*, 1183.
 चकोड़ी *chakori*, 579.
 चकोला *chakola*, 629.
 चकर *chakkar*, 360, 585, 590, 1112.
 चकस *chakkas*, 447.
 चका *chakka*, 151, 590, 1253, 1272.
 चकी *chakki*, 581, 590, 619, 1014, 1251, 1369.
 चंगनी *changni*, 1483.
 चंगरी *changeri*, 44.
 चंगेली *changeli*, 44.
 चंगोर *changor*, 45.
 चघूस *chaghūs*, 147.
 चघूस गाड़ी *chaghūs gāri*, 147, 150.
 चचरा *chachra*, 937.
 चचरी *chachri*, 1416.
 चचार *chachār*, 233, 937.
 चचर *chanchar*, 1234.
 चचर घर *chanchar ghar*, 1234.
 चटका *chatka*, 735.
 चटकोड़ा *chatkoha*, 1004.
 चटना *chatna*, 1458.
 चटनी *chatni*, 1272.
 चटाई *chatāi*, 197, 751, 1450.

चटान *chatān*, 751, 794, 1266.
 चटावन *chatāvan*, 1407.
 चटिया *chatiya*, 1453.
 चटुआ *chatua*, 1458.
 चटैनी *chataini*, 751.
 चटैल *chatail*, 1073.
 चट्टा *chatta*, 1004.
 चट्टा धरिस है *chatta dharis hai*, 1004.
 चट्टान *chattān*, 1266.
 चट्टी *chatti*, 317, 304, 319m, 456, 713, 750.
 चठैल *chuthail*, 1073.
 चड़िया *chariya*, 713.
 चड़ियार *chariyār*, 949.
 चड़िवाह *charivāh*, 949.
 चढ़ *churh*, 1173.
 चढ़त *charhat*, 1085.
 चढ़ब *charhab*, 1024.
 चढ़ाब *charhāb*, 1308, 1378.
 चढ़ाव *churāo*, 951.
 चढ़ि *charhi*, 726 (footnote).
 चण्डू *chandu*, 1034.
 चतत्रा *chatra*, 1074, 1105.
 चतावन *chatāvan*, 1456.
 चतुरथी *chaturthi*, 1340, 1357.
 चंद्रौटा *chandauta*, 778.
 चंदवा *chandua*, 7, 183.
 चंदिया *chandiya*, 269.
 चंदुली *chanduli*, 7.
 चढ़र *chudhar*, 323, 724, 730, 740, 1339, 1386.
 चनकी *chanki*, 786.
 चनडोल *chandol*, 241.
 चनमार *chanmār*, 1251.
 चनवा *chanua*, 269.
 चनसुर *chansur*, 1073.
 चना *chana*, 1002.

- चनावक *chanābak*, 965c.
 चनी *chani*, 1003.
 चन्दन *chandan*, 778, 1318, 1391.
 चन्दन हार *chandan hār*, 1391.
 चन्दर *chandar*, 585.
 चन्दर कला *chandar kala*, 585.
 चन्द्र हार *chandar hār*, 765.
 चन्ना *channa*, 1047, 1048.
 चपई *chapai*, 136, 1043.
 चपक्कन *chapkan*, 729.
 चपटन्वा *chapatwa*, 1074.
 चपट्या *chapta*, 735, 1037.
 चपोट *chapot*, 179.
 चपङ्गा *chapra*, 1075.
 चपन्नी *chapni*, 492.
 चपन्नावन *chapraāvan*, 409.
 चपन्ना *chapraana*, 409.
 चपन्नानी *chapraani*, 409.
 चबुतरा *chabutra*, 317, 1243.
 चबेना *chabena*, 1272.
 चबेनी *chabeni*, 1272.
 चभुकी *chabhuki*, 99.
 चमच *chamach*, 449.
 चमङ्गा *chamra*, 414, 1139.
 चमङ्गी *chamri*, 719.
 चमत्कार *chamatkār*, 1056.
 चमरख *chamrakh*, 349.
 चमरा *chamra*, 362a.
 चमाइनि *chamāni*, 1400.
 चमार *chamār*, 479, 1196.
 चमैनी *chamaini*, 1400, 1408, 1412.
 चमौटा *chamauta*, 383.
 चमौटी *chamauti*, 383.
 चम्पा *champa*, 138, 140, 765.
 चम्पा कली *champa kali*, 765.
 चम्पच *chammach*, 449.
 चम्पल *chammal*, 507.
 चर *char*, 1120.
 चरचञ्जी *charanji*, 1479.
 चरक *charak*, 597, 1133.
 चरका *charaka*, 1133.
 चरको *charako*, 1133.
 चरख *charukh*, 498, 540, 598.
 चरखा *charkha*, 339.
 चरखी *charkhi*, 329, 585a, 598.
 चरगोटिया *chargotiya*, 639.
 चरगोरी *chargori*, 31.
 चरचसी *charchasi*, 821.
 चरँदिया *charanchhiya*, 1248.
 चरँदिया चूल्हा *charanchiya chulha*, 1248.
 चरन *charan*, 93.
 चरना *charna*, 726.
 चरनी *charni*, 93.
 चरन्पतिया *charpatiya*, 1018.
 चरन्पतियो *charpatiyo*, 1018.
 चरन्पलिया *charpaliya*, 725.
 चरन्पाइ *charpāi*, 636, 1416.
 चरन्पाय *charpāy*, 243.
 चरन्वन *charvan*, 1272.
 चरन्बरन्धा *charbardha*, 1097.
 चरन्वा *charwa*, 1126.
 चरन्वाह *charwāh*, 1150, 1184.
 चरन्वाहा *charwāha*, 845, 1150.
 चरन्वाही *charwāhi*, 833, 1152, 1205.
 चरम *charas*, 1036.
 चरसा *charsa*, 1139, 1201.
 चरसा के गोदाम *charsa ke godām*, 1139.
 चरसेरा *charsera*, 1500.
 चरसेरी *charseri*, 1500.
 चराइ *charāi*, 1147, 1151, 1152, 1205 ; Appendix, 14.
 चराँट *charānt*, 1147.
 चरी *chari*, 1144, 1183.
 चरुचा *charua*, 83, 316, 467, 713.
 चरुई *charui*, 467, 713.
 चरैया *charaiya*, 1174.
 चरैला *charaila*, 1248.
 चरैला चूल्हा *charaila chulha*, 1248.

चला *chala*, 1088.
 चलग्ना बडाम *chalta batām*, 404.
 चलग्ना *chahna*, 39, 325, 440, 606.
 चलग्नी *chalmi*, 440, 604.
 चलल *chalal*, 356.
 चललह *chalalah*, 1113.
 चलाएब *chalāeb*, 817, 830, 941, 949.
 चलाँकी *chalānki*, 519.
 चले *chale*, 478.
 चलोना *chalouna*, 346.
 चलोनी *chalauni*, 56, 331, 346, 439, 446.
 चलोँसी *chalaunsi*, 894.
 चल्हा *chalha*, 1155.
 चंवरा *chamvra*, 1133.
 चमन्दार *chamdār*, 742.
 चहङ्का *chahka*, 585.
 चहङ्गा *chahla*, 1458.
 चहबच्चा *chahbucha*, 314, 316.
 चहल *chahal*, 787.
 चाई *chāin*, 594.
 चाउर *chāur*, 963, 1365.
 चाज *chāj*, 1084.
 चाक *chāk*, 79, 573, 629.
 चाकर *chākar*, 1184.
 चाकल *chākal*, 893.
 चाकी *chāki*, 1014.
 चाकैटा *chākaita*, 1263.
 चाँग *chāng*, 49, 895, 970.
 चाँच *chānch*, 799.
 चाँचर *chānchar*, 1154.
 चाँचरी *chānchri*, 318.
 चाँचवाला *chānchwāla*, 1234.
 चाँचवाला घर *chānchwāla ghar*, 1234.
 चाँची *chānchhi*, 1144.
 चादै *chātai*, 250.
 चाँड़ *chānr*, 117, 442, 949.
 चाँड़ा *chānra*, 1259.

चाँडा *chānda*, 1259.
 चाँड़ी *chānri*, 24, 1259.
 चाँड़ू *chāndu*, 1034.
 चानर *chānar*, 382, 646, 1105.
 चाँद *chānd*, 226, 585, 762.
 चाँद चरखी *chānd charakhi*, 585.
 चाँदनी *chāndni*, 1178, 1235.
 चादर *chādar*, 585, 730, 740, 745.
 चादर पड़ाकेदार *chādar parākedār*, 585.
 चाँदिल *chāndil*, 816.
 चाँदी *chāndi*, 7.
 चान *chān*, 1088, 1091.
 चाँप *chānp*, 816.
 चाँपा *chānpa*, 518, 748.
 चाँपा बखिया *chānpa bakhiya*, 748.
 चाँपी *chāmpi*, 136, 140.
 चाबुक *chābuk*, 104.
 चाभी *chābhi*, 1250.
 चाभुक *chābhuk*, 99.
 चाम *chām*, 414, 1139.
 चार *chār*, 821, 1244.
 चारगनाइ *chārpaī*, 636, 1131.
 चार चास *chār chās*, 821.
 चारा *chāra*, 1144, 1183.
 चारि *chāri*, 1087, 1113.
 चारो *chāro*, 1183.
 चालन *chālan*, 866.
 चालनि *chālni*, 410, 604.
 चालसा *chālsa*, 914.
 चाली *chāli*, 179, 233, 327, 429, 750.
 चाल्हा *chālha*, 1155.
 चावल *chāwal*, 963.
 चास *chās*, 801, 817, 818, 819, 821, 823, 828, 1089, 1192.
 चाहा *chāha*, 419, 527.
 चाहिय *chāhya*, 741 (footnote).
 चिउरी *chīuri*, 1272.
 चिक *chik*, 1141.
 चिकठ *chikath*, 1225, 1227.

चिकनकौर *chikankaur*, 1146.
 चिकनजिबो *chikanjibho*, 1146.
 चिकना *chikna*, 1045, 1160, 1166.
 चिकनिया *chikaniya*, 1146.
 चिकनी *chikni*, 713, 786, 1183.
 चिकनी मिट्टी *chikni mitti*, 786.
 चिकनी ढाँड़ी *chikni hāri*, 713.
 चिकस *chikas*, 1272.
 चिकसा *chiksa*, 1272.
 चिक्कन *chikkan*, 786, 849n.
 चिक्कन मिट्टी *chikkan mitti*, 786.
 चिक्कस *chikkas*, 1272.
 चिखुरनी *chikhurni*, 867.
 चिहुरा *chikhurāi*, 869.
 चिचहोर *chichhor*, 1075, 1183.
 चिचिरा *chichira*, 1072.
 चिचुरा *chichura*, 1072.
 चिचोरी *chichori*, 1183.
 चिचोर *chichor*, 1075, 1183.
 चिचोरी *chichori*, 1075.
 चिचोरो *chichoro*, 1183.
 चिट *chit*, 726, 1464.
 चिटुरा *chitura*, 1004, 1031.
 चिटुरा लागल है *chitura lāgal hai*,
 1004.
 चिट्ठा *chittha*, 1464, 1483.
 चिट्ठी *chitthi*, 1344, 1464, 1487.
 चितरसेली *chitarseeli*, 1073.
 चित्रा *chitra*, 1082, 1089.
 चिता *chita*, 1419, 1422.
 चितावा *chitāwa*, 994.
 चिता सेराप्रब *chita serāēb*, 1422.
 चितियाप्रब *chitiyāēb*, 1024.
 चित्ती *chitti*, 1024, 1391.
 चित्ती कौड़ी *chitti kauri*, 1391.
 चिनमार *chinmār*, 1247.
 चिनवा *chinwa*, 1183.
 चिमिया *chiniya*, 1005.
 चिनियाँ *chiniyān*, 1005.
 चिन्ना *chinna*, 991.

चिमि *chinni*, 1014.
 चिपग्या *chipta*, 1037.
 चिपग्री *chipri*, 852.
 चिमन्टा *chimta*, 516, 539, 567, 703,
 711, 1033.
 चिमन्टी *chimti*, 516.
 चिरकन्दान *chirakdān*, 702, 1253.
 चिरकुटवा *chirkutwa*, 1456.
 चिरकुटवा पीर *chirkutwa pīr*, 1456.
 चिरचिरा *chirchira*, 1380, 1385.
 चिरचिरी *chirehiri*, 1183.
 चिरना *chirna*, 424.
 चिरमिचिरी *chirmichehi*, 707.
 चिराक *chirāk*, 713.
 चिराग *chirāg*, 713, 1423.
 चरागन्दान *chirāgdān*, 702, 711.
 चिराग बत्ती *chirāg batti*, 1423.
 चिरागा *chirāga*, 1441.
 चिरागाह *chirāgāh*, 1147.
 चिरार *chirār*, 1418.
 चिरारी *chirāri*, 1418.
 चिरैया *chiraiya*, 194, 967, 1082,
 1086.
 चिरौगिया *chiraugiya*, 769.
 चिलम *chilam*, 472, 713, 1026, 1034.
 चिलमन्ची *chilamchi*, 699.
 चिलम्वन *chilwan*, 605.
 चिलिफन्ची *chiliphchi*, 699.
 चिलिमन्ची *chilimechi*, 699, 711.
 चिलोही *chilohi*, 73.
 चिलौज *chilauj*, 605.
 चिलौद *chilaund*, 605, 646.
 चिलौन *chilaun*, 605.
 चिल्लम *chillam*, 472.
 चिहल *chihal*, 1375.
 चिहल तन *chihal tan*, 1375.
 चिहकार *chihukar*, 1098.
 चीज *chij*, 655.
 चीक *chik*, 1141.
 चीन *chin*, 474, 475, 990, 991, 1084.

चीना *chīna*, 991, 1074.
 चीनी *chīni*, 312, 1014.
 चीनी के करखाना *chīni ke karkhāna*, 312.
 चीनी के गोदाम *chīni ke godām*, 312.
 चीन्ह *chīnh*, 991.
 चीप *chīp*, 184, 427.
 चीर *chīr*, 723.
 चीरा *chīra*, 724, 1265.
 चुआरी *chuāri*, 920c.
 चुक *chuk*, 1084.
 चुकड़ी *chukri*, 136, 713.
 चुकनी *chukni*, 713.
 चुकल *chukal*, 834.
 चुकिया *chukiya*, 249.
 चुकौआ *chukaua*, 1220.
 चुकड़ *chukkar*, 372, 713.
 चुकर *chukkar*, 713.
 चुका *chukka*, 136, 140, 146, 713.
 चुकी *chukki*, 136.
 चुचुहिया *chuchuiya*, 1077.
 चुटकी *chutki*, 417, 857, 1201, 1483.
 चुड़िदार *churidār*, 727, 749.
 चुड़िया *churiya*, 561.
 चुड़िहार *churihār*, 561.
 चुड़ेल *churail*, 1458.
 चुंटा *chunta*, 567.
 चुंदरी *chundri*, 745.
 चुनरी *chunri*, 745, 1316.
 चुनवटल *chunwattal*, 1267.
 चुनवा *chunha*, 659.
 चुनेटल *chunetal*, 1267.
 चुनौटी *chunauti*, 659.
 चुना *chunna*, 69, 659, 1267.
 चुनी *chunni*, 1272.
 चुभकी *chubhki*, 570.
 चुभनी *chubhti*, 570.
 चुमाप्रब *chumāch*, 1304.
 चुमावन *chumāwan*, 1279, 1304.
 चुमौना *chumauna*, 1279, 1304, 1312.

चुरिया *churiya*, 60, 568.
 चुरिहार *churihār*, 561.
 चुलहोँका *chuljhonka*, 303.
 चुलाप्रब *chulāch*, 855.
 चुल्हचचा *chulhancha*, 303.
 चुल्हानी *chulhāni*, 1248.
 चुल्हिया *chulhiya*, 1248.
 चुसकी *chuski*, 1035.
 चुस *chust*, 727.
 चुहटाब *chuhtāb*, 1158.
 चुहड़ *chuhar*; 1456.
 चुहड़ माल *chuhar māl*, 1456.
 चुहाड़ *chuhār*, 1119.
 चुहानी *chuhāni*, 1248.
 चुआना *chūana*, 1246.
 चुआना मारब *chūana mārāb*, 1246.
 चुआँ *chūān*, 578, 920c.
 चुहँ *chūh*, 920c.
 चुह *chūe*, 1084.
 चुका *chūka*, 146.
 चुंटा *chūnta*, 516, 567, 703.
 चुंटी *chūnti*, 516, 539, 567, 1033.
 चुड़ा *chūra*, 1272.
 चुड़ी *chūri*, 571.
 चुड़ *chūr*, 1250.
 चुन *chūn*, 659, 748, 1025, 1267, 1272.
 चुनब *chūnab*, 1389, 1390.
 चुना *chūna*, 69, 1267.
 चुना फेरल *chūna pheral*, 1267.
 चुर *chūr*, 155, 256, 638, 768, 771, 977, 978, 1037, 1250.
 चुरा *chūra*, 1272.
 चुरी *chūri*, 768, 771.
 चुल *chūl*, 155, 638, 1250.
 चुल्ह *chūlh*, 1247.
 चुल्हा *chūlha*, 312, 301, 435, 454, 1247, 1248, 1306, 1312, 1313, 1377.
 चुल्हा के घर *chūlha ke ghar*, 312.

- चूल्हिक *chūlhik*, 1087.
 चूल्ही *chūlhi*, 1247.
 चूल्हो *chūlho*, 1247.
 चैंग्वा बैंगन *chengwa baingan*, 1073.
 चेपुषा *chepua*, 1012.
 चेफन्ही *chephri*, 738.
 चेफुषा *chephua*, 290.
 चेरषा *cherpa*, 713.
 चेरर *cherü*, 83, 713.
 चेलन्ही *chelkhi*, 11.
 चेल्लुवा *chellwa*, 1155.
 चेकी *cheki*, 1251.
 चेंघी *chenghi*, 155.
 चेंच *chench*, 1183.
 चेचक *chechak*, 1175.
 चेंट *chent*, 726.
 चेंडा *cheūra*, 1261.
 चेंदी *chendi*, 165.
 चेनी *cheni*, 165.
 चेन्ही *chenhi*, 165.
 चेपी *chepi*, 1251.
 चेरी *cheri*, 11.
 चेला *chela*, 1261.
 चैत *chai*, 1082, 1084, 1092.
 चैना *chaita*, 809.
 चैनी *chaiti*, 1419.
 चैला *chaila*, 1261.
 चैली *chaili*, 11, 401, 1261.
 चोकन्नी *chokni*, 452.
 चोकरा *chokra*, 894.
 चोंगिया *chongiya*, 416.
 चोरन्नी *chorni*, 1117.
 चोरन्सा *chorsa*, 403.
 चोराइ *chorāi*, 1336.
 चोराँट *chorānt*, 1183.
 चोराँटा *chorānta*, 1183.
 चोरावै *chorāwai*, 763.
 चोचाट *chohāt*, 1119.
 चोहैर *chohair*, 1119.
 चोकन *chokan*, 452.
 चोकर *chokar*, 894.
 चोंकर *chonkar*, 894.
 चोका *choka*, 452.
 चोखा *chokha*, 800, 1272.
 चोंगा *chonga*, 24, 381, 414, 510, 495.
 चोंगी *chongi*, 414, 510.
 चोट *chot*, 356, 408, 719.
 चोंटी *chonti*, 155, 761.
 चोद *chourh*, 1117.
 चोंदी *chonrhi*, 1117.
 चोट *chot*, 848.
 चोंथा *chontha*, 1272.
 चोना *chona*, 270.
 चोन्ही *chonhi*, 155.
 चोप *chop*, 124.
 चोंप *chomp*, 124.
 चोपा *chopa*, 1012.
 चोभा *chobha*, 385.
 चोभी *chobhi*, 13, 90.
 चोर *chor*, 572, 1173, 1184.
 चोरक *chorak*, 726 (footnote), 1184.
 चोरन्किल्ली *chorkilli*, 929.
 चोर मटन्का *chor matka*, 1173, 1458.
 चोली *choli*, 744.
 चोहट *chohat*, 1456.
 चौएठा *chauetha*, 828.
 चौकन्वा *chaukthu*, 754, 762.
 चौकन्ठी *chaukthi*, 141.
 चौकन्ला *chaukla*, 629.
 चौकैठा *chauketha*, 828, 857.
 चौगठिया *chaugathiya*, 828.
 चौगानौ *chaugāni*, 473e.
 चौगोशिया *chaugoshiya*, 725.
 चौगोरा *chaugora*, 31, 382.
 चौघड़ा *chaughara*, 585f.
 चौघाँव *chaugānw*, 953.
 चौघावा *chaughāwa*, 953.
 चौठारी *chauthāri*, 1340.
 चौठैया *chauthaiya*, 910, 1017, 1053.
 चौतन्ना *chautna*, 436, 722, 1243.

चौताना *chautāna*, 585.
 चौथारी *chauthāri*, 1340, 1391.
 चौथैया *chauthaiya*, 910, 1201.
 चौधरी *chaudhri*, 1452.
 चौपट्टा *chaupatta*, 1075.
 चौपतिया *chaupatiya*, 1018.
 चौपहल *chaupahal*, 403.
 चौपहल रेतनी *chaupahal reti*, 403.
 चौबगल्ली *chaubagli*, 828.
 चौबटिया *chaubatiya*, 833.
 चौबधिया *chaubadhiya*, 639.
 चौबरन्दा *chaubarda*, 31, 149.
 चौमन्दी *chaumandi*, 828.
 चौमसिया *chaumasiya*, 1008.
 चौरसा *chaurasa*, 399, 403, 470, 531, 557.
 चौरसी *chaurasi*, 557.
 चौरासी *chaurāsi*, 759.
 चौराहा *chaurāha*, 833, 1221.
 चौरेठा *chauretha*, 1272.
 चौहट्टा *chauhatta*, 544.
 चौआ *chaua*, 736, 1094, 1489, 1490, 1495.
 चौक *chauk*, 223, 828.
 चौक *chaunk*, 1347.
 चौकठ *chaunkath*, 1250.
 चौक नारन *chauk nāran*, 33.
 चौका *chauka*, 549, 1247, 1426.
 चौकी *chauki*, 30, 35, 36, 389, 457, 629, 635, 765, 830, 1378.
 चौकी *chaunki*, 30, 35.
 चौकी घुमाएब *chauki ghumāeb*, 830.
 चौकीदार *chaunkidār*, 1200.

चौकीदारी *chaunkidāri*, 1200.
 चौकर *chauker*, 828.
 चौकोर *chaukor*, 1260.
 चौखर *chaukhar*, 1097.
 चौखरिया *chaukharaya*, 1097.
 चौखार *chaukhār*, 821.
 चौगेठ *chaugeth*, 828.
 चौठ *chauth*, 1091, 1201.
 चौठी *chauthi*, 1088.
 चौङ्ग *chaunr*, 1117.
 चौथी *chanthi*, 1381, 1391.
 चौथी के जोड़ा *chanthi ke jora*, 1381.
 चौंधा *chaundha*, 646.
 चौधार *chaudhār*, 1260.
 चौपड़ *chaupar*, 833.
 चौपत *chaupat*, 363.
 चौपहल *chaupahal*, 1260.
 चौपार *chaupār*, 1245.
 चौपी *chaunpi*, 713.
 चौभर *chaubhar*, 1095.
 चौमास *chaumās*, 798, 803, 858, 1086.
 चौमाँस *chaumāns*, 818.
 चौमाँस जोतब *chaumāns jotab*, 818.
 चौमुख *chaumukh*, 833, 1307, 1329, 1374.
 चौर *chaur*, 77.
 चौर *chaunr*, 784, 790, 920c.
 चौरठ *chaurath*, 1272.
 चौरत्ती *chauratti*, 1499.
 चौरस रेतनी *chauras reti*, 403.
 चौरा *chaura*, 748, 775.
 चौरौ *chauri*, 1272.

॥ छ *chh* ॥

छकन्डा *chhakra*, 147, 150, 164, 199, 201, 202, 203, 204, 205, 208, 211, 212, 214, 218, 1118.
 छकन्डी *chhakri*, 1118.

छकन्नी *chhakni*, 654.
 छकुनी *chhakuni*, 103.
 छकड़ *chhakkar*, 1118.
 छगन्ना *chhagra*, 969.
 छगन्नाएब *chhagrāeb*, 1115.

हाँही *chhānchhi*, 139.
 हाजा *chhāja*, 367.
 हाँटब *chhāntab*, 391, 888.
 हाड़ *chhār*, 356.
 हाड़ा *chhāra*, 1475.
 हाड़ि *chhāri*, 1113.
 हात *chhāt*, 1244, 1250, 1251.
 हाता *chhāta*, 1244.
 हाती के नारी *chhāti ke nāri*, 224.
 हाँद *chhānd*, 105.
 हान *chhān*, 105 (footnote), 110.
 हानन *chhānan*, 801, 918.
 हानो *chhāni*, 853, 1051.
 हान्ह *chhānh*, 1244.
 हान्ही *chhānhi*, 1244.
 हापा *chhāpa*, 534, 569, 871, 1148.
 हावन *chhāvan*, 372, 1246.
 हारन *chhāran*, 1246, 788, 789.
 हारो *chhāro*, 868.
 हाल *chhāl*, 132, 1264.
 हाल के हँटा *chhāl ke hnta*, 1264.
 हालन्टी *chhālṭi*, 1264.
 हाली *chhālī*, 1163.
 हाल्ही *chhālhi*, 1163.
 हावन्नी *chhāwni*, 895.
 हावा *chhāwa*, 1125.
 हाही *chhāhi*, 71.
 हियोली *chhioli*, 1232.
 हिचनिहाँ *chhichaniyān*, 915.
 हिङ्गलहिचा *chhichhlahiya*, 788.
 हिङ्कन *chhikan*, 103.
 हिङ्कनी *chhikani*, 1250.
 हिङ्कनी *chhikini*, 1250.
 हिङ्की *chhiki*, 359.
 हिटब *chhitab*, 855.
 हियाद *chhitai*, 1309, 1332.
 हिडि *chhiti*, 23, 99.
 हिदचा *chhitua*, 359, 857, 858.
 हिहा *chhitta*, 64, 284, 801, 857, 858.

हिही *chhitti*, 367.
 हितन्ना *chhitna*, 45.
 हितन्नी *chhitni*, 45.
 हिनवा *chhinwa*, 943.
 हितुर *chhinui*, 1163.
 हितुही *chhinuhi*, 1163.
 हिपङ्कहा *chhipkatta*, 875.
 हिपन्नी *chhipni*, 56, 439.
 हिपुली *chhipali*, 678.
 हिमङ्गी *chhinri*, 994, 1061, 1004.
 हिमोद *chhinui*, 1183.
 हिरङ्कना *chhirkana*, 915.
 हिरङ्गिरा *chhirhira*, 284.
 हिरिकन्नी *chhirikni*, 801.
 हिलङ्की *chhilki*, 531.
 हिलङ्गी *chhilni*, 593.
 हिलार *chhilai*, 1349.
 हिहा *chhilla*, 1407.
 हिङ्गली *chhiguli*, 815.
 ही *chhi*, 444.
 हीँटब *chhīntab*, 855.
 हीटा *chhīta*, 39, 43, 1033.
 हीँटा *chhīnta*, 857, 858.
 हीटी *chhīti*, 39, 43, 288.
 हीँड़ी *chhīuri*, 1171.
 हीप *chhīp*, 414, 931, 1010.
 हीपा *chhīpa*, 460, 680.
 हीपी *chhīpi*, 1316.
 हीमङ्गि *chhimari*, 994, 1004.
 हीमी *chhimi*, 994, 1001, 1004.
 हीरा *chhira*, 1074.
 हीरी *chhiri*, 1074.
 हुआ हनन्ना *chhua chhanna*, 853.
 हुआ *chhuchchhi*, 350, 363, 414, 585a, 763.
 हुआही *chhunehhi*, 363.
 हुआन्दर *chhuchhundar*, 585f.
 हुआन्ती *chhutti*, 912, 913, 1192, 1217, 1230.

- छुठन्हा *chhutha*, 1147.
 छुतन्का *chhutka*, 1402.
 छुतन्का के कपड़ा *chhutka ke kapra*, 1402.
 छु *chhu*, 1451.
 छुल *chhūal*, 1458.
 छुआ *chhūa*, 853.
 छुँही *chhūnchhi*, 414.
 छुट *chhūt*, 912.
 छुटल *chhūtal*, 827, 878.
 छुटल खेत *chhūtal khet*, 827.
 छुटल पटल *chhūtal patal*, 878.
 छुरा *chhūra*, 383.
 छुरी *chhūri*, 388, 470, 474, 583.
 छुहा *chhūha*, 853.
 छुही *chhūhi*, 853.
 छेकनिहार *chheknihar*, 871.
 छेकहरी *chhenkahri*, 1288.
 छेकहण्ड *chhenkahru*, 1288.
 छेकाइ *chhenkai*, 1335, 1352.
 छेकौनी *chheñkauni*, 1335.
 छेजनी *chhejni*, 865, 866.
 छेरणा *chherua*, 1112, 1121.
 छेवन्कन *chhevkan*, 1272.
 छेवकान्ना *chhevankna*, 1272.
 छेवन्का *chhenucka*, 1007.
 छेवन्नी *chhevni*, 576.
 छेवन्नो *chhevno*, 576.
 छेउणा *chheua*, 1022.
 छेकन *chhekan*, 323.
 छेका *chhenka*, 1287, 1288.
 छेजल *chhejal*, 865.
 छेड़ी *chhenri*, 1074, 1173.
 छेद *chhed*, 156, 604.
 छेना *chhena*, 1163, 1272.
 छेना बाड़ा *chhena bāra*, 1272.
 छेनी *chheni*, 284, 413, 521, 557, 560, 624.
 छेमी *chhemi*, 994, 996, 1001.
 छेर *chher*, 954, 1121.
 छेरी *chheri*, 1116, 1121.
 छेवन *chhewan*, 576.
 छेवव *chhewab*, 379.
 छेहर *chhehar*, 858.
 छैटा *chainta*, 44, 318.
 छैटी *chhainti*, 43, 288, 369.
 छोटकी *chhotki*, 1276.
 छोपनी *chhopni*, 97, 1024.
 छोरणा *chhorna*, 1010.
 छोरौणा *chhorauna*, 1250.
 छोलनी *chholni*, 319h, 456, 555.
 छोलवा *chholwa*, 292.
 छोषा *chhoa*, 1014.
 छोड *chhot*, 1217.
 छोड लोग *chhot log*, 1217.
 छोडि *chhoti*, 566.
 छोडि चकुरी *chhoti akuri*, 566.
 छोडि बेधवारी *chhoti bedhwari*, 566.
 छोड़ *chhonr*, 83, 505.
 छोड़ *chhonrh*, 83, 696, 713.
 छोड़ी *chhorhi*, 144.
 छोड़ी *chhorhi*, 713.
 छोनौ *chhoni*, 270.
 छोपा *chhopa*, 48.
 छोपी *chhopi*, 48.
 छोरा *chhor*, 116, 930.
 छोरी *chhori*, 115, 116, 930, 1457.
 छोखल *chholal*, 873.
 छौनिहार *chhaunihar*, 1244.
 छौ *chhau*, 1084.
 छौकल *chhaunkal*, 1272.
 छौका *chhaunka*, 1272.
 छौकी *chhaunki*, 963, 1272.
 छौना *chhauna*, 1125.
 छौनी *chhauni*, 576, 1128, 1244, 1245, 1246.
 छोराट *chhaurāth*, 849.
 छोरो *chhauro*, 849.

॥ ज , ॥

जरे *jai*, 758, 768, 961, 962.जकेरार *jakerāi*, 959, 1183.जखाड़ *jakhār*, 775.जग *jag*, 1459.जगन्दोरी *jagdori*, 33.जगत *jagat*, 939.जगद्धा *jagdamma*, 1175, 1456.जगन्मथिया *jaarnathiya*, 972.जंगला *jangla*, 939, 1075.जंगली बावग *jangli bāwag*, 858.जग्वरिया *jagwariya*, 870.जग्वारी *jagwāri*, 870.जगह *jagah*, 1234.जङ्घिया *janghiya*, 464, 609, 727, 1328.जङ्घिया बैसाच *janghiya baisāch*, 1328.जङ्गल *jangal*, 813.जङ्गी *jangi*, 585d.जङ्गी बान *jangi bān*, 585d.जङ्घा *jangha*, 252, 431, 464, 605, 609.जचवेया *jachwaiya*, 1484.जचा *jachcha*, 1398.जचा खाना *jachcha khāna*, 1398.जजाती *jajāti*, 913.जजाती बटाई *jajāti batāi*, 913.जटाहा *jataha*, 1111.जटहावा *jathāwa*, 1111.जटा मसी *jata masi*, 468.जटो *jato*, 1111.जटहन *jathhan*, 805.जड़ *jar*, 362a, 1010.जड़ खर *jar khar*, 1010.जड़बन्धना *jarbandhna*, 119.जड़िया *jariya*, 1010.जड़ी *jari*, 1010.जंतकुटा *jantkutta*, 624.जंतवा *jantwa*, 619.जतरी *jatri*, 517.जद्दी *jaddi*, 1215.जद्दी *jaddi*, 1214.जान *jan*, 293, 842, 844, 874, 990, 1184.जानजीर *janjir*, 198.जानजीरा *janjira*, 590.जानपैचा *janpāincha*, 846:जानम गँठ *janam genth*, 1331.जानम गँठि *janam genthi*, 1357.जानम पतर *janam patr*, 1343.जानम पतरी *janam patri*, 1343.जानमासा *janmāsa*, 1320.जानवासा *janwāsa*, 1320, 1322, 1326, 1327, 1337, 1338, 1339.जानाजा *janāja*, 1431.जानाना *janāna*, 1254, 1275.जानाना किता *janāna kita*, 1254.जानानी धोती *janāni dhoti*, 740.जानि *jani*, 1088.जानिका *janika*, 235 (footnote), 394, 604.जानिहू *januha*, 1084.जानु *janu*, 1113.जनेउचा *janēua*, 736.जनेउ *janēu*, 736.जनेर *janer*, 985.जनेरा *janera*, 983, 985, 1144.जनेव *janew*, 736.जनौर *janaur*, 1186.जान्त *jant*, 169, 221.जान्तरी *jantari*, 961.जान्नी *janni*, 1275.जान्नी *jāntri*, 386, 517.जपन्त *japti*, 1231.जब *jab*, 959, 961, 990, 1084, 1113.जब केरवा *jab kerwa*, 959.जबद्दी *jabdi*, 1231.जब बुद्धा *jab butta*, 959.जबगरा *jabra*, 77, 85.

- जमकाठ *jamkāth*, 925.
 जमरिया *jamariya*, 956.
 जमवट *jamvat*, 925.
 जमा *jama*, 1463a, 1468, 1472.
 जमाखरन्घ *jamakharch*, 1463d,
 1468c, 1472; Appendix, 16.
 जमाबन्दी *jamābandi*, 1468c, 1472;
 Appendix, 15.
 जमामार *jamāmār*, 1477.
 जमार *jamār*, 1075.
 जमार गड़ार *jamār garār*, 1075.
 जमाल *jamāl*, 1045.
 जमाल खानी *jamāl khāni*, 956.
 जमाल गोटा *jamāl gota*, 1045.
 जमाली *jamālī*, 956.
 जमाव *jamāo*, 1163.
 जमाव दही *jamāo dahi*, 1163.
 जमा वासिल बाकी *jama wāsīl bāki*,
 1468c, 1472.
 जमिदार *jamidār*, 904.
 जमुइ *jamuī*, 1163.
 जमूरा *jomūra*, 404, 411, 517, 385.
 जमूरी *jamuri*, 517.
 जमोट *jamot*, 925.
 जमौषा *jamaua*, 639.
 जम्बूर *jambur*, 388.
 जम्हार *jamhār*, 1075.
 जम्हूरा *jamhūra*, 404, 411.
 जर *jar*, 1010, 1201, 1210.
 जरई *jaraī*, 862, 982.
 जरकट्टा *jarkatta*, 875.
 जरखा *jarkha*, 339.
 जरखोर *jarkhor*, 1180.
 जर चौट *jar chauth*, 1201.
 जरखोरन्नी *jarchhorni*, 875.
 जरखोरा *jarchhora*, 875.
 जरठुथा *jarathua*, 1043.
 जरठुथा तेल *jarathua tel*, 1043.
 जरदोज *jardoj*, 502.
 जर पेसगी ठीका *jarpesghi thika*, 1210.
 जरग्राह *jarrāh*, 384.
 जर समन *jar saman*, 1210.
 जरसुधा *jarsudha*, 238.
 जराअब *jarāēb*, 1416.
 जराह *jarāh*, 384.
 जरि *jari*, 115 (footnote), 444.
 जरिया *jariya*, 370, 1008.
 जरिया के अख *jariya ke ākh*, 1008.
 जरी *jari*, 798, 1006.
 जरी खेत *jari khet*, 798.
 जरुआ *jarua*, 1043.
 जरुआ तेल *jarua tel*, 1043.
 जरुआ सोरा *jarua sora*, 370.
 जरेँ *jareñ*, 1166.
 जल *jal*, 655, 1091, 1451.
 जलकर *jalkar*, 1232.
 जलकी *jalki*, 789.
 जलखर *jalkhar*, 1268.
 जलखर *jalkhar*, 1145.
 जलखरी *jalkhari*, 41, 650.
 जलखावा *jalkhāwa*, 1268.
 जलघेरौ *jalgheerāw*, 1268.
 जलधर *jaldhar*, 923.
 जलधरी *jaldhari*, 697.
 जलपरन्वाह *jalparwāh*, 1428.
 जलपातर *jalpātar*, 775.
 जलपान *jalpān*, 1268.
 जलमंहार *jalamhār*, 233.
 जलवा *jalwa*, 1380, 1384, 1385.
 जलवा देव *jalwa deb*, 1385.
 जलवेया *jalwaiya*, 1458.
 जलहोर *jalthor*, 973.
 जलाला *jalāla*, 939.
 जलसेन *jalāsen*, 1456.
 जलिया *jaliya*, 87.
 जलेबी *jalebi*, 585.
 जलौतःसरंग *jalotsarg*, 1459.
 जल्ला *jalla*, 647, 650, 1092, 1145.
 जवसधा *jawsadha*, 238.
 जवा *jawa*, 748, 765.

- जवाइन *jawāin*, 1073.
 जवाहार *jawākhār*, 1272.
 जवा गोटा *jawa gota*, 765.
 जव्वाय *juhwāy*, 1274.
 जवारा *jawāra*, 961.
 जवारी *jawāri*, 758.
 जवास *jawās*, 1085.
 जसरिया *jasariya*, 965f.
 जसेर *juser*, 940.
 जसोधा *jasodha*, 238.
 जहड़ *jahar*, 938.
 जहरन्वात *jaharbāt*, 1179.
 जहरन्बाद *jaharbād*, 1179.
 जहेज *jahej*, 1283.
 जाइकी *jāichhi*, 625.
 जाइठ *jāith*, 346.
 जाइल *jāil*, 860, 1132.
 जाई *jāi*, 833, 1092.
 जाउर *jāur*, 1272.
 जाए *jāē*, 1087, 1088.
 जाप्रब *jāpb*, 1078, 1132, 1173, 1174, 1486.
 जाओ *jāo*, 1087.
 जाक *jāk*, 893.
 जाकड़ *jākar*, 1480.
 जाकर *jākar*, 1462.
 जागर *jāgar*, 965b.
 जागीर *jāgār*, 1200, 1209b.
 जागीरदार *jāgirdār*, 1200.
 जागे *jāge*, 1026.
 जाँघा *jāngha*, 609, 1328.
 जाँघा बैसाप्रब *jāngha baisāpb*, 1328.
 जाँच *jānch*, 1485.
 जाँचब *jānchab*, 1484.
 जाँच मिलान *jānch milān*, 1485.
 जाँच लेब *jānch leb*, 1485.
 जाजिम *jājim*, 750.
 जाट *jāt*, 917.
 जाटि *jāti*, 917.
 जाठ *jāth*, 256, 273, 346, 917.
 जाठि *jāthi*, 330, 917.
 जाड़ *jār*, 1092.
 जाड़ा *jāra*, 1083.
 जात *jāt*, 1089.
 जाँत *jānt*, 443, 625, 928.
 जाँता *jānta*, 443, 581, 619.
 जाति *jāti*, 1217.
 जादू *jādu*, 1453.
 जादूगर *jādūgar*, 1453.
 जान *jān*, 719, 790.
 जानथि *jānuthi*, 356.
 जाना *jāna*, 915, 844.
 जानिमाज *jānimāj*, 751.
 जानिहार *jānihar*, 1416.
 जाप माला *jāp māla*, 781.
 जाफरी *jāphri*, 770.
 जाब *jāb*, 94.
 जाबन्ता *jābta*, 1474.
 जाबन्ता साह जोग *jābta sāh jog*, 1474.
 जाबर *jābar*, 1272.
 जाबा *jāba*, 94.
 जाबी *jābi*, 94.
 जाम *jām*, 678.
 जामा *jāma*, 732, 1371, 1379, 1381, 1382.
 जामुन *jāmun*, 1272.
 जान्हर *jānhar*, 1075.
 जाय *jāy*, 250, 356, 414, 572, 604, 1084, 1272.
 जाय नेमाज *jāy nemāj*, 751.
 जारब *jārab*, 1416.
 जाल *jāl*, 646, 1094.
 जालदार *jāldār*, 1236.
 जाला *jāla*, 69, 224, 647, 713, 1074, 1145.
 जाली *jāli*, 87, 94, 646, 650, 748.
 जालीदार *jāldār*, 1236.
 जावर *jāwar*, 1400.
 जाँवर *jāūwar*, 1400.
 जावा *jāwa*, 758, 987.

- जासर *jāsar*, 1037.
 जासू *jāsu*, 1033.
 जाह *jāh*, 790, 1142.
 जिउतिया *jūtiya*, 1447.
 जिकरी *jikri*, 1487.
 जिगरी *jigri*, 1487.
 जिग्गा *jigga*, 757, 768.
 जितिवा *jitiya*, 1447.
 जिन *jin*, 1458.
 जिनन्द *jincān*, 1075, 1183.
 जिनिस *jinis*, 1470e.
 जिनिसनवार *jiniscār*, 1468a.
 जिनोरा *jinora*, 983, 985, 987.
 जिन्हार *jinhār*, 1075.
 जिवदान *jibdān*, 1457.
 जिबिया *jibiya*, 275.
 जिब्बा *jibbha*, 711.
 जिब्बी *jibbi*, 1173.
 जिभसट्टा *jibhsatta*, 1173.
 जिभिया *jibhiya*, 275.
 जिभेला *jibhela*, 363.
 जिमिदार *jimidār*, 1208.
 जिमिदारी *jimidāri*, 1207.
 जियता *jiyata*, 649.
 जिया *jiya*, 1457.
 जिया दान *jiya dān*, 1457.
 जिरतिवा *jiratiha*, 1184.
 जिरात *jirāt*, 903, 1040, 1221.
 जिलन्दगर *jildgar*, 586.
 जिलन्दबन्द *jilband*, 586.
 जिलनैया *jilcāiya*, 1458.
 जिलनैया के छल्ल *jilcāiya ke chhāl*, 1458.
 जिला *jila*, 539, 1040.
 जिलादार *jilādār*, 1040.
 जिला सान *jilā sāl*, 539.
 जिलेबिया *jilebiya*, 473.
 जिलबिया कुल्फी *jilebiya kulphi*, 473.
 जिलेबी *jilebi*, 1272.
 जिलैया *jilāiya*, 1458.
 जिवनगर *jiuagar*, 851, 922.
 जिवनगर पानी चाबि गेल *jiuagar pāni ābi gel*, 922.
 जिवनगर चोपला धूर बैसाओल *jiuagar hoē la dhūr baisāōl*, 851.
 जिस्ता *jista*, 335h, 706.
 जिहला *jihla*, 363.
 जिहेला *jihela*, 363.
 जीए *jiē*, 1026.
 जीगर *jigar*, 800.
 जीता *jita*, 645.
 जीभा *jibha*, 275.
 जीयत *jiyat*, 645.
 जीयल *jiyal*, 933.
 जीर *jir*, 972, 1073.
 जीरा *jira*, 975, 1073.
 जुआठ *juāth*, 14, 194, 938.
 जुग *jug*, 1023.
 जुगन्डा *jugra*, 1183.
 जुगनू *jugnu*, 765.
 जुजवी *jujwi*, 1208.
 जुजवी हिस्सेदार *jujwi hissēdār*, 1208.
 जुङगुडो *jurguro*, 1183.
 जुइली *jurailin*, 1310.
 जुइलू *jurailu*, 1310.
 जुत्ता *jutta*, 735.
 जुनेरी *juneri*, 121, 122.
 जुन्ना *junna*, 120.
 जूअड़ *jūar*, 193, 938.
 जूआ *jūa*, 14, 194, 443, 621, 1391.
 जूग *jūg*, 1483.
 जूड़ *jūr*, 1449.
 जूड़ सौतल *jūr sital*, 1449.
 जूड़ सितलक सिपाही *jūr sitalak sipāhi*, 1449.
 जूता *jūta*, 735.
 जूता गोर लगार *jūta gor lagār*, 1336.
 जूता चोराइ *jūta chorāi*, 1336.

जूना *jūti*, 735.
 जूना *jāna*, 96, 120, 122.
 जूर *jūr*, 1183.
 जूही *jūhi*, 585.
 जकन्ना *jekra*, 1020.
 जेठन्स *jethans*, 1214.
 जेठन्की *jethki*, 1276.
 जेठन्नी *jethri*, 1276.
 जेठन्सैयन *jeth raiyat*, 1217.
 जेठन्स *jethhans*, 1214.
 जेठुया *jethua*, 379, 1021, 1228.
 जेठौठी *jethauti*, 1214.
 जेठौनी *jethauti*, 1214.
 जेठनार *jeonār*, 1345, 1426.
 जेवाइन *jevāin*, 1073.
 जेवाइन *jevāin*, 1402.
 जे *je*, 967, 1025, 1085, 1087, 1091, 1092.
 जेकर *jekar*, 1086.
 जेठ *jeth*, 1082, 1092.
 जेठी *jethi*, 985.
 जेड़ *jer*, 1124.
 जेव *jel*, 77.
 जेरन्पार *jevpār*, 735.
 जेरन्बन्ध *jevband*, 226.
 जेल *jel*, 1124.
 जेव *jemw*, 966.
 जेवर *jevwar*, 115, 398, 415.
 जेष्ठा *jeshtha*, 1082.
 जेदादी *jaidādi*, 1224.
 जै *jai*, 962.
 जैतो *jainti*, 961.
 जैतुक *jaituk*, 1283.
 जैत्री *jaintri*, 517.
 जैवों *jaibon*, 1087.
 जैयद *jaiyad*, 800.
 जैया मिरन्चा *jaiya mircha*, 1073.
 जोकन्टी *jokti*, 1171.
 जोगनियँ *joganīyān*, 870.
 जोगाप्रब *jogāēb*, 870.

जोड़ाप्रब *jorāēb*, 1404.
 जोतिह *jotiha*, 829.
 जोधरिया *jondhariya*, 987.
 जोधन्नी *jondhri*, 985.
 जोन्धरी *jonhri*, 985.
 जोन्धिया *jonhiya*, 155.
 जोरन्वा *jorwa*, 378.
 जोलन्चा *jolha*, 355, 356, 990.
 जोलन्दिनी *jollini*, 356.
 जोलाचा *jolāha*, 355, 356.
 जोसाँदा *josānda*, 933.
 जो *jo*, 959, 961.
 जोँ *jon*, 1084, 1087, 1090.
 जोँका *jonka*, 13, 233, 1011.
 जोँकी *jonki*, 13, 1171.
 जो खँसरा *jo khesra*, 959.
 जोग *jog*, 1343, 1474, 1457, 1487.
 जोग टोन *jog ton*, 1457.
 जोग मिलाब *jog milab*, 1343.
 जोग मिलाप्रब *jog milāēb*, 1343.
 जोंगा *jonga*, 967c, 970.
 जोगी *jogi*, 782, 1092.
 जोठ *joth*, 938.
 जोड़ *for*, 1331.
 जोड़ा *jora*, 625, 735, 1096, 1381.
 जोड़ी *jori*, 149, 451, 941, 1096.
 जोही *jorhi*, 1129.
 जोत *jot*, 226, 825, 828, 1009.
 जोतब *jotab*, 817, 818, 1098.
 जोतल *jotal*, 817, 1098.
 जोता *jōta*, 18, 116, 196, 642, 818, 930.
 जोता बावग *jota bāwag*, 818.
 जोती *jōti*, 18, 120, 145, 196, 116, 117, 398, 415, 470, 642, 645, 930.
 जोन्ही *jonhi*, 155.
 जोब *joh*, 1183.
 जो बूहा *jo butta*, 959.
 जोर *for*, 108, 110, 115, 1088.
 जोरन *foran*, 1162.

जोरा *jora*, 128, 1145.
 जोरु *joru*, 1275.
 जोरो *joro*, 110.
 जोहा *joha*, 270.
 जोहरी बरन्म *jauhri barm*, 1456.
 जौ *jau*, 356, 444, 959, 960, 961,
 1000, 1089, 1504.
 जौ *jauñ*, 1084, 1087, 1088.
 जौ केरा *jau kerā*, 959, 960, 1000,
 1183.

जौगा *jauga*, 969.
 जौली *jauji*, 1275.
 जौड़ा *jaunrha*, 184.
 जौ मटरा *jau matra*, 959.
 जौरा *jaura*, 1194, 1204.
 जौरी *jauri*, 115, 120.
 जौसन *jausan*, 767.
 ज्यौ *jyon*, 568, 737.

॥ झ जh ॥

झकना *jhakna*, 84.
 झकाप्रब *jhakāṇb*, 876.
 झखुरी *jhakhuri*, 815.
 झखुली *jhakhuli*, 815.
 झगार *jhaggār*, 935.
 झङ्गा *jhanga*, 896.
 झङ्गार *jhajjhar*, 713.
 झङ्गारा *ghanjhara*, 307, 319b, 456,
 685.
 झंझिया *ghanjhiya*, 835.
 झटका *ghatka*, 184, 190, 191, 205,
 224.
 झटनी *ghantni*, 887.
 झट्हा *ghattha*, 41.
 झटाहब *ghatāhab*, 876.
 झट्हा *ghatna*, 894.
 झटे *ghatai*, 55.
 झटेनी *ghataini*, 57.
 झरु *gharna*, 53.
 झनक *ghanak*, 1174.
 झनकट *ghankat*, 1251.
 झनकबाता *ghanakbāta*, 1174..
 झनकवाह *ghanakwāh*, 1174.
 झनका *ghanka*, 1174.
 झनकौट *ghankaut*, 1250.
 झपट *ghapat*, 655.
 झपना *ghapna*, 79, 562.
 झपान *ghapān*, 957.

झंपिया *ghampiya*, 45.
 झबरा *ghabra*, 1110.
 झबही *ghabhi*, 136, 713.
 झबिया *ghabiya*, 767, 770.
 झब्बा *ghabba*, 770.
 झब्बू *ghabbu*, 100.
 झमड़ी *ghamri*, 995.
 झर *ghar*, 878, 980, 1075.
 झरकण्ठी *gharkanthi*, 815.
 झरका *gharka*, 679, 1074.
 झरखाप्रब *gharkhāṇb*, 876.
 झरंगा *gharnga*, 967f.
 झरंगा *gharnya*, 878, 1075.
 झरझराप्रल *gharjharāṇl*, 876.
 झरना *gharna*, 57, 401, 440, 456,
 606, 685, 711.
 झरना रन्दा *gharna randa*, 401.
 झरनी *gharni*, 428, 747.
 झरहा *gharha*, 815.
 झरी *ghari*, 1088.
 झरु *gharna*, 878, 1183.
 झलमरन्दन *ghalmardan*, 965d.
 झलरिया *ghalariya*, 985.
 झलसी *ghalsi*, 121.
 झलास *ghalās*, 121, 815, 1131.
 झंकव *ghānkab*, 1405.
 झंखी *ghānkhī*, 57.
 झंग *ghāng*, 896, 995.

झोंझ *jhānjh*, 685, 776.
 झाँझा *jhānjha*, 1272.
 झाँटब *jhāntab*, 887.
 झाँटा *jhānta*, 57.
 झाँटी *jhānti*, 815.
 झाड़ झड़ *jhār jhūr*, 1446.
 झाड़नी *jhārni*, 866.
 झाड़ुआ *jhārua*, 53.
 झाड़ू *jhāru*, 53, 57, 465.
 झाँप *jhāmp*, 45, 50, 467, 554.
 झाँपन *jhāmpan*, 554.
 झाँपना *jhāmpna*, 554.
 झाँपा *jhāmpa*, 45.
 झाँपी *jhāmpi*, 45, 657.
 झाबर *jhābar*, 1110.
 जाम *jhām*, 27, 602, 1264.
 जामा *jhāma*, 27, 591, 1264.
 जामो *jhāmo*, 1264.
 जार *jhār*, 815, 655, 995, 1075, 1183, 1250.
 जारंग *jhārang*, 878.
 जारङ्ग *jhārang*, 1075.
 जारन *jhāran*, 930.
 जारब *jhārab*, 58, 887.
 जारा *jhāra*, 815.
 जारि *jhāri*, 58.
 जारि झुरि देब *jhāri jhuri deb*, 58.
 जारी *jhāri*, 432, 688, 689, 713.
 जारी के रन्दा *jhāri ke randa*, 402.
 जारु *jhāru*, 56.
 जारू *jhāru*, 439.
 जाल *jhāl*, 776.
 जालर *jhālar*, 590.
 जाला *jhāla*, 1024.
 जावन *jhāvan*, 1477.
 झाँवाँ *jhāwāñ*, 1264.
 झिकटा *jhikta*, 793.
 झिकटिया *jhiktiya*, 793.
 झिकटी *jhikti*, 793, 794, 1262.
 झिकटौर *jhiktaur*, 793.

झिकण्डा *jhikra*, 793.
 झिकण्डौ *jhikri*, 1262.
 झिकरौर *jhikraur*, 793.
 झिँगुनी *jhinguni*, 1069.
 झिँगुली *jhinguli*, 1069.
 झिङ्गा *jhinga*, 1069.
 झिटकी *jhituki*, 1262.
 झिट्टी *jhitti*, 99, 149, 196, 1096.
 झिमकी *jhimki*, 742, 745.
 झिमझिमिया *jhimjhimiya*, 764.
 झिरन्दा *jhirda*, 1074.
 झिरवा *jhirua*, 1075.
 झिरौवा *jhiruaa*, 1075.
 झिलिया *jhiliya*, 1272.
 झिल्ली *jhilli*, 1074, 1272.
 झौंक *jhūnk*, 622.
 झौका *jhūka*, 622.
 झौका *jhūka*, 622.
 झौरो *jhūro*, 1075, 1183.
 झौल *jhūl*, 790.
 झुकता *jhukta*, 645.
 झुटका *jhutka*, 1262.
 झुटकी *jhutki*, 1262.
 झुण्ड *jhund*, 1124.
 झुनकी बीर *jhunki bir*, 1456.
 झुमक *jhummak*, 764.
 झुरनी *jhurni*, 866.
 झुरि *jhuri*, 58.
 झुलनी *jhulni*, 763.
 झूड़ *jhūr*, 1446.
 झूड़ *jhūr*, 1124.
 झूमक *jhūmak*, 764.
 झूर *jhūr*, 815.
 झूल *jhūl*, 133, 1431.
 झूला *jhūla*, 744.
 झूस *jhūs*, 799.
 झूसी *jhūsi*, 799.
 झेगटा *jhagta*, 896.
 झेगडा *jhengra*, 937.
 झेगन्दा *jhengra*, 896, 995.

भेंगी *jhengi*, 973.
 भोंकरल *jhonkral*, 1080.
 भोंपड़ा *jhomptra*, 879, 1234.
 भोंपड़ी *jhompri*, 71, 879, 1234.
 भोलारल *jholāil*, 1080.
 भोंक *jhonk*, 196.
 भोंभन *jhonjhan*, 1258.

भोर *jhor*, 789, 832, 1001, 1272.
 भोरल *jhoral*, 876.
 भोरा *jhora*, 41, 734, 781, 647, 832
 भोरी *jhori*, 507, 647.
 भोल *jhol*, 1116.
 भोला *jhola*, 41, 133, 134, 647, 1080
 भोली *jholi*, 133, 134, 647.

॥ ट t ॥

टकना *takna*, 482.
 टकमाल *taksal*, 1488.
 टकन्ही *takhi*, 1198, 1479.
 टका *taka*, 1479, 1497.
 टकुचा *takua*, 350, 499, 518.
 टकौरी *takauri*, 462, 640.
 टक्का *takka*, 1500.
 टंगना *tangna*, 649.
 टंगनी *tangni*, 364, 613, 619.
 टंग्वह *tangbah*, 363.
 टंगारी *tangāri*, 86.
 टंगारी *tangāri*, 395.
 टंगुनी *tanguni*, 988
 टंगौर *taingaur*, 49, 595.
 टङ्गा *tanga*, 395.
 टटघर *tatghar*, 1234.
 टटुचानी *tatuāni*, 1126.
 टटौघर *tataughar*, 1235.
 टट्टी *tatti*, 381, 585, 1051,
 1250.
 टट्टी लीजफर *tatti lilu phar*, 585.
 टट्टू *tattu*, 1126.
 टंडना *tanrna*, 276.
 टंडचा *tanrua*, 792, 954.
 टपका *tapka*, 1246.
 टपका मारब *tapka mārāb*, 1246.
 टप्पर *tappar*, 319m.
 टरग्याह *tarwāh*, 857.
 टरसूरी *tarsūi*, 24.
 टरिया *tariya*, 713, 767.

टलन्हा *talha*, 161.
 टलाह *talāh*, 161.
 टलुचा *talua*, 161.
 टहन्ना *tahra*, 1125.
 टहरी *tahri*, 136.
 टाँक *tānk*, 372.
 टाकर *tākar*, 793.
 टाका *tāka*, 1113.
 टाँगव *tāngab*, 624, 1422.
 टाँगह *tāngah*, 363.
 टाँगा *tānga*, 224, 395.
 टाँगी *tāngi*, 395.
 टाँगुन *tāngun*, 988.
 टाट *tāt*, 129, 319, 1051, 1486.
 टाटी *tāti*, 1051, 1084, 1234, 1250,
 1416.
 टाँठी *tānthi*, 682.
 टाड़ *tār*, 713, 784.
 टाँड़ *tānr*, 784, 788, 790, 857.
 टाड़ा *tāra*, 713, 1011, 1074.
 टाँड़ा *tānra*, 1074.
 टाड़ी *tāri*, 713.
 टाँड़ी *tānri*, 24, 328, 784, 1074.
 टाप *tāp*, 48, 50, 646.
 टापा *tāpa*, 48, 50.
 टापौ *tāpi*, 48, 50, 646.
 टार *tār*, 24, 767, 857.
 टार *tānr*, 857.
 टारब *tārab*, 857.
 टारी *tāri*, 857.

ढाल *tāl*, 161, 784, 853, 890, 894, 986.

ढाली *tālī*, 1263.

टिकन्ही *tikthi*, 318, 1416.

टिकन्ही के लकड़ी *tikthi ke lakri*, 226.

टिकरी *tikri*, 466, 1272.

टिकिया *tikiya*, 1272.

टिकुला *tikula*, 1272.

टिकुली *tikuli*, 747, 762.

टिकोहा *tikorha*, 1272, 1449.

टिकोर *tikor*, 793.

टिकर *tikkar*, 791, 793.

टिखन्ही *tikhthi*, 567.

टिपन्कारि *tipkāri*, 1246.

टिपन्दार *tipdār*, 1208, 1217.

टिपन्ना *tipna*, 480.

टिपन्नी *tipni*, 867.

टिपुनी *tipuni*, 482.

टिब्ही *tibhi*, 1009.

टिभिया *tibhiya*, 987.

टिररी *tirri*, 1074.

टिल्हा *tilha*, 791, 793.

टिल्हा टाकर *tilha tākar*, 793.

टीक *tik*, 69.

टीकव *tikab*, 240.

टीका *tika*, 1400.

टीड़ी *tiri*, 1074.

टीनी *tini*, 1183.

टीपन *tipan*, 1343.

टीपुर *tipur*, 793.

हुँया *tuñiya*, 713.

हुकरी *tukri*, 1272.

हुंग्ना *tungna*, 958.

हुंग्नी *tungni*, 875.

हुटाह *tutāh*, 1094.

हुनकी *tunki*, 1074, 1177.

हुँ *tuān*, 713.

हुँ *tūn*, 713.

हुक *tūk*, 723.

टुका *tūka*, 1272.

टुंगव *tūngab*, 624.

टुट *tūt*, 922, 1094.

टूट गैल *tūt gail*, 1094.

टूटन *tūtan*, 1265.

टूँ *tūnr*, 958, 961.

टूँडा *tūnra*, 961, 958.

टुसल *tūsāl*, 604.

टेकन्ही *tekthi*, 318.

टेकन्नी *tekni*, 464.

टेकानी *tekāni*, 167, 169, 173, 174, 175, 176, 179, 182, 184, 189, 200, 203, 221, 222, 464.

टेकुचा *tekua*, 350, 499, 518, 589.

टेकुरी *tekuri*, 518.

टेकुली *tekuli*, 518.

टेकौरी *thekauri*, 462.

टेखन्नी *tekhti*, 461, 508.

टेडन्ही *telkhi*, 226.

टेंदुचा *teārua*, 243.

टपन्टा *tepta*, 842, 1097.

टपद् *tepā*, 319j.

टेरचा *terua*, 243, 1252, 1256, 1257.

टेहरा *tehra*, 713.

टेहरी *tehri*, 136.

टेहान *tehān*, 1120.

टेंट *tent*, 726.

टेनी *teni*, 1011.

टेंभी *tembhi*, 957.

टेमा *tema*, 96.

टेर *ter*, 1017, 1110, 1113.

टोकडा *tokra*, 44.

टोकड़ौ *tokri*, 44, 49, 369, 895.

टोकन्दार *tokdār*, 1040.

टोकन्ना *tokna*, 669.

टोकन्नी *tokni*, 97, 261, 867.

टोका *tolka*, 69, 1457.

टोटन्मा *totma*, 69, 1457.

टोटन्म *totram*, 1457.

टोटन्वाँ *totwān*, 69.

ढौँटिया *tonliga*, 713.
 ढौँटियारी *tonliyāri*, 1262.
 टोडिया *toriya*, 1265.
 टोनकट *tonkat*, 286.
 टोनकट्टा *tonkutta*, 286, 293.
 टोनखाद् *tonkhād*, 281, 298, 1008.
 टोनखावा *tonkhāwa*, 1008.
 टोनिकट्टा *tonikattu*, 293.
 टोनियाठी *toniyāthi*, 281.
 टोनियारी *toniyāri*, 281, 298.
 टोनियासी *toniyāsi*, 281, 298.
 टोपन्ना *topna*, 413.
 टोपन्ना *topra*, 832, 838.
 टोपन्नी *topri*, 832.
 टोरन्वाह *torwāh*, 857.
 टोदया *toiya*, 1246.
 टोक *tok*, 1040.
 टोकब *tokab*, 866, 867.

ढौँटा *tonta*, 1010.
 ढौँटी *tonti*, 688, 1262.
 टोड़ *tor*, 918.
 टौँड़ *tour*, 857.
 टोड़ा *tora*, 768.
 टोन *ton*, 1457.
 टोना *tona*, 69, 933, 940, 1008, 1457.
 टोनी *toni*, 288, 1008.
 टोपड़ *topar*, 895.
 टोपन *topan*, 413.
 टोपी *topi*, 398, 725.
 टोर *tor*, 9, 24, 857.
 टौर *tour*, 857.
 टोर लागाप्रब *tor lagāēb*, 857.
 टोरा *tōra*, 9.
 टोरी *tori*, 857.
 टोह *toha*, 1045.

॥ ठ th ॥

ठकर *thakar*, 106.
 ठकरा *thakra*, 68.
 ठकरी *thakri*, 747.
 ठकवा *thakwa*, 464.
 ठकन्हरिया *thakhariya*, 837.
 ठकुशा *thakua*, 1272.
 ठग *thag*, 1486.
 ठटर *thatur*, 1250.
 ठटरा *thatra*, 1051.
 ठठरी *thatri*, 213, 245, 247, 318, 649.
 ठठरी *thathri*, 1051.
 ठठेर *thather*, 986.
 ठठेरा *thathera*, 548, 983, 986.
 ठठेरी *thatheri*, 548, 558.
 ठठेरो *thathero*, 896, 983, 987.
 ठठ्ठाना *tharbāta*, 233.
 ठडिया *thariya*, 473.

ठढाँ *tharhāñ*, 828.
 ठडिया *tharhiya*, 828, 1033, 1073, 1183, 233, 473.
 ठप्पा *thappa*, 533, 569, 590.
 ठमरा *thamra*, 1158.
 ठरन्पचनरा *tharpachra*, 251.
 ठरनरा *tharra*, 123, 858.
 ठरिया *thariya*, 1033.
 ठस *thas*, 800.
 ठसा *thasa*, 533.
 ठस्सा *thassa*, 533.
 ठहार *thahar*, 1247.
 ठहन्ना *thahra*, 1114.
 ठाँठ *thāinth*, 1158.
 ठाँठ होप्रब *thāinth hoēb*, 1158.
 ठाकुर *thakur*, 383, 407, 975, 1208.
 ठाकुर भोग *thakur bhog*, 975.
 ठाठ *thāt*, 585, 1244, 1245.

- ठाँठी *thanthi*, 682.
 ठाढ़ *thārh*, 26.
 ठाढ़ा *thārha*, 26.
 ठामे *thāme*, 115 (footnote).
 ठारिक *thārik*, 834.
 ठाँव *thānv*, 747, 1247.
 ठाँस *thāns*, 534.
 ठासा *thāsa*, 534.
 ठिकन्डा *thikra*, 511, 793.
 ठिकड़िया *thikariya*, 1263.
 ठिकरा *thikra*, 563.
 ठिकराहू *thikrahū*, 793.
 ठिकरिया *thikariya*, 793.
 ठिकरी *thikri*, 1262.
 ठिकरौल *thikraul*, 793.
 ठिकर *thikkar*, 563.
 ठिंगुरियाग्रल *thinguriyāēl*, 1076.
 ठिया *thiya*, 404, 408.
 ठिलिया *thiliya*, 432, 713.
 ठिहा *thiha*, 404.
 ठीकर *thīkar*, 793.
 ठीका *thika*, 1040, 1210.
 ठीका के लील *thika ke līl*, 1040.
 ठीकेदार *thikedār*, 1210.
 ठीकेदारी *thikedāri*, 1210.
 ठींचा *thīncha*, 45.
 ठीचा *thīcha*, 404, 408.
 ठुडा *thuttha*, 987.
 ठुण्डा *thuntha*, 987.
 ठुनका *thunka*, 385.
 ठुररी *thurri*, 1272.
 ठुरियाग्रल *thuriyāēl*, 1076.
 ठूठा *thūtha*, 1107.
 ठूरी *thūri*, 1272.
 ठेका *theika*, 953.
 ठेकनी *thekni*, 464.
 ठेकरा *thekrā*, 106, 612.
 ठेकवा *thekva*, 89, 464.
 ठेकुचा *thekua*, 1272.
 ठेकुरी *thekuri*, 1250.
 ठेंगना *thengna*, 464.
 ठेंगनी *thengni*, 654.
 ठेंगुनी *thenguni*, 654.
 ठेंगुरी *thenguri*, 654.
 ठेंघनी *thenghni*, 362.
 ठेंघुनी *thenghuni*, 654.
 ठेंठिवाल *thenthivāl*, 319.
 ठेंठिवाल नाद *thenthivāl nād*, 319.
 ठेवका *thewka*, 952.
 ठेहररी *thehri*, 236.
 ठेहचा *thehca*, 389.
 ठेहना *thehna*, 1010.
 ठेहन *thehun*, 1159.
 ठेक *thek*, 77, 764.
 ठेकर *thekar*, 106.
 ठेका *theka*, 108, 464.
 ठेकी *theki*, 401.
 ठेकुर *thekur*, 106.
 ठेंग *theng*, 654.
 ठेंगा *thenga*, 654.
 ठेंगी *thengi*, 654.
 ठेंठा *thentha*, 2, 825.
 ठेंठा के जोत *thentha ke jot*, 825.
 ठेंठी *thenthi*, 2, 29.
 ठेंठी कोदार *thenthi kodār*, 28.
 ठेपी *thepi*, 401, 81.
 ठेल *thel*, 236.
 ठेहा *thcha*, 91, 325, 286, 404, 408, 527, 1141.
 ठेचा *thaicha*, 45.
 ठेँचा *thaincha*, 45.
 ठोकना *thokna*, 600.
 ठोकरा *thokra*, 106, 1075.
 ठोंठियारी *thonthiyāri*, 1074.
 ठोपारी *thopāri*, 1015.
 ठोकब *thokab*, 853, 1484.
 ठोकर *thokar*, 106.
 ठोकल *thokal*, 853.
 ठोरी *thori*, 1272.
 ठोंसा *thonsa*, 534.

॥ ड d ॥

- डगर *dagar*, 941.
 डगनन *dagran*, 106.
 डगरना *dagarna*, 459.
 डगना *dagra*, 44, 47, 608, 714.
 डगरिन *dagrin*, 1400.
 डगरी *dagri*, 44.
 डंगौनी *daṅgauni*, 887.
 डग्गी *daggi*, 1130.
 डङ्गा *danga*, 996.
 डघराप्रब *daghrāḥb*, 1098.
 डंटकी *dantki*, 1024.
 डंटुका *dantuka*, 896.
 डटौका *dutauka*, 654.
 डङ्गवाँस *danwāns*, 375.
 डङ्गिया *danriya*, 154, 225, 247.
 डङ्गेड़ *danrer*, 833.
 डङ्गेड़ा *danrera*, 225.
 डङ्गेड़ी *danreri*, 919.
 डङ्गेड़ी *darenri*, 225.
 डरुआ *darhua*, 1043.
 डरुआ तेल *darhua tel*, 1043.
 डरुही *danrheri*, 188.
 डण्टा *danta*, 191, 213, 223, 236, 247, 335a, 414, 431, 508, 510, 654.
 डण्टी *danti*, 60, 415, 455, 335a, 888, 1024, 1315.
 डण्टी दाँवब *danti dānwab*, 888.
 डण्ड कमण्डल *dand kamandal*, 782.
 डण्डा *danda*, 213, 223, 235, 414, 416, 611, 931, 940, 1250.
 डण्डी *dandi*, 415, 508, 598, 644.
 डपण्टन *dupan*, 306, 457.
 डपण्टी *dapti*, 305.
 डफाली *daphali*, 1456.
 डबरी *dabri*, 713.
 डबल *dabal*, 1000.
 डबल केराब *dabal kerāb*, 1000.
 डबन्ही *dabhi*, 137.
 डब्बु *dabbu*, 319 g & l, 305, 43 450, 458.
 डब्बू *dabbu*, 683, 711.
 डभङ्कल *dabhkal*, 1272.
 डभङ्का *dabhka*, 1272.
 डभङ्को *dabhko*, 1066.
 डभङ्को *damko*, 68.
 डभङ्कौला *damkaula*, 68.
 डभरङ्गाक *damardak*, 1456.
 डमार *damār*, 848, 852.
 डमारा *damāra*, 848, 852.
 डमङ्गौचा *damhaua*, 68.
 डम्फ *damp*, 29.
 डम्हरी *damharo*, 1075.
 डर *dar*, 1075.
 डरङ्कस *danrkas*, 376.
 डलङ्गाकना *dajhakna*, 1381.
 डलङ्गी *dalni*, 641.
 डलिया *daliya*, 44, 284, 412.
 डहना *dahra*, 1125.
 डहनाप्रब *dahrāḥb*, 1098.
 डहरी *dahri*, 1125.
 डार *dāi*, 417.
 डारन *dāin*, 1453.
 डाक *dak*, 1084, 1085, 1088, 1456.
 डाकनी *dakni*, 156.
 डाकिनी *dakini*, 1088.
 डाँग *dāng*, 103, 654.
 डाँगर *dāngar*, 1094, 1183.
 डाँट *dānt*, 880, 896, 983, 987, 990, 1024, 1183.
 डाँटा *dānta*, 896.
 डाँटी *dānti*, 896, 983, 987, 990, 1483.
 डाँठ *dānth*, 880, 896, 990, 995, 1024.
 डाँड़ *dānr*, 237, 792, 833, 954, 1010

दाँदर *dānrar*, 198.
 दाँदा *dānra*, 376.
 दाँदी *dāuri*, 75, 60, 247, 335a.
 दाही *dārhi*, 1037, 1161.
 दाबर *dābar*, 792, 832.
 दाबा *dāba*, 137, 713.
 दाभा *dābha*, 450.
 दाभी *dābhi*, 815, 957, 1001, 1075, 1183.
 दाम *dām*, 1066.
 दारब *dārab*, 1350.
 दाल *dāl*, 1347.
 दाल दौरा *dāl daura*, 1347.
 दाला *dāla*, 44, 325, 1347.
 दाली *dālī*, 44, 45, 1194.
 दाँस *dāns*, 415.
 दाँसन *dānsan*, 390.
 दाही *dāhi*, 726 (footnote), 868.
 दिठौरी *dithauri*, 1045.
 दिड़िया *diriya*, 1073.
 दिड़िया मिरन्चाइ *diriya mirchāi*, 1073.
 दिँडोर *dinror*, 66.
 दिन्दी *dindi*, 994, 1001, 1004, 1017, 1029.
 दिन्दी लागल है *dindi lāgal hai*, 1001.
 दिफी *diphi*, 1009.
 दिबरा *dibra*, 563.
 दिबरी *dibri*, 713.
 दिबिया *dibiya*, 535, 658.
 दिब्बा *dibba*, 658.
 दिब्भी *dibbhi*, 957, 986, 994, 1001, 1018.
 दिब्बा *dilla*, 793.
 दिब्बी *dilli*, 478.
 दिस्मिल *dismil*, 1499.
 दिहवार *dihcār*, 1203, 1434, 1438, 1456.
 दिहवार पूजा *dihcār pūja*, 1434.
 दिहँस *dihāns*, 784, 790, 1226.

दिही *dihī*, 1218.
 डौंदा *dinra*, 784a.
 डौंदो *dinro*, 784a.
 डौंदी *dinri*, 994, 1017.
 डोब *dib*, 547.
 डोबा *diba*, 658.
 डोभी *dibhi*, 986, 994.
 डौरी *dūri*, 1004.
 डील *dil*, 95, 790, 791, 793.
 डीला *dila*, 95, 788.
 डीलो *dilo*, 95.
 डीच *dih*, 784, 790, 793, 796, 1234.
 दुँदिया *duñriya*, 1107.
 दुप्पा *duppha*, 1272.
 दुब्बा *dubbha*, 677, 690.
 दुब्भी *dubbhi*, 1018.
 दुबा *dūba*, 1458.
 दूबो गेलै *dūbo gelai*, 1477.
 डउदिया *deurhiga*, 1479.
 डउही *deurhi*, 1254.
 डओहा *deorha*, 1479.
 डंगची *degchi*, 448, 711.
 डंगौनी *denganni*, 887.
 डँडौका *deñrauka*, 1010.
 डदपट्टा *derhpatta*, 730.
 डदपट्टी *dherpatti*, 730.
 डदसेरी *derhseri*, 912, 1500.
 डदुआ *derhua*, 1183.
 डदौरा जोर *derhaurā jor*, 110.
 डयोगा *deyora*, 1075.
 डहरी *dehri*, 77, 310, 1436.
 डेग *deg*, 711, 1491, 1492, 1495.
 डँग *deng*, 103.
 डँगै मङुआ *dengi machhua*, 232.
 डेह *derh*, 473, 792, 1127, 1479.
 डेह कौआ *derh kaua*, 792.
 डेह खम्हा *derh khamha*, 173.
 डेह पैसे रुपैया *derh paise rupaiya*, 1479.
 डेहा *derha*, 1479.

- डेही *derhi*, 1475.
 डेफ *deph*, 957.
 डेफ निकसल *deph niksāl*, 957.
 डेफी *dephi*, 957.
 डेब *deb*, 1101.
 डेभन *dhebban*, 40.
 डेर *der*, 1110.
 डेरा *dera*, 1236, 1237, 1254.
 डेली *deli*, 44, 46, 319f.
 डेवद *dewarh*, 1117.
 डैया *daiya*, 1453.
 डोकनी *dokni*, 717.
 डोंङ्हा *donrha*, 734.
 डोभरा *dobhra*, 833.
 डोरबन्धा *dorbandha*, 363.
 डोहरा *dohra*, 319h, 305.
 डोहरी *dohri*, 462.
 डोहला *dohla*, 319h.
 डोचा *doa*, 450, 718.
 डोइ *doi*, 449, 718, 1380.
 डोण्ट *doët*, 231.
 डोषथा *doša*, 718.
 डोकी *doki*, 44, 661, 718.
 डोंगा *donga*, 450.
 डोंङ्ग *donr*, 646.
 डोंडा *donra*, 17, 734, 889.
 डोंड़ी *donri*, 646.
 डोभव *dobhab*, 857.
 डोभा *dobha*, 316, 857, 864.
 डोम *dom*, 1419.
 डोमा *doma*, 786, 996.
 डोमा करैल *doma karail*, 786.
 डोर *dor*, 113, 115, 117, 949.
 डोरी *dori*, 115, 117, 145, 216, 362, 398, 425, 470, 475, 642, 718, 949.
 डोरीक *dorik*, 359.
 डोरीक सर *dorik sar*, 359.
 डोरो *doro*, 1020.
 डोल *dol*, 694, 695, 720, 924, 929, 1290.
 डोल कहुँ *dol karhui*, 1290.
 डोली *doli*, 241, 247.
 डोले *dole*, 1087.
 डोहट *dohat*, 231.
 डोहर *dohar*, 794.
 डोही *dyorhi*, 828.
 डौदा *dyaurha*, 1092.

॥ ढ dh ॥

- ढक *dhak*, 1499.
 ढकन्डकिया *dhakdhakiya*, 68.
 ढकना *dhakna*, 84, 544, 700, 711, 713, 717.
 ढकनी *dhakni*, 438, 713, 1422.
 ढकिया *dhakiya*, 44.
 ढंचरी *dhanchri*, 585.
 ढाठा *dhattha*, 362A, 896, 983, 986, 987, 990, 1153.
 ढठेरा *dhathera*, 986.
 ढाड़ा *dhaddha*, 1468c, 1472 ; Appen-
 dix, 14.
 ढपना *dhapna*, 79, 700, 711.
 ढपौना *dhapauna*, 562.
 ढबन्डबन्वा *dhabelhabwa*, 68.
 ढबरी *dhabri*, 787.
 ढरन्का *dharka*, 1168, 1173.
 ढरन्की *dharki*, 363.
 ढरनिहार *dharnihār*, 943.
 ढरन्नी *dharni*, 564.
 ढरन्नी चकुरी *dharni akuri*, 564.
 ढरवा *dharua*, 215, 224.
 ढरवा *dhanrua*, 215.
 ढरेवाला *dharewāla*, 561.
 ढलन्कौषा *dhalkaua*, 68.
 ढही *dhahi*, 67.
 ढाकनि *dhākani*, 713.
 ढाकर *dhākar*, 1164.

दाका *dhāka*, 44.
 दाकी *dhāki*, 44, 1055.
 दाको *dhāko*, 1234.
 दाँचा *dhāncha*, 585.
 दाठ *dhāth*, 895, 1132, 1153, 1416.
 दाठा *dhātha*, 96, 724, 1132.
 दाँठा *dhāntha*, 362A.
 दाड़ा *dhāra*, 560.
 दाढ़ा *dhārha*, 751, 1080.
 दाढ़ी *dhārhi*, 1080.
 दाब *dhāb*, 787.
 दाबली *dhābli*, 1000.
 दाबा *dhāba*, 1242.
 दाभ *dābh*, 1004.
 दाब *dhārab*, 1451.
 दारा *dhāra*, 532.
 दाबड़ा *dhārura*, 224.
 दासा *dhāta*, 197, 216.
 दालुआँ *dhāluān*, 224.
 दौंसो *dhānsi*, 1173.
 दाह *dhāh*, 792.
 दिबन्नी *dhībri*, 325, 417.
 दिमन्का *dhimka*, 713.
 दीदारी *dhīdhāri*, 1308.
 दीबर *dhībar*, 790.
 धुरन्का *dhurka*, 918.
 डझा *dhulla*, 894.
 दुसन्मार *dhusmār*, 1098.
 दुसियाअब *dhusiyāb*, 1098.
 दुसियादा *dhusiyāda*, 1098.
 दुस *dhūs*, 1098.
 दुँस *dhūns*, 1098.
 दुस मारब *dhūs mārāb*, 1098.
 दुँस मारब *dhūns mārāb*, 1098.
 दुसा *dhūsa*, 1098.
 दुसा मारब *dhūsa mārāb*, 1098.
 दुह *dhūh*, 791, 793.
 दुही *dhūhi*, 791, 793.
 देकन्वाँस *dhenkwāns*, 66.
 देकुचा *dhenkua*, 256, 274, 726.

देकुचास *dhenkuās*, 66.
 देँकुला *dhenkula*, 928.
 देँकुचा *dhenkucha*, 274.
 देबुया *dhebua*, 1497.
 देमन्नी *dhemni*, 1280.
 देँरिया *dhenriya*, 1073.
 देँरिया मिरन्चाइ *dheñriya mīrchāi*, 1073.
 देलन्मास *dhelmās*, 66.
 देलन्वा *dhehwa*, 1456.
 देलन्वा गोसँई *dhehwa gosān*, 1456.
 देलन्वाँस *dhehwāns*, 66.
 देलन्हा *dhehha*, 1456.
 देलन्हा पीर *dhehha pīr*, 1456.
 देलौरी *dhehlauri*, 66.
 देँक *dhenk*, 291.
 देका *dhoka*, 608.
 देँका *dhenka*, 256, 261, 274, 608, 726, 1250.
 देँकी *dhenki*, 431, 464, 608, 928, 1250.
 देँकुल *dhenkul*, 608, 928, 931.
 देँद *dhehrh*, 1017.
 देँही *dhenhi*, 994, 996, 1001, 1004, 1029, 1017.
 देँही लागल है (or बर) *dhenhi lāgal hai (or ba)*, 1001.
 देन *dhen*, 1158.
 देन के दूध *dhen ke dudh*, 1158.
 देनू *dhenū*, 1114.
 देँपी *dheñpi*, 1051.
 देमा *dHEMA*, 541.
 देरी *dheri*, 82, 849, 890, 892, 893.
 दोलन्ना *dholna*, 765.
 दोलन्ना चौकी *dholna chauki*, 765.
 दोसन्वाँद *dhoswāh*, 949.
 दोका *dhoka*, 1125, 1265.
 डोंगा *dhonga*, 372.
 दोँही *dhonhi*, 1017.
 दोली *dholi*, 1053, 1054, 1055.
 दोस *dhos*, 949.

॥ त t ॥

त ta, 356, 363, 829, 833.

तँ tañ, 1451.

तकरै takrai, 1090.

तकलो taklo, 741 (footnote).

तकिया tukiya, 637.

तकेया takeya, 637.

तकर takkār, 1272.

तखतपोष takhatpos, 635.

तख्त रवाँ takht rawān, 241.

तख्ता takhta, 222, 414, 457, 467,

475, 587, 832, 1214.

तख्ती takhti, 222, 587.

तखाना takhāna, 1241.

तगधरी tagdhari, 491.

तगही taghi, 108.

तगाड़ tagār, 430.

तगाड़ी tagāri, 39, 430, 714.

तगार tagār, 430, 1014.

तगावी tagāvi, 1157, 1190.

तङ्ग tung, 226.

तङ्गी tungi, 128 (footnote), 130.

तज taj, 1381.

तड़क tarak, 223, 1252, 1257.

तड़तड़वाँ tartarwān, 241.

तड़ाका tarāka, 585b.

तँतवा tamba, 355.

ततुरियाछल taturiyāch, 1076.

तँदूर tandur, 446.

तन tan, 1375.

तनाव tanāv, 390.

तनिका tanika, 1056.

तनर tanūr, 446.

तमी tammi, 642.

तपनाइ tapnāh, 800.

तब tab, 356, 393, 1088, 1113.

तबजारी tabjāri, 1201.

तबय tabay, 1084.

तबलक tablak, 1466.

तबाक tabāk, 711, 713.

तबाख tabākh, 711.

तंबिया tambiya, 319l.

तमघैल tamghail, 693.

तमघैला tamghaila, 693.

तमनी tammi, 865, 867.

तमहा tamha, 689.

तमहेड़ी tamheri, 675.

तमाकुफरोश tamākufharosh, 464.

तमाकुल tamākul, 1021.

तमाकुलवाला tamākulbāla, 464.

तमाकुलवाला tamākulwāla, 464.

तमाकु tamāku, 1021, 1026, 1452.

तमान tamān, 727.

तमासा tamāsa, 128 (footnote), 356.

तमिया tamiya, 319g, 372, 670.

तमियाँ tamiyān, 319l.

तम्हेड़ा tamhera, 556.

तर tar, 1234.

तरई taraī, 751.

तरकड़ी tarkatti, 378, 713.

तरकारी tarkāri, 1073.

तरकी turki, 764.

तरकोंका tarkonka, 1073.

तरख tarakh, 26.

तरहा tarchha, 50.

तरही tarchhi, 39, 126, 606.

तरजूआ turjūa, 640.

तरजूई turjūī, 47, 462, 555, 640.

तरजू turju, 640.

तरभार tarjhār, 888.

तरनगर tarangar, 1252.

तरपचरा tarpachra, 251.

तरबूज turbūj, 1064.

तरबूजा turbūja, 1064.

तरयानी taryāni, 788.

तररा tarra, 1493.

तरल taral, 1272.

तरगला *tarla*, 474.
 तरन्वार *tarwār*, 655.
 तरन्सरैल *tarsail*, 938.
 तरन्सिवाइ *tarsivai*, 792.
 तरन्सैला *tarsaila*, 14, 938.
 तरन्सोखा *tarsoa*, 922.
 तरहन्ना *tarahra*, 1241.
 तरन्हा *tarha*, 1493.
 तरागोतन्सरग *tarāgotsarg*, 1459.
 तराजू *tarāju*, 47, 462, 555, 640.
 तराय *tarāy*, 751.
 तरासी *tarāshi*, 1411.
 तरी *tari*, 788, 789, 792, 901, 914, 960.
 तर् *taru*, 726 (footnote).
 तरेर *taver*, 1262.
 तरेरा *tavera*, 225, 1246, 1262.
 तरैनी *taraini*, 461.
 तरैल *taraila*, 12.
 तरैली *taraili*, 12.
 तरोइ *taroi*, 1069.
 तरौटा *tarauta*, 620.
 तरौड़ी *tarauri*, 284.
 तरौना *taranna*, 49, 461.
 तरौनी *taranni*, 461.
 तलाइ *talai*, 916.
 तलाव *talao*, 916.
 तलैया *talaiya*, 916 (footnote).
 तलौटा *talauta*, 620.
 तवक *tavak*, 226, 765.
 तवा *tava*, 676.
 तसत *tasat*, 711.
 तसन्तरी *tastari*, 678, 711, 713.
 तसम्भर *tasmai*, 1272.
 तसम्मा *tasma*, 226, 415, 470.
 तसल्ला *tasla*, 664, 666.
 तसल्लो *tasli*, 665.
 तसुर *tassur*, 1490.
 तहन्खाना *tahkhāna*, 1241.
 तहन्जारी *tahujari*, 1201.

तहन्बन्ध *tahband*, 726.
 तहन्बील *tahbīl*, 1463b.
 तहन्मद *tahmad*, 726.
 तहन्सिलन्दार *tahsildār*, 1208.
 तहाँ *tahān*, 655.
 तही *tahi*, 726, 739.
 ताइ *tāi*, 676, 713.
 ताख *tākh*, 1253.
 ताखा *tākha*, 1253.
 ताखी *tākhi*, 725.
 तागा *tāga*, 123, 133c.
 ताँगा *tānga*, 178, 214, 224.
 ताज *tāj*, 725, 1272.
 ताज खानो *tāj khāni*, 1272.
 ताड़ *tār*, 379, 1092.
 ताड़ब *tārab*, 1484.
 ताड़ी *tāri*, 378, 379, 713.
 ताँत *tānt*, 113, 335d.
 ताँती *tānti*, 355.
 ताँतो *tānto*, 355.
 ताधी *tādhi*, 784b.
 तान *tāe*, 224, 245, 249, 322.
 ताना *tānā*, 363.
 तानि *tāni*, 1234.
 तानो *tāni*, 358, 642.
 तानी करब *tāni karab*, 358.
 ताबन्दान *tābdān*, 1249.
 ताँबा *tāmha*, 668, 1451.
 तामब *tāmb*, 865, 867.
 तामा *tāma*, 319h, 343.
 तामिया *tāmiya*, 319g.
 तामी *tāmi*, 670.
 ताँमी *tāmmi*, 372.
 तार्भूज *tārbhūj*, 1064.
 तार *tār*, 326, 379, 1084, 1456;
 Appendix, 14.
 तारक हजा *tārak chhaja*, 68.
 तारन *tāran*, 1252.
 तारा *tāra*, 585d.
 तारी *tāri*, 379, 999 (footnote).

तारीखवार *tarikhwār*, 1470.

ताल *tāl*, 916.

ताला *tāla*, 1250.

तालुका *tāluka*, 1207, 1233.

तालुकादार *tālukādār*, 1207.

तालुकादारी *tālukādāri*, 1207.

ताव *tāw*, 289, 455.

तावा *tāwa*, 226, 676, 711, 860, 922.

तावा टूट गेल *tāwa tūt gel*, 922.

तावीज *tāwīj*, 754, 765.

तास *tās*, 1272.

तास खानी *tās khāni*, 1272.

तासन *tāsan*, 362.

तासन करब *tāsan karab*, 362.

ताहि *tāhi*, 1234.

तिउनी *tiuni*, 733.

तितली *tilli*, 1183.

तिनिली *tilili*, 1074, 1075.

तितोइ *titoi*, 1183.

तिनका *tinka*, 1310.

तिनकोनिया *tinkoniya*, 833.

तिनखण्डी *tinkhandi*, 768.

तिनखलिया *tinkhaliya*, 769.

तिनजान्त *tinjānt*, 926.

तिनदरा *tindara*, 1236.

तिननगा *tinnaga*, 768.

तिनगखी *tinpakhi*, 1427.

तिनगखी के पिण्डा *tinpakhi ke pinda*
1427.

तिनगपतिया *tinpatiya*, 1183.

तिनगपहल *tinpahāl*, 418.

तिनगपौआ *tinpaua*, 1500.

तिनगफिसिआ *tinphasiba*, 803.

तिनगफला *tinphalla*, 418.

तिनगलडी *tinlatthi*, 926.

तिनगसेरा *tinsera*, 1500.

तिनगसेरी *tinseri*, 1500.

तिपाइ *tipāi*, 633.

तिरगतिआ *tirtiya*, 1444.

तिरगपहल *tirpahāl*, 418.

तिरगपहला *tirpahla*, 418.

तिरगपार *tirpāi*, 319j.

तिरगपाल *tirpāl*, 132.

तिरगफाल *tirphāl*, 418.

तिरगसल *tirsul*, 1112.

तिरगँटी *tirānti*, 1039.

तिराती *tirāti*, 1424.

तिरिज *tirij*, 1468a and b, 1469,
1470, 1472.

तिरिज खसरा *tirij khasra*, 1471.

तिरिज जिनिसग्वार *tirij jinisgār*,
1468a, 1470 ; Appendix, 5.

तिरिज तारीखवार *tirij tarikhwār*,
1470 ; Appendix, 1a.

तिरिज पटेवारी *tirij patevāri*, 1468,
1471 ; Appendix, 11.

तिरिज मोफग्रीह *tirij mophrūd*, 1470,
1471.

तिरिज मोलहकी *tirij molhaki*, 1470.

तिरिज लग्गित *tirij laggit*, 1470,
1471 ; Appendix, 10a.

तिरिज वासिल बाकी *tirij wāsul bāki*,
1472.

तिरी *tiri*, 363.

तिल *til*, 1084, 1423.

तिलक *tilak*, 1287, 1289, 1318, 1423.

तिलकतगरी *tilkatari*, 1272.

तिलकगदेउआ *tilakdeua*, 1318.

तिलकगहल *tilkahra*, 1318.

तिलककुट *tilkut*, 1272.

तिलगढी *tilthi*, 896.

तिलगदानी *tildāni*, 734.

तिलगै *tilri*, 765.

तिलगँजुर *tilānjur*, 1423.

तिलगँजुर देब *tilānjur deb*, 1423.

तिलगठी *tilāthi*, 896.

तिलिकिया *tilikiya*, 1318.

तिलिया *tiliya*, 799.

तिलिया कोही *tiliya korhi*, 799.

तिलौरी *tilauri*, 1272.

तिलक *tillak*, 1318.
 तिल्ली *tilli*, 592, 1045.
 तिसजौरी *tisjauri*, 1272.
 तिसरिया *tisariya*, 842.
 तिसरी *tisri*, 842, 907.
 तिसियाउर *tisiyaur*, 1272.
 तिसिघौटा *tisiauta*, 768.
 तिसौर *tisaur*, 884, 885.
 तिहैया *tihaiya*, 907.
 तीज *tij*, 182, 183, 200, 1443.
 तीनिर *titir*, 1088.
 तीथा *titha*, 937, 952.
 तीन *tin*, 953, 1006, 1088, 1089.
 तीन ठेउका *tin theuka*, 953.
 तीन पटावन तेरह कोड़न *tin patāwan terah koran*, 1006.
 *तीनि *timi*, 1089.
 तीनू *tinu*, 393, 1025.
 तीनो *tino*, 1486.
 तीथन *tiyan*, 1073.
 तीर *tir*, 1456.
 तीरथ *tirath*, 1460.
 तील *tī*, 1045, 1089.
 तीली *tuli*, 498, 502, 592.
 तीसी *tisi*, 356, 1045.
 तुकमा *tukma*, 729.
 तुम *tam*, 1087.
 तुमङ्गी *tumri*, 782.
 तुम्बा *tumba*, 715, 782.
 तुम्मा *tumma*, 715, 782.
 तुम्पई *tumpai*, 748.
 तुम्हा *turha*, 1456.
 तुम्हाइ *turāi*, 731.
 तुम्क *turuk*, 999 (footnote).
 तुलंगङ्गा *tulangra*, 170.
 तुलबुल्लू *tulbulli*, 996.
 तुलसी *tulsi*, 414, 977, 1183, 1451.
 तुलसी नाँवा *tulsi tāmba*, 1451.
 तुलसी फूल *tulsi phul*, 977.

तुला *tula*, 1090.
 तुलाइ *tulāi*, 222.
 तुलावा *tulāwa*, 167, 168, 187, 188, 204, 221, 222.
 तू *tū*, 1084.
 तूनब *tūnab*, 334.
 तूनव *tūnnab*, 334.
 तूमव *tūmab*, 334.
 तुमा *tūma*, 715, 782.
 तूर *tūr*, 333.
 तूरत बा *tūrat ba*, 246.
 तूरव *tūrab*, 1024.
 तूरल *tūral*, 240.
 तूर *tūre*, 1486.
 तुल *tul*, 640, 1470.
 तूआइ *tūāi*, 1278.
 तेकानी *tekāni*, 173.
 तेकुना *tekuna*, 1059.
 तेकुरा *tekura*, 907.
 तेकुरी *tekuri*, 907.
 तेकुली *tekuli*, 907.
 तेखन्ना *tekhnra*, 820.
 तेखुरी *tekhari*, 907.
 तेघाँव *teghāw*, 953.
 तेघावा *teghāwa*, 953.
 तेजजा *tejatta*, 926.
 तेतरी *tetri*, 1397.
 तेतगला *tetla*, 204.
 तेतलिया *tetaliya*, 294.
 तेतार *tetar*, 1183.
 तेतारी *tetāri*, 1183.
 तेतुला *tetula*, 204.
 तेधरी *tedhri*, 1097.
 तेधुरा *tedhura*, 1097.
 तेपई *tepai*, 633.
 तेपखी *tepakhi*, 996.
 तेपचल *tepchal*, 319, 118.
 तेपाइ *tepai*, 633.
 तेफला *tephalla*, 403.
 तेबिहा *tebiha*, 1278.

तेरगा *terra*, 959.
 तेल्हचट *telehat*, 1074.
 तेलही *telatthi*, 926.
 तेलभाँडा *telbhāra*, 663.
 तेलगरी *telri*, 765, 1039.
 तेलहण्डा *telhanda*, 663, 713.
 तेलहण *telhan*, 1045.
 तेलहण तीसी *telhan tasi*, 1045.
 तेलहण्डाँडी *telhānri*, 713.
 तेलाय *telāy*, 713.
 तेलिया *teliya*, 786.
 तेलिया केवाल *teliya kewāl*, 786.
 तेवारे *tewāre*, 1098.
 तेवारे ओतल *tewāre jotāl*, 1098.
 तेसरी *tesri*, 907.
 तेसरो *tesro*, 1007.
 तेहरावन *tehrāwan*, 820.
 तेकर *tekar*, 823, 1086.
 तेखार *tekhār*, 820.
 तेगा *tenga*, 1294.
 तेजी *tenji*, 1039.
 तेतर *tetar*, 1397.
 तेफल *tephal*, 403, 418.
 तेरह *terah*, 1006, 1088.
 तेल *tel*, 347, 1043, 1045, 1308, 1378, 1458.
 तेल चढाण *tel churhāch*, 1378.
 तेली *teḷi*, 255, 572.
 तेसर *tesar*, 1007.

तेसर (or तेसरो) पडावन (or पानी) *t*
 (or *tesro*) *aptāwan* (or *pāni*), 1.
 तैयार *taiyar*, 1118.
 तैती *tainti*, 757.
 तोडाण *torāḍ*, 888.
 तोबडा *tobra*, 134, 227.
 तोरणा *torna*, 585b.
 तोरियठ *toriyath*, 896.
 तोरिया *toriya*, 1119.
 तोरियाडी *toriyāthi*, 896.
 तोरियान *toriyān*, 1119.
 तो *to*, 1091.
 तोगर *togar*, 569.
 तोहन *toran*, 1042.
 तोड़ *torab*, 240, 981.
 तोड़ा *tora*, 757.
 तोर *tor*, 664 (footnote).
 तोरी *tori*, 823, 1045.
 तोला *tola*, 1498, 1499.
 तोसक *tosak*, 637.
 तौलार *taulāi*, 914.
 तौ *taun*, 1087.
 तौनी *tauni*, 733.
 तौल *taul*, 1118.
 तौला *taula*, 69, 143, 319, 378, 437, 713.
 तौली *tauli*, 665.
 त्रितिवर *tritibar*, 1278.
 तौ *tyon*, 737.

॥ थ th ॥

थक *thak*, 1034.
 थकरी *thakri*, 747.
 थकुरई *thakurai*, 867.
 थका *thakka*, 531.
 थनमार *thanmār*, 1477.
 थनैलियाची *thanailiyachi*, 1395.
 थनैली *thanaili*, 1395.
 थपरी *thapri*, 137, 713.

थपुआ *thapua*, 624, 1262.
 थम *tham*, 500.
 थमनी *thamni*, 613.
 थमुआ *thamua*, 1259.
 थमआ *thamhua*, 1259.
 थरिया *thariya*, 680, 460.
 थला *thalla*, 500.
 थवई *thawai*, 420, 1261.

थङ्गसल *thahusal*, 1094.
 थाकल *thākal*, 657.
 थान *thān*, 1455.
 थापी *thāpi*, 282, 307, 424, 431.
 थारी *thāri*, 460, 680, 681, 682, 1316,
 1401, 1408.
 थारी बजाएब *thāri bajāeb*, 1401.
 थाल *thāl*, 713, 460
 थुकन्हा *thukha*, 1173.
 थुन्ही *thunhi*, 940.
 थुम्भा *thumbha*, 363.
 थुम्भी *thumbhi*, 363, 1259.
 थूचा *thūa*, 1048.
 थून् *thūn*, 500.
 थुन्ही *thūnhi*, 1256, 1259.
 थूम *thūm*, 363.

थैया *thaiya*, 318.
 थैर *thair*, 1118.
 थैला *thaila*, 734.
 थैली *thaili*, 734.
 थैलीमार *thailimār*, 1477.
 थोड़ली *thorli*, 359.
 थोलरी *tholri*, 359.
 थोक *thok*, 531, 1214.
 थोड़ी *thori*, 359.
 थोप *thop*, 177, 189, 249.
 थोभ *thobh*, 189, 192, 204, 221.
 थोर *thor*, 829.
 थौक *thanth*, 531.
 थौना *thanna*, 500, 1247.
 थौसल *thausal*, 1094.
 थौंसा *thaunsa*, 1094.

॥ द ॥

दई *dai*, 1295.
 दखिनन्हा *dakhinha*, 1074.
 दखिनाहा *dakhināha*, 1074, 1160.
 दखिनाहा घु *dakhināha ghyu*, 1160.
 दगन्दार *dagdār*, 1076.
 दगध करब *dagadh karab*, 1416, 1419.
 दगन्नी *dagni*, 359.
 दगर्गन *dagrin*, 1400.
 दगल्ली *dagli*, 224.
 दँगाठ *dangāth*, 1079.
 दगियाल *dagiyāl*, 1004.
 दखिनी *dakhini*, 1057.
 दड़िमी *darimi*, 1272.
 दड़िया *darhiya*, 346.
 दत *dat*, 1196, 1197.
 दँतकमरा *dant kamra*, 984.
 दँतनर *dantnar*, 1173.
 दतभोजन्नी *datbhajni*, 1197.
 दतुवन *datuan*, 747.
 दँतुवा *dantua*, 216.
 दंतुला *dantula*, 73.

ददियौरा *dadiaura*, 1299.
 ददिहर *dadihar*, 1299.
 ददिहार *dadihār*, 1299.
 ददिहाल *dadihāl*, 1299.
 दनजाउर *danjāūr*, 1272.
 दनियाली *daniyālī*, 585a.
 दनौरी *danauri*, 1272.
 दन्त *dant*, 568, 1113, 1173.
 दन्त लहर *dant lahar*, 1173.
 दफ्तरी *daphdari*, 586.
 दफन्दरी *daphdari*, 586.
 दबकन *dabkan*, 81, 309, 713.
 दबठा *dabthā*, 549.
 दबनी *dabni*, 398.
 दबलिया *dabliya*, 1000.
 दबिया *dabiya*, 439, 583, 1141.
 दबिला *dabila*, 439.
 दबोर *daboi*, 1267.
 दबौटा *dabauta*, 322, 398.
 दम *dam*, 145.
 दमकट्टी *dankatti*, 913.

दमका *damka*, 796.
 दमड़ी *damri*, 1497.
 दमदमाचा *damdamācha*, 472.
 दमहरिया *damhariya*, 44.
 दमाव *damāo*, 913, 1471.
 दमाव गक्षा *damāo galla*, 1471.
 दमाही *damāhi*, 887.
 दम्मी *dammi*, 472.
 दर *dar*, 1220, 1479.
 दरखोल *darakhol*, 1153.
 दरज *daraj*, 748.
 दरजी *darji*, 393, 748.
 दरपतनी *darpatni*, 1211.
 दरपन *darpan*, 383, 765.
 दरबन्दी *darbandi*, 1220.
 दग्माचा *darmāha*, 1185.
 दरमी *darmi*, 965e.
 दरग्याबादी *daryābādi*, 769.
 दररा *darra*, 1272.
 दरन्वजा *darwaja*, 1254.
 दरन्वजा *darwāja*, 1249.
 दरन्वाजा *darwāja*, 562, 1249.
 दरन्सनी *darsani*, 1487.
 दरन्सूधा *darsūdha*, 238.
 दरन्सूधा के मलिया *darsūdha ke maliya*,
 238.
 दरा *dara*, 1272.
 दराज *darāj*, 243, 401.
 दरी *dari*, 750.
 दरींची *darinchi*, 1249.
 दरुद *darūd*, 1432.
 दरेंची *darainchi*, 1249.
 दरोखा *darokha*, 1239.
 दरोजा *daraja*, 1249.
 दरोजा *daranja*, 1249, 1254.
 दमकी *dalki*, 789.
 दलदल *daldal*, 789.
 दल्पिठी *dalpitthi*, 1272.
 दल्पिठौरी *dalpithauri*, 1272.
 दल्पेता *dalpaita*, 1001.

दलसग्गा *dalsagga*, 1001, 1272.
 दलन्ही पूरी *dalhi pūri*, 1272.
 दलान *dalān*, 1239, 1254, 1388.
 दलाली *dalāli*, 1474.
 दवड़ *dawar*, 921.
 दवन *dawan*, 832, 954.
 दवर *dawar*, 235, 941.
 दवात *dawāt*, 713, 1034, 1442.
 दवात पूजा *dawāt puja*, 1442.
 दवाँची *dawānhi*, 887, 889.
 दस *das*, 711.
 दसकरन्म *daskarm*, 1425.
 दसगरन्दौ *dasgardān*, 1476.
 दसगतनर *dasgatr*, 1425.
 दसपना *daspana*, 711.
 दसवाँ *daswān*, 1423, 1425.
 दसहरा *dasahra*, 1381, 1393.
 दसहरा के जोड़ा *dasahra ke jora*,
 1381.
 दसहरा खाना *dasahra khāna*, 1393.
 दसाही *dasāhi*, 1425.
 दसेर *daser*, 940.
 दसौड़ी *dasaurhi*, 1250.
 दसौड़ी चौकठ *dasaurhi chankath*,
 1250.
 दसौत *dasaut*, 1358.
 दस्त *dast*, 711.
 दस्तगरन्दौ *dastgardān*, 1476.
 दस्तपनाह *dastpanāh*, 711.
 दस्ता *dasta*, 335h, 706.
 दस्ती *dasti*, 585, 720.
 दस्ती कुप्पा *dasti kuppā*, 720.
 दस्तूरी *dasturi*, 1474.
 दहड़ी *dahri*, 713.
 दहार *dahār*, 912, 1080.
 दहार महार *dahār mahār*, 912.
 दहि *dahi*, 1162.
 दहिचक *dahiak*, 1198, 1203.
 दहिचक माँगन *dahiak māngan*, 1198.
 दहिन *dahin*, 817.

दहिन धरेबाय *dahin dhareāo*, 817.

दहिना *dahina*, 827.

दहिथा *dahiya*, 1074.

दहियाण *dahiyāñ*, 1004.

दहियाची चाँडी (or कड़ाची) *dahiyāh hāñri* (or *karāhi*), 138.

दहिहक्की *dahihakki*, 1192.

दही *dahi*, 138, 713, 990, 1162, 1324.

दहेल *dahaj*, 1283, 1339, 1347.

दहेन्नी *dahenri*, 138, 713.

दाउदी *dāudi*, 956.

दाखिला *dākhila*, 1467.

दाँगली *dāngli*, 184.

दाँडे *dāure*, 1085.

दाही *dāhi*, 346, 356.

दाँत *dānt*, 73, 401.

दाँत रन्दा *dānt randa*, 401.

दाँतुआ *dāntua*, 585b.

दादन *dādan*, 1040.

दादनी *dādni*, 1028, 1040.

दाँदर *dādar*, 868.

दादा *dādā*, 463.

दादीचाल *dādihāl*, 1299.

दान *dān*, 1334, 1457, 1459.

दाना *dāna*, 856, 904, 1030, 1031, 1268, 1272, 1470.

दाना दूनी *dāna dūni*, 1268.

दानाबन्दी, *dānābandi*, 913, 1168a, 1470.

दानी *dāni*, 447, 1194, 1273.

दानो *dāno*, 1438.

दानो पूजा *dāno pūja*, 1438.

दाब *dāb*, 168, 322, 439, 457, 583.

दाबा *dāba*, 3197, 457, 718.

दाबि *dābi*, 718.

दाबी *dābi*, 457.

दाम *dām*, 1487, 1496, 1497.

दाँमर *dāmmar*, 889.

दाल *dāl*, 1002n, 1272, 1369.

दाल धोई *dāl dhōi*, 1369.

दाल पीठी *dāl pithi*, 1272.

दाल शोई *dāl shoī*, 1369.

दाब *dāw*, 86.

दाँवब *dānwab*, 888.

दाँवल *dānwāl*, 1119.

दावा *dāwa*, 1251.

दावागीर *dāwāgir*, 655.

दास *dās*, 1456.

दाह *dāh*, 1416.

दाह देब *dāh deḥ*, 4116.

दिअका *diaka*, 1074.

दिअँका *dianka*, 1074.

दिअरख *diurakh*, 1253.

दिअरखा *diurkha*, 1253.

दिअरा *diura*, 788.

दिअँका *diunka*, 1074.

दिउरी *diuri*, 713.

दिउली *dindi*, 713.

दिन *din*, 965, 966, 1087, 1091, 1343.

दिन गुप्ती करब *din gunni karab*, 1343.

दिनिहर *dinihar*, 874.

दिनुक *dinuk*, 1088.

दिनौरा *dinnura*, 874, 914.

दिपन्दान *dipdān*, 780.

दिपन्दानी *dipdāni*, 780.

दिपगा *dipra*, 702.

दिपहरा *dipahra*, 702.

दिघरी *diyari*, 713.

दिथँडा *diyāṇṇa*, 1074.

दियार *diyār*, 1074.

दियारा *diyāra*, 788.

दियारी *diyāri*, 713.

दिल्लँडा *dilka*, 247.

दिवार *diwār*, 1074, 1251.

दिवाला *diwāla*, 1486.

दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelañhi*, 1486.

दिवाला निकम्ब *diwāla niksab*, 1486.

दिवाला निकास *divāla nikāsab*,
1486.

दिवाला सुध हो जाय *divāla sudh ho jāeb*, 1486.

दिवालिया *divaliya*, 1486.

दिस *dis*, 849 (footnote).

दिस्ता *dista*, 335h, 706.

दिस्था *distha*, 335h.

दिहलस *dihlas*, 1116.

दीधठि *diathi*, 702.

दीनी *dini*, 874.

दीप *dip*, 713.

दीपक *dipak*, 585f.

दीयट *diyāt*, 702.

दीयर *dyar*, 784, 785.

दीया *dyā*, 713, 1316, 1423.

दीयाँ *dyān*, 1074.

दीया बाती *dyā bāti*, 1423.

दीरठ *dīra*, 788.

दीरा *dīra*, 788.

दीरी *dīri*, 713.

दीवट *diwat*, 702, 711.

दीयाल *diwāl*, 247, 1251.

दीहड *dīha*, 829, 1113.

दुधनी *duanni*, 1201, 1499; Appen-
dix, 14.

दुधरिया *duariya*, 1238.

दुधार *duār*, 454, 1238, 1247,
1249, 1254, 1319, 1335, 1352.

दुधार केंकार *duār chhenkāi*, 1335,
1352.

दुधार केंकौनी *duār chhenkānni*, 1335.

दुधार पूजा *duār pūja*, 1319.

दुधार लगार *duār lagāi*, 1319.

दुधारी *duāri*, 247, 1249.

दुधाली *duāli*, 17.

दुह *dū*, 1087.

दुधियाहा *dubiyāha*, 1278.

दुकानी *dukāni*, 933.

दुध *dukā*, 1085.

दुगोटिया *dugotiya*, 639.

दुगोड़ी *dugori*, 31, 549.

दुजन्ता *dujānta*, 926.

दुजान *dujāt*, 926.

दुतिबर *dutibar*, 1278.

दुरन्त *dudant*, 1118.

दुदसर *dudsar*, 970.

दुदही कटिया *dudhi kantiya*, 136.

दुधा *dudtha*, 984.

दुधौ *dudhi*, 1422.

दुधकटुआ *dudhkatua*, 1395.

दुधकाँवर *dudhkānvar*, 973.

दुधगिलास *dudhgilās*, 975.

दुधघोड़ *dudhghōttu*, 984.

दुधदुआ *dudhtutua*, 1395.

दुधपिलाइ *dudhpilāi*, 1408.

दुधभोरो *dudhbhoro*, 984.

दुधमुँह *dudhmunh*, 1422.

दुधमुँही *dudhmuñhi*, 1422.

दुधराज *dudhrāj*, 972.

दुधा मकई *dudha makāi*, 984.

दुधार *dudhār*, 1117.

दुधारि *dudhāri*, 1117, 1157.

दुधिया *dudhiya*, 956, 985, 1075,
1183.

दुधियाल *dudhiyāl*, 957.

दूधलै *dudhailai*, 957.

दुनु *duna*, 226 (footnote).

दुपतिषो *dupatiyo*, 1018.

दुपहरिया *dupahariya*, 842.

दुधगल्ली *dubagli*, 111.

दुधौ *dubbi*, 1183.

दुमकजा *dumkaja*, 226.

दुमची *dumchi*, 226.

दुमुँहाँ *dumuñhān*, 1239.

दुरगा *durga*, 1198.

दुरगा पुजार *durga pujāi*, 1198.

दुरजन *durjan*, 655.

दुरागन्धन *durāgnayhan*, 1292.

दुरागमन *durāgaman*, 1291.

दुरागौन *durāgaun*, 1291.
 दुरस *durus*, 1398.
 दुरौष *duraundh*, 1251, 1335.
 दुरौषा *duraundha*, 1251, 1335.
 दुलहन्त्री *aulahri*, 974.
 दुलह्ना *dulha*, 1274, 1281, 1383.
 दुलहिन *dulhin*, 1282, 1383.
 दुलारी *dulāri*, 965c.
 दुल्लर *dullar*, 978.
 दुसेरी *duseri*, 912.
 दुहन्नी *duhni*, 136.
 दुहन्थी *duhanthi*, 414.
 दुहाब *duhāb*, 1159.
 दुहारी *duhāri*, 247, 248, 1238.
 दुहाव *duhāo*, 1201.
 दुहावे *duhāve*, 604.
 दुहिया *duhiya*, 1205.
 दुहु *duhu*, 849 (footnote).
 दू *du*, 823, 904, 1113, 1116, 1118, 1479.
 दूआ *dūa*, 908, 1483.
 दूचास *du chās*, 823.
 दू तौल *du taul*, 1118.
 दूध *dūdh*, 990, 1030, 1157, 1158, 1165.
 दूधक *dūdhak*, 1166.
 दूधी *dūdhi*, 786, 956.
 दूनी *dūni*, 1268.
 दूब *dūb*, 1183.
 दूबी *dūbi*, 1308.
 दूभ *dūbh*, 868, 1075, 1183.
 दूभ दाँदर *dūbh dāmdar*, 868.
 दूर *dūr*, 1087.
 दूरा *dūra*, 1238.
 दूहब *duhab*, 1157.
 देउही *deurhi*, 1254.
 देवता *devata*, 1455, 1456.
 देखरा *dekhra*, 1253.
 देखिह *dekhika*, 1091, 1113.
 देगची *degchi*, 448, 711.

देवाल *dewāl*, 233.
 देवाला *dewāla*, 1486.
 देवाली *dewāli*, 538.
 देसरिया *desariya*, 965f.
 देसिला *desila*, 956, 1073.
 देहन *dehan*, 1477.
 देहन्द *dehand*, 1477.
 देहन्त्री *dehri*, 1238.
 देहानी *dehāti*, 1263.
 देहुरी *dehuri*, 1202.
 दे *de*, 748, 1025.
 दे के *de ke*, 69.
 देखब *dekhāb*, 1428.
 देखर *dekhār*, 1253.
 देखल *dekhāl*, 1484.
 देखह *dekhah*, 1113.
 देखि *dekki*, 1070.
 देखे *dekhe*, 128 (footnote), 1087.
 देखें *dekhen*, 568.
 देग *deg*, 372, 711, 713.
 देन *den*, 1284, 1461.
 दैन मोहर *dain mohar*, 1284.
 देना *dēna*, 1151.
 देब *deb*, 58, 585f, 867, 876, 966, 1087, 1099, 1116, 1385, 1416, 1419, 1423, 1429, 1431, 1439, 1452.
 देब उठान *deb ūthān*, 1087, 1439.
 देबी *debi*, 1449, 1455, 1456.
 देबी अस्थान *debi asthān*, 1455.
 देबी थान *debi thān*, 1455.
 देलें *del*, 250.
 देलनि *dehanhi*, 1234.
 देली *dehīn*, 741.
 देलें *dehēn*, 1217.
 देव *deo*, 585f.
 देवठान *deothān*, 1439.
 देवाल *dewāl*, 1251.
 देस *des*, 1088, 1092.
 देसी *desi*, 328, 956, 1021, 1059.

- देही *dehi*, 973, 1207, 1215, 1218.
 देही खरन्च *dehi kharch*, 1207.
 दैशाप्रब *daihāṅb*, 1078.
 दैना *daina*, 1151.
 दोषान *doāt*, 1198.
 दोषात पुजार *doāt pujāi*, 1198.
 दोषार *doār*, 1238, 1249.
 दोषाली *doālī*, 388, 398, 415.
 दोषाह *doāh*, 1278.
 दोकड़ा *dokra*, 149, 1497.
 दोकरा *dokra*, 1497.
 दोकान *dokān*, 463.
 दोकानी *dokāni*, 373, 933, 940, 1023.
 दोखन्ता *dokhta*, 1023.
 दोग्ला *dogla*, 956.
 दोगहा *dogaha*, 111, 889.
 दोगाह *dogāh*, 1153, 1239.
 दोगाँव *doghānw*, 953.
 दोगावा *doghāwa*, 953.
 दोचन्रा *dochra*, 1235, 1245.
 दोचारा *dochāra*, 1245.
 दोहपन्रा *dochhapra*, 1245.
 दोतन्रा *dotra*, 798.
 दोतन्रा चौमास *dotra chaumās*, 798.
 दोतुरा *dotura*, 810, 1006, 1008.
 दोतुरा के ऊख *dotura ke ūkh*, 1008.
 दोदन्त *dodant*, 1118.
 दोदन्ता *dodanta*, 1118.
 दोधरिया *dodhariya*, 857.
 दोनग्वाह *donwāh*, 950.
 दोपन्टा *dopta*, 730, 740.
 दोपट्टा *dopatta*, 724, 730, 740.
 दोपतिয়া *dopatiya*, 1018.
 दोपत्ती *dopatti*, 1018.
 दोपलिया *dopaliya*, 725, 1245.
 दोपहरिया *dopahariya*, 837, 842.
 दोपसिला *dophasila*, 803, 858.
 दोपसिली *dophasilī*, 803.
 दोबगन्ही *dobaghi*, 111.
 दोबग्गी *dobaggi*, 111.
 दोबधिया *dobadhiya*, 639.
 दोबरन्दा *dobarda*, 31, 149.
 दोबागी *dobāgi*, 111.
 दोबारा *dobāra*, 373.
 दोबिहा *dobiha*, 1278.
 दोमन्डा *domra*, 884.
 दोरन्साही *dorsāhi*, 787.
 दोरस्सा *dorassa*, 1023.
 दोरस्सो *dorasso*, 468, 1023.
 दोलगी *dolgi*, 977.
 दोलङ्गी *dolangi*, 974.
 दोलङ्गी *dolatthi*, 926.
 दोलाई *dolāi*, 731.
 दोलाय *dolāy*, 876.
 दोलाय देब *dolāy deb*, 876.
 दोसन्रा माँटी के बीया *dosra mānti ke biya*, 1057.
 दोसन्रो *dosro*, 1007.
 दोसन्रो पटावन *dosro patāwan*, 100.
 दोसलिया *dosaliya*, 803.
 दोसाल *dosāl*, 803.
 दोसूती *dosūti*, 590.
 दोहन्टा *dokhta*, 1218.
 दोहन्था *dokhtu*, 852.
 दोहन्रा *dohra*, 1250.
 दोहन्रावन *dohrāwan*, 819.
 दोहान *dohān*, 1118.
 दोहार *dohār*, 819, 857.
 दो *do*, 817, 953.
 दोख *dokh*, 1118.
 दोख बैल *dokh bail*, 1118.
 दोखाड़ *dokhār*, 819.
 दोखार *dokhār*, 819, 820.
 दोगा *doga*, 1245.
 दोंगा *donga*, 1294.
 दोंज *donj*, 1011.
 दोंजी *donji*, 1011, 1024, 1039.
 दो ठेका *do theka*, 953.
 दोधा *dodha*, 984.
 दोन *don*, 950.

दोना *dona*, 721, 1405.
 दौनी *donni*, 1405.
 दौनी भौंकब *donni jhānkab*, 1405.
 दोनों *donon*, 1088.
 दोबर *dobar*, 1084, 1092.
 दो बाँह *do bāh*, 817.
 दोमा *doma*, 1015.
 दोरब *doras*, 468, 787.
 दोल *dol*, 924, 929.
 दोलब *dolab*, 876.
 दोसर *dosar*, 393, 838, 1007.
 दोसर आंतर धरब *dosar āntar dharab*, 838.
 दोसर पटावन (or पानी) *dosar patāvan or pāni*, 1007.
 दोहट *dohat*, 1218.
 दोहद *dohad*, 1399.

दोहर *dohar*, 730.
 दो हरा *do hara*, 31.
 दौगन्डी *daungri*, 184.
 दौदिषा *daudiya*, 956.
 दौग *dang*, 832, 836, 1050.
 दौंगर *daungar*, 836, 1050.
 दौदौ *daudi*, 956.
 दौना *dauna*, 978.
 दौना फूल *dauna phul*, 978.
 दौनी *dauni*, 649, 887.
 दौरड़ *daurar*, 899.
 दौरा *daura*, 43, 44, 442, 919, 1317, 1350.
 दौरा में गोर ढारब *daura men gor dārab*, 1350.
 दौरी *dauri*, 43, 44, 442, 887.
 दौरी *dauri*, 887, 889.

॥ ध dh ॥

धकरन्कोच *dhakarchhoh*, 1095.
 धकरा *dhakra*, 1183.
 धंगाएल *dhangāl*, 1079.
 धंगाठ *dhangāth*, 1079.
 धंगेड़ *dhanger*, 1079.
 धडाठ *dhagāth*, 1079.
 धचान *dhachān*, 363 (14).
 धचाना *dhachāna*, 363 (14).
 धंधारी *dhandhāri*, 756.
 धन *dhan*, 1092.
 धनक्रियारा *dhankriyāra*, 981.
 धनक्रियारी *dhankriyāri*, 812.
 धनकुट्टी *dhankutti*, 616.
 धनखर *dhankhar*, 812, 981.
 धनखेत *dhankhet*, 981.
 धनखेली *dhankheli*, 981.
 धनपुरही *dhanpurahi*, 1114.
 धनबट्टी *dhanbatti*, 1303, 1309, 1313.
 धनबाल *dhanbāl*, 984.

धनखर *dhankhar*, 812, 981.
 धनखरा *dhankhara*, 984.
 धनखा *dhanba*, 981, 1089.
 धनिषाँ *dhanishān*, 1073.
 धनिषठा *dhanishtha*, 1082.
 धनी *dhanī*, 1461.
 धनीवा *dhanāra*, 975.
 धनुही *dhanahi*, 334, 478.
 धन्यारी *dhanhāri*, 756, 769.
 धमाका *dhamāka*, 213, 224.
 धमाकुल *dhamākul*, 1021.
 धरखा *dharkha*, 1253.
 धरझी *dharajhi*, 861.
 धरती *dharti*, 1433.
 धरती माइ *dharti māi*, 1433.
 धरन *dharan*, 322, 1256.
 धरना *dharana*, 939.
 धरब *dharab*, 838.
 धरम *dharman*, 1446.

- धरन्मनाथ *dharmnāth*, 1456.
 धरन्म लग्गी *dharm laggi*, 328.
 धरन्मा *dharmā*, 1446.
 धरल *dharal*, 817.
 धरन्हर *dharhar*, 1234.
 धरिया *dhariya*, 12, 726, 857.
 धरियाप्रब *dhariyāṇb*, 857.
 धरिष *dharis*, 1004.
 धरेचाव *dhareāo*, 817.
 धवर *dhavar*, 1134.
 धसन्ना *dhasna*, 789.
 धाकर *dhakar*, 1095.
 धाध *dhādh*, 1080.
 धान *dhān*, 963, 964, 967, 1084,
 1086, 1087, 1088, 1090, 1091,
 1217, 1303.
 धाप *dhāp*, 1492.
 धामा *dhāma*, 44.
 धार *dhār*, 25, 29, 892, 1451.
 धार असन्नाप्रब *dhār asrāṇb*, 25.
 धारन्गिक *dhārnik*, 1461.
 धार पजाव *dhār pajāo*, 25.
 धार पिजावल *dhār pijāval*, 25.
 धार पिठावल *dhār pitāval*, 25.
 धार फरगावल *dhār phargāval*, 25.
 धार बनाप्रब *dhār banāṇb*, 25.
 धारा *dhāra*, 643, 975, 1484, 1500.
 धारा करब *dhāra karab*, 1484.
 धारी *dhāri*, 835, 857.
 धारी लग्गाप्रब *dhāri lagaṇb*, 857.
 धावर *dhāvar*, 1134.
 धिङ्गान *dhingān*, 1201.
 धिमोद *dhimoi*, 1183.
 धिया *dhiya*, 990.
 धी *dhi*, 1295.
 धुषा *dhua*, 67, 68.
 धुञ्जाकस *dhujākas*, 302.
 धुञ्जोर *dhujāor*, 1272.
 धुञ्जुका *dhundhuka*, 302.
 धुनङ्की *dhunki*, 334.
 धुनङ्कठ *dhunhath*, 334.
 धुनिया *dhuniya*, 334, 990.
 धुनियाँ *dhuniyān*, 476.
 धुनेठी *dhunethi*, 334.
 धुनैठ *dhunith*, 334.
 धुपन्दान *dhupdān*, 779.
 धुपन्दानी *dhupdāni*, 779.
 धुपचहरा *dhupahra*, 779.
 धुपेड़ी *dhuperi*, 779.
 धुरई *dhurāi*, 933, 940.
 धुरन्कमिया *dhurkamiya*, 303.
 धुरन्किल्ली *dhurkilli*, 164, 203.
 धुरन्गोलो *dhurgolo*, 1135.
 धुरन्गुस्सा *dhurghussa*, 858.
 धुरन्क *dhurchhak*, 1320.
 धुरन्पा *dhurpa*, 1075.
 धुरन्ही *dhurhi*, 931, 940.
 धुरिया *dhuriya*, 149, 858, 914, 1096.
 धुरिया बावग *dhuriya bāwag*, 858.
 धुरप *dhurup*, 1075.
 धुरौटी *dhurauti*, 174, 175.
 धुसन्ना *dhusra*, 967g.
 धुसन्नी *dhusri*, 965a.
 धुस्सा *dhussa*, 737.
 धू *dhu*, 868.
 धूषा *dhūa*, 1317, 1320.
 धूइ *dhūi*, 489.
 धूध *dhūndh*, 1080.
 धून *dhūn*, 1080.
 धूनब *dhūnab*, 334.
 धूप *dhūp*, 1419.
 धूमन *dhūman*, 347.
 धूर *dhūr*, 833, 851, 1094, 1096,
 1495.
 धूर डाँगर *dhūr dāngar*, 1094.
 धूरा *dhūra*, 166, 203, 221, 489.
 धूरी *dhūri*, 149, 166, 221, 414,
 1096.
 धूस *dhūs*, 737, 785.
 धूसी *dhūsi*, 785.

धूह *dhūh*, 67.
 धूहा *dhūha*, 67.
 धेनुवागर *dhenudagar*, 1164.
 धेनु *dheñu*, 1114.
 धेन *dhen*, 1114, 1158.
 धेन के दूध *dhen ke dūdh*, 1158.
 धेनू *dhenū*, 1114.
 धै *dhai*, 1451.
 धै आवल *dhai āwal*, 69.
 धोआँच *dhoāñch*, 1272.
 धोइहें *dhoihen*, 1092.
 धोकड़ा *dhokra*, 719.
 धोकड़ें *dhokren*, 719.
 धोकरी *dhokri*, 734.
 धोबडॉंग *dhobdāng*, 390.
 धोबिनिथाँ *dhobiniyāñ*, 740.
 धोबिया *dhobiya*, 393.
 धोरखा *dhorkha*, 1253.
 धोरेखा *dhorea*, 933, 940.
 धोखन *dhoan*, 1032.

धोखल *dhoal*, 1272.
 धोखल दाल *dhoal dāl*, 1272.
 धोखा *dhoa*, 542.
 धोइ *dhoi*, 1341.
 धोइ *dhoi*, 1032, 1272, 1369.
 धोइल *dhoel*, 391.
 धोए *dhor*, 1032.
 धोकर *dhokar*, 1458.
 धोकर कसवा *dhokar kasavā*, 1458.
 धोंग *dhong*, 1272.
 धोंक *dhonchk*, 1117.
 धोती *dhoti*, 726, 740, 1357.
 धोधर *dhodhar*, 920c.
 धोंधा *dhondha*, 466, 1251.
 धोबिक *dhobik*, 393.
 धोबी *dhobi*, 389, 393, 1092, 1204.
 धौकनी *dhaunki*, 510.
 धौरहर *dhaurahar*, 1234.
 धौना *dhauna*, 500.
 धौर *dhaur*, 1134.

॥ न ॥

न *na*, 128, 226, 394, 572, 1026,
 1056, 1084, 1085, 1087, 1234.
 नई *nai*, 740.
 नकहन्दा *nakehanda*, 763.
 नकहिकनी *nakehhikni*, 1075.
 नकटी *nakti*, 20.
 नकपाँचे *nakpāñche*, 1445.
 नकपाँचो *nakpāñcho*, 971.
 नकरई *nakrai*, 1474.
 नकरई सकरई *nakrai sakrai*, 1474.
 नकसोंध *naksondh*, 1146.
 नकादर *nakādar*, 1094.
 नकलोल *naklol*, 114.
 नकैल *nakel*, 114, 1131.
 नकैल *nakail*, 114.
 नखत *nakhāt*, 971, 1082.
 नंगड़ा *namgra*, 301.

नगद *nagad*, 1488.
 नगन्दा *nagda*, 1488.
 नगन्दा नगन्दी *nagda nagdi*, 1488.
 नगन्दी *nagdi*, 902, 1198, 1221,
 1225, 1488.
 नगन्पाँचे *nagpanche*, 1445.
 नगर *nagar*, 1416.
 नगर बिसर्राँव *nagar bisrāñv*, 1416.
 नगर मोथा *nagar motha*, 1381.
 नगला *nagla*, 226.
 नँगोट *namgot*, 726.
 नँगोटा *namgota*, 726.
 नघुरी *naghuri*, 768.
 नङ्गर *namgar*, 1130.
 नचनी *nachni*, 363 (13).
 नखतर *nachhattar*, 967, 1082.
 नङ्कनाप *nachhunāc*, 1326.

- नजर *najar*, 69, 813.
 नजर गुजर *najar gujar*, 69.
 नजर गोजर *najar gojar*, 69.
 नजर बाग *najar bāg*, 813.
 नजराना *najrāna*, 1201.
 नटंबाज *nathāj*, 585 (f).
 नटंबा *natva*, 353, 501, 1099.
 नटाइ *natāi*, 501.
 नटुआ *natua*, 1154, 1358.
 नट्टहि *natthahi*, 1084.
 नठहर *nathahar*, 1117.
 नत्ती *natti*, 353.
 नथ *nath*, 763.
 नथिया *nathiya* 236, 763, 936.
 नथियारी *nathiyāri*, 936.
 नथुनी *nathuni*, 763.
 नदुवा *nadwa*, 308.
 नदुवा *nadha*, 365.
 नदिया *nadiya*, 138, 139, 713, 1088.
 नदी *nadi*, 655.
 नदोइ *nadoi*, 141, 713, 719.
 नद्दी *naddi*, 916, 954.
 नधना *nadhna*, 276.
 नधान *nadhān*, 116, 276.
 ननकटनी *nankatni*, 875.
 ननकिरवा *nankirwa*, 1099.
 ननद *nanad*, 1402.
 ननबाइ *nanbāi*, 415.
 ननमुहिया *nanmuhiya*, 499.
 ननिचौरा *nanicāura*, 1298.
 ननिहर *nanihar*, 1298.
 ननिहार *nanihār*, 1298.
 ननिहाल *nanihāl*, 1298.
 नन्हकटनी *nanhkatni*, 875.
 नन्हिया *nanhiya*, 972, 985.
 नन्हिया जनेरा *nanhiya janera*, 985.
 नपन्ही *naphi*, 378.
 नपाळी *napāli*, 1057.
 नपर *naphar*, 844.
 नफा *napha*, 1475.
 नवग्रह *nabgrah*, 767.
 नवात *nabāt*, 1389, 1390.
 नवात चुनब *nabāt chūnab*, 1589, 1390.
 नवेर *naber*, 419.
 नवेरी *naberi*, 419.
 नमेर *namer*, 419.
 नम्हेर *namher*, 861.
 नम्हेरो *namhero*, 861.
 नया *naya*, 740.
 नर *nar*, 381, 472, 978, 1034, 1034.
 नरकट *narkat*, 815.
 नरकटाइ *narkatāi*, 1490.
 नरकठिया *narkatiya*, 985.
 नरकान *narkān*, 815.
 नरगोरी *nargori*, 1005.
 नरगा *nareha*, 1034, 1183.
 नरगा *narja*, 462.
 नरगजौक *narjonk*, 1183.
 नरगदोह *nardoh*, 270.
 नरगपुर *narapur*, 1025.
 नरम *narām*, 786.
 नरमा *narma*, 1016.
 नरगद्दी *narhami*, 1030.
 नरही *narhi*, 1257.
 नरहु *narhu*, 996.
 नरहो *narho*, 996.
 नराउँ *narāün*, 510.
 नरियर *nariyar*, 472.
 नरियरवाला *nariyarcāla*, 471.
 नरियरी *nariyari*, 715.
 नरिया *nariya*, 75, 713, 1262.
 नरियाल *nariyāl*, 472.
 नरी *nari*, 363, 529, 567, 570.
 नरवा *narva*, 990, 1183.
 नरै *narai*, 1183.
 नरैली *naraili*, 17.
 नरोइ *naroi*, 814.

नरोई *narōin*, 814.
 नरोह *naroh*, 253, 270.
 नरोही *narohi*, 270.
 नरौषा *naraua*, 510, 545.
 नल *nal*, 381.
 नल्ला *nalla*, 585.
 नव *naw*, 814.
 नव गकुली *naw guchhuli*, 814.
 नवघर *nawghar*, 2, 29.
 नवठा *nawtha*, 2, 825.
 नवठा के जोत *nawtha ke jot*, 825.
 नवत *nawtal*, 1344.
 नवन्ता *nawta*, 645.
 नव पेड़ा *naw pera*, 814.
 नवहरा *nawahra*, 825.
 नवाद *nawād*, 981.
 नवाद खेत *nawād khet*, 981.
 नविशतखानी *nawishtakhāni*, 1040.
 नस *nas*, 1023.
 नह *nah*, 153, 1349.
 नहकटिया *nahkatiga*, 1326.
 नह चहाद *nah chhachhāi*, 1349.
 नहकुषा *nahchhua*, 1326.
 नहकुषा नहावन *nahchhua nahāwan*, 1326.
 नहछु *nahchhu*, 1313, 1314, 1326.
 नहन्दङ्गी *nahntungi*, 1326, 1403, 1411.
 नहर *nahar*, 916.
 नहरन *nahran*, 383.
 नहरनी *naharni*, 383, 470, 1030.
 नहल्ला *nahlta*, 422.
 नहवाग्रब *nahwāgb*, 1418.
 नहस *nahas*, 1454.
 नहाद *nahāi*, 526.
 नहावन *nahāwan*, 1326, 1402.
 नहिँ *nahiñ*, 235, 250, 363, 393, 548, 990, 1088, 1090, 1272.
 नहिरा *nahira*, 1297.
 नहौँ *nahīñ*, 29.

नहेरि *naheri*, 383.
 ना *na*, 356, 1020, 1090, 1234, 1451, 1477.
 नाउ *nāu*, 383.
 नाउक *nāuk*, 1456.
 नाउक साहेब *nāuk sāheb*, 1156.
 नाओ *nāo*, 1088.
 नाक *nāk*, 346.
 नाग *nāg*, 1445, 1456.
 नागन्नी *nāngni*, 7.
 नाग पक्षी *nāg pa-khi*, 1445.
 नागपुर *nāgpur*, 1025.
 नागल्ला *nāgla*, 226.
 नागिन *nāgin*, 1456.
 नाटा *nāta*, 149, 261, 1096, 1099.
 नाटा बैल *nāta bail*, 261.
 नाठा *nātha*, 1157.
 नाड़ा *nara*, 1381, 1384, 1391.
 नाड़ा *nārha*, 1109.
 नाथ *nāth*, 112, 261, 1234.
 नाद *nād*, 92, 284, 309, 365, 430, 586, 713, 924.
 नाँद *nānd*, 92, 314, 316, 430.
 नादा *nāda*, 365.
 नादी *nādi*, 304, 1173.
 नादी कनवा *nādi kanwa*, 1173.
 ना देहन *na dehan*, 1477.
 ना देहन्द *na dehand*, 1477.
 नाध *nādh*, 276.
 नाधन *nādhan*, 258, 276.
 नाधब *nādhab*, 817.
 नाध बरन्ता *nādh bartā*, 276.
 नाधा *nādha*, 17, 116, 277, 930.
 नाधा बरन्ता *nādha bartā*, 279.
 नानंज *nānpaj*, 445.
 नानवाड *nānbāi*, 445.
 नानीचाल *nānihāl*, 1298.
 नाप *nāp*, 1028.
 नापा *nāpa*, 378.
 नापी *nāpi*, 1028.

- नाफा *nāpha*, 1475.
 नाब *nāb*, 75.
 नाबूद *nābūd*, 912, 1230.
 नाम *nām*, 1463a, 1485.
 नाम घेरल गैल *nām gheral gail*, 1485.
 नामजद *nāmjad*, 1486.
 नामा *nāma*, 1488.
 नार *nār*, 75, 60, 90, 655, 894, 990, 1183, 1259, 1400, 1401, 1408.
 नारकटाक्ष *nārkatāṣ*, 1400.
 नारंगी *nārgi*, 318.
 नारङ्गी *nāraṅgi*, 1043.
 नारन *nāran*, 17, 277.
 नार पुरैन *nār purain*, 1401.
 नारा *nāra*, 743, 990, 1183.
 नारी *nāri*, 90, 315, 529, 570, 798, 836, 954, 1006, 1008.
 नारी के ऊख *nāri ke ūkh*, 1008.
 नारैनी *nārāini*, 1429.
 नाल *nāl*, 585.
 नालकी *nālki*, 241.
 नालबन्द *nālband*, 387.
 नाला *nāla*, 792.
 नाली *nāli*, 315, 532.
 नाव *nāv*, 229.
 नाँव *nānw*, 1463a and b.
 नाशता *nāshṭa*, 1265.
 नास *nās*, 9, 1023.
 नास पाल *nās pāl*, 585.
 नासा *nāsa*, 9.
 नाह *nāh*, 153.
 नाहा *nāha*, 153.
 नाहक *nāhuk*, 356.
 नाहूँ *nāhū*, 829, 964, 1084, 1091.
 निकसब *niksab*, 1486.
 निकसार *niksār*, 1249.
 निकसारी *niksāri*, 1175.
 निक्काब *nikkāb*, 867.
 निकाल *nikāl*, 1085.
 निक्कावन *nikāvan*, 867.
 निक्कास *nikās*, 1249.
 निक्कासब *nikāsab*, 1486.
 निक्कासल *nikāsāl*, 1098.
 निक्काह *nikāh*, 1273, 1279, 1382.
 निकौरिया *nikauriya*, 1070.
 निकौनी *nikāuni*, 865, 869.
 निक्ती *nikti*, 644.
 निखारल *nikhāral*, 391.
 निखुराह *nikhurāh*, 1146.
 निखोराह *nikhorāh*, 1146.
 निंगन्हा *ninghha*, 1457.
 निंगन्हा छोरी *ninghha chhori*, 1457.
 निगनरदन *nigrān*, 954.
 निगस्ता *nigasta*, 1258.
 निगाली *nigālī*, 472, 1034.
 निगिहरी *nigihri*, 768.
 निघास *nighās*, 896, 983, 1145.
 निघेस *nighes*, 896, 1079.
 निघेसा *nighesa*, 983.
 निचिन्त *nichint*, 572.
 निचिराकी *nichirāki*, 796.
 निहत्तर *nichhattar*, 1082.
 निहरब *nichharab*, 391.
 निहावर *nichhāur*, 1347.
 निहावर करब *nichhāwar karab*, 1409.
 नित्ती *nitti*, 644.
 निदान *nidān*, 1085.
 निपनियाँ *nipanīyān*, 801.
 निबन्दा *nibra*, 319i.
 निबद्द *nibaddar*, 1091.
 निमक *nimak*, 1407.
 निमक चसी *nimak chasi*, 1407.
 निमगौरिद *ningīrīd*, 403, 418.
 निमदण्डा *nimdanda*, 228.
 निमडा *nimra*, 319i.
 निमदस्ता *nimdāsta*, 706.
 निमाड़ *nimār*, 392.
 निमारा *nimāra*, 154.
 निमास्तौन *nimāstūn*, 729.

निघाज *niyāj*, 1408, 1414.
 निघाज करब *niyāj karab*, 1408.
 निघरिया *niyariya*, 542.
 निघार *niyār*, 542.
 निघार धौषा *niyār dhou*, 542.
 निघारा *niyāra*, 543.
 निघारिया *niyāriya*, 542.
 निरख *nirakh*, 1488.
 निरख नामा *nirakh nāma*, 1488.
 निरखन *nirachchhan*, 1322.
 निरखन *nirchhan*, 1322.
 निरबीज *nirbīj*, 859.
 निरम्मल *nirmal*, 1091.
 निरारी *nirāri*, 939.
 निरिखन *nirichchhan*, 1322.
 निरेखब *nirekhab*, 1322.
 निरोह *niroh*, 251, 253, 270.
 निर्विज्ज *nirvijj*, 1078.
 निर्बीज *nirbīj*, 1078.
 निशकरन्दा *nishkarda*, 587.
 निसबत *nisbat*, 1285, 1361.
 निसुआ *nisua*, 286.
 निसुहा *nisuha*, 91, 286.
 निलर *nistar*, 427.
 निहाइ *nihāi*, 408, 526, 539, 549.
 नीच *nich*, 1217.
 नीपे *nipe*, 1267.
 नीम, *nīm*, 1402.
 नीम धूरी *nīm dhūri*, 154.
 नीमन *nīman*, 741.
 नीमा *nīma*, 729, 1074.
 नील *nīl*, 1038.
 नुङ्गा *nuṅga*, 723.
 मुण्डा *munda*, 710.
 नूगा *nūga*, 723, 740.
 नूंगा *nūnga*, 723.
 नूरा *nūra*, 121, 710.
 नूरो *nūro*, 710.
 नेचरन्धरया *ncardharua*, 1292.
 नेचार *ncār*, 1292, 1319.

नेचारा *neāra*, 543.
 नेगन्डा *nengra*, 302.
 नेटवा *netua*, 501.
 नेटुआ *netua*, 652, 1154.
 नेमुआ *nemuān*, 1069.
 नेबान *nebān*, 877.
 नेबारा *nebāra*, 154.
 नेमान *nemān*, 1090, 1438.
 नेरुआ *nerua*, 990.
 नेवन्कावर *newchāwā*, 1317.
 नेवन्तहर *newāhar*, 1292.
 नेवन्ता *newta*, 145, 645, 1426, 1311.
 नेवन्ता *newta*, 1344.
 नेवन्त *newanth*, 389.
 नेवान *newān*, 877, 1438.
 नेवान्नी *newāni*, 1438.
 नेवार *newār*, 1073.
 नेवारी *newāri*, 894, 1183.
 नेवाला *newāla*, 1271.
 नेहनी *nehni*, 470, 512, 555.
 नेहरा *nehra*, 1297.
 नेहाइ *nehāi*, 408.
 नेहाइक *nehāik*, 408.
 नेहाए *nehāe*, 526, 549.
 नेहाय *nehay*, 560.
 नेहाली *nehāli*, 731.
 नेउन *nean*, 1160, 1166.
 नेकी बीबी *neki bībī*, 1158.
 नेग *neg*, 912, 1198, 1460.
 नेठो *nettha*, 652.
 नेहा *nehā*, 984.
 नेहा *nehā*, 1074.
 नेत *net*, 145.
 नेतो *neto*, 145.
 नेन *nen*, 1166.
 नेनू *nenū*, 1160, 1166.
 नेफा *nepha*, 743.
 नेव *neu*, 1251.
 नेवत *newat*, 145, 645.
 नेहरैतिन *nehraitin*, 1277.

नैचा *naicha*, 473.
 नैचाबन *naichāban*, 474.
 नैचाबन्द *naichaband*, 474.
 नैजा *naija*, 1376.
 नैनू *nainu*, 1160.
 नैया *naiga*, 229.
 नैहर *naihar*, 1297.
 नोकता *nokta*, 97.
 नोचिया *nōchiya*, 1198.
 नोनहराह *nonchharah*, 816.
 नोनिया *noniya*, 713.
 नोनियाँ *noniyān*, 365, 1431.
 नोनियारी *noniyāri*, 816.
 नोनियाह *noniyāh*, 816.
 नोह *noh*, 1349.
 नोह हिलाह *noh chhīlāh*, 1349.
 नोहट्टंगार *nohtangār*, 1403.
 नोहट्टङ्गी *nohtangji*, 1403.
 नोकर *nokar*, 740, 841, 1181.
 नौचा *noncha*, 1198, 1200.
 नोचे *noche*, 356.

नोनी *noni*, 816, 1003.
 नोनी हारी *nonihāri*, 44.
 नौकेड़ा बगैचा *naukera bagaicha*, 8.
 नौखील *naukhil*, 981.
 नौगाही *naugāchi*, 814.
 नौराही *naurāhi*, 814.
 नौसत्ता *nausatta*, 905, 906.
 नौह छिल्ली *nauh chhilli*, 1349.
 नौ *nau*, 363, 741, 975, 1070, 112.
 नौचा *naua*, 383, 1204, 1286.
 नौचा ब्राह्मन *naua brāhman*, 1286.
 नौठ *nauthat*, 1246.
 नौठ वरब *nauthat karab*, 1246.
 नौठा *nautha*, 2.
 नौ धारा *nau dhāra*, 975.
 नौनगा *naunaga*, 767.
 नौपद्म *naupadma*, 1236.
 नौरतन *nauratan*, 1236.
 नौशे *naushe*, 1281.
 नौसत *nausat*, 905, 906.

॥ प ॥

पदला *paila*, 24.
 पदे *pai*, 1017.
 पटना *patna*, 98.
 पटला *pachta*, 24.
 पकण्डाल *pakthāl*, 984.
 पकड़ता *pakarta*,
 पकड़ि *pakari*, 568.
 पकमान *pakman*, 1212.
 पकवान *pakvān*, 1272.
 पकवाह *pakvāh*, 203.
 पकसी *paksi*, 375.
 पकन्हा *pakha*, 789.
 पकुचा *pakua*, 1023.
 पकुसी *pakusi*, 375.
 पक्का *pukka*, 920, 1235, 1263, 1195.
 पक्का बिगन्हा *pukka bigha*, 1495.
 पक्खन *pakkhan*, 1074.
 पक्खी *pakhi*, 1074.

पख *pakh*, 1081, 1088.
 पखण्डी *pakhri*, 414.
 पखनरी *pakhari*, 363.
 पखनी *pakhni*, 898.
 पखवीर *pakhvir*, 363.
 पखरचा *pakhara*, 1344.
 पखारी *pakhari*, 1344.
 पखिया *pakhya*, 1074.
 पखुरी *pakhuri*, 543.
 पखवार *pakhvār*, 363.
 पखवा *pakhwa*, 1119.
 पगन्डा *pagra*, 120, 533, 1010, 102.
 पगन्डी *pagri*, 533, 724, 912, 1126.
 पगन्डी ठसा *pagri thasa*, 533.
 पगन्डी बन्हाउब *pagri banhāb*, 1126.
 पगरवाह *pagarvāh*, 292.
 पंगरवाह *pangarvāh*, 292.

- पगन्हा *pagha*, 108, 261, 1234.
 पगरी *pagri*, 724.
 पगार *pagār*, 1010, 1012.
 पगिया *pagiya*, 724.
 पगुरी *paguri*, 1011.
 पगुरी *paguri*, 1143.
 पगुरी करब *paguri karab*, 1143.
 पंगौरा *pangaura*, 308.
 पघरिया *paghariya*, 73.
 पघर्या *pagharua*, 73.
 पघुराएब *paghurāeb*, 1143.
 पघुरी *paghuri*, 1143.
 पघुरी करब *paghuri karab*, 1143.
 पङ्क *pank*, 788, 789.
 पङ्का *pankha*, 414, 529.
 पङ्की *pankhi*, 225, 414, 529, 975, 1256.
 पङ्गत *pangat*, 1450.
 पङ्घत *panghat*, 1341.
 पंच अगिन *panchagin*, 1419.
 पचअग्नी *pachamni*, 1479.
 पंचआगि *panchāgi*, 1419.
 पंचउख *panchukh*, 1437.
 पंचकटेल *panchkatail*, 787.
 पचकट्टा *pachkatta*, 1074.
 पचकठिया *pachkathiya*, 348, 1419.
 पचकरमा *pachkarma*, 1419.
 पचका *pachka*, 1428.
 पचकाठ *pachkāth*, 1419.
 पचकाठी *pachkāthi*, 1419.
 पचखण्डी *pachkhandi*, 768.
 पचखा *pachkha*, 76.
 पचखौंड *pachkhānr*, 1437.
 पचखी *pachkhi*, 1024.
 पचगोटिया *pachgotiya*, 984.
 पचघन *pachghan*, 1439.
 पचड़ी *pachri*, 11, 401.
 पचदू *pachdu*, 908.
 पंचदू *panchdu*, 908, 909.
 पंचनी *panchni*, 319i.
 पंचपातर *panchpātar*, 775.
 पंचपिण्डा *panchpinda*, 1421.
 पंचपिरिया *panchpiriya*, 1456.
 पचफरिया *pachphariya*, 37.
 पंचमंगरा *pachmangra*, 1305.
 पचरावन *pachrāwan*, 1194.
 पचरी *pachri*, 331.
 पचरूखी *pachrūkhi*, 956.
 पंचरूखी *panchrūkhi*, 585.
 पंचलकङ्गा *panchlakṅga*, 172.
 पंचलकड़ी *panchlakri*, 1419.
 पचलरी *pachlari*, 765.
 पचहत्ती *pachhatthi*, 737.
 पंचाइट *panchāith*, 1435.
 पंचारत *panchāt*, 1450.
 पंचारत सँ काठ देब *panchāt seṁ kāt deb*, 1452.
 पचाँटी *pachānti*, 1435.
 पचाड़ *pachār*, 1114.
 पचार *pachār*, 938.
 पचास *pachās*, 823.
 पंचीत *panchit*, 1450.
 पचे *pache*, 1272.
 पंचेता *pancheta*, 1450.
 पंचैतो *panchaiti*, 1450.
 पचौआँ *pachauān*, 801.
 पंचौख *panchoukh*, 1437.
 पंचौट *panchaut*, 831.
 पचड़ *pachchar*, 164, 157, 401.
 पचर *pachchar*, 157, 179.
 पच्चा *pachcha*, 908.
 पच्चा दुआ *pachcha dūa*, 908.
 पच्ची *pachchi*, 157, 401, 485.
 पच्छ *pachch*, 1081.
 पछखी *pachkhi*, 1011.
 पछनिहार *pachhnihār*, 1030.
 पछनिहारिन *pachhniharin*, 1030.
 पछलकड़ड़ा *pachhlakṛḍa*, 172.
 पछलगवा *pachhlagwa*, 1279.
 पछवा *pachhwa*, 1087, 1088.

पक्षर *pachhahar*, 614.
 पक्षाक्ष *pachhār*, 113, 614, 932.
 पक्षाक्षी *pachhāri*, 366.
 पश्चिमा *pachhima*, 1088.
 पश्चियारी *pachhiyāri*, 1005.
 पक्षुषा *pachhua*, 181, 558, 614, 726,
 900, 912, 914, 1483.
 पक्षुषार *paçhhuār*, 1237
 पक्षुषारा *pachhuāra*, 1237.
 पक्षुत *pachhūt*, 1245.
 पक्षुत के ठाट *pachhūt ke thāt*, 1245.
 पक्षेष्टा *pachheṣṭa*, 1087, 1092.
 पक्षेडुना *pachherna*, 172.
 पक्षेलिया *pachheliya*, 768.
 पक्षेद *pachher*, 932.
 पक्षेला *pachhela*, 363, 558, 768.
 पक्षोली *pachholi*, 125.
 पक्षौटा *pachhanta*, 335c.
 पक्षौरा *pachhaura*, 614.
 पंजनी *panjani*, 168, 203.
 पञ्जवाहा *pañjvāha*, 292.
 पजार *pajāi*, 1263.
 पजावा *pajāva*, 1264.
 पंजियार *pañjiyār*, 1354.
 पंजौर *pañjaur*, 1194.
 पंजौरा *pañjaura*, 1196.
 पञ्चक *pañchak*, 1428.
 पञ्चमी *pañchami*, 1445.
 पञ्जा *pañja*, 274.
 पठ *pat*, 843.
 पठन्कन *patkan*, 477, 654.
 पठन्की *patki*, 1004.
 पठन्देहर *patdehar*, 1251
 पठन्देहल *patdehal*, 1251.
 पठन्ना *patna*, 625, 1486.
 पठन्पर *patpar*, 788, 901.
 पठन्परौ *patpari*, 793.
 पठन्मौरी *patmauri*, 1326.
 पठन्रा *patra*, 222, 414, 457, 467,
 635.

पठन्राही *patrahi*, 1001.
 पठन्री *patri*, 248, 587, 600, 76
 1262.
 पटल *patal*, 878.
 पटन्वटन *patvatan*, 233, 367.
 पटन्वा *patva*, 496, 768.
 पटन्वार *patvār*, 236.
 पटन्वारी *patvāri*, 1198.
 पटन्वासी *patvāsi*, 1326.
 पटन्वे *patve*, 30.
 पटन्वा *putha*, 389.
 पटन्वाँ *putahuāñ*, 801, 1240.
 पटन्हेरा *pathera*, 496.
 पटन्हेरी *patheri*, 496.
 पटा *puta*, 1001.
 पटार *patāi*, 233.
 पटाग्र *patāḡb*, 915, 1006.
 पटाग्रल *patāḡl*, 850, 1001.
 पटाचोल *patāḡl*, 801.
 पटाखा *patākha*, 585f.
 पटाही *patārhi*, 1074.
 पटान *patān*, 915.
 पटा लागत बा *puta lāgat ba*, 1001.
 पटावन *patāvan*, 915, 1006, 1007
 पटिदार *patilār*, 1214.
 पटिदारी *patidāri*, 1214.
 पटिया *patiya*, 213, 248, 467, 73
 889, 1265.
 पटिहर *patihar*, 915.
 पटील सोज *patil soj*, 711.
 पटुषा *putua*, 1047, 1073.
 पटेबाज *putebāj*, 585f.
 पटेर *pater*, 815.
 पटेली *pateli*, 230.
 पटेवारी *patewāri*, 1468b.
 पटेली *patavili*, 230, 233.
 पटोर *patoi*, 1074.
 पटोलन *patolan*, 1262.
 पटौषा *putava*, 801, 1039, 1211
 1482.

पटौना *pataunān*, 1210.

पटौरे *pataui*, 801.

पटौना *patauna*, 801.

पटौनी *patauni*, 915.

पटौरी *patauri*, 233.

पट्टा *patta*, 11, 128, 213, 317, 574, 1471.

पट्टी *patti*, 213, 243, 502, 638, 748, 1214.

पट्टा *pattha*, 1125, 1129.

पठरा *pathra*, 1125.

पठरु *pathru*, 1122, 1123.

पठवनिथा *pathvaniya*, 1295.

पठिया *pathiya*, 889, 1122.

पड़रुहि *parruhi*, 1120.

पड़रु *parru*, 1120.

पड़ाक *parāk*, 170, 172.

पड़ाका *parāka*, 585f.

पड़े *pare*, 393.

पडिया *parhiya*, 745.

पडित *pandit*, 572.

पतई *patāi*, 1010.

तंकड़ा *patkalla*, 1074.

पतनारी *patnāri*, 271.

पतनी *patni*, 880, 1211.

पतनीदार *patnidār*, 1211.

पतर *patr*, 1085, 1343.

पतरपारा *patarpāra*, 292.

पतरस *patras*, 1010.

पतरी *patri*, 721, 1343, 1487.

पतरौरी *patrauri*, 721.

पतलगुचा *patlagua*, 1004.

पतलगु *patlaggu*, 1004.

पतला *patla*, 136, 858.

पतलार *patlār*, 1183.

पतलो *putlo*, 1010.

पतवार *patwār*, 236.

पथर *pathar*, 120, 1010.

पतहुल *pathul*, 1010.

पतहोल *pathol*, 1010.

पता *patā*, 1024.

पता तूरव *patā tūrah*, 1024.

पतारा *patāra*, 1457.

पताल *patāl*, 1101.

पताल सिङ्घी *patāl singhi*, 1101.

पताली *patāli*, 1101, 1113.

पतिथा *patiya*, 1018.

पतिथापल *patiypāl*, 1018.

पतिथार *patiypār*, 236.

पतिथारी *patiypāri*, 214.

पतिली *patili*, 668.

पती *pati*, 1274.

पतील *patil*, 858.

पतीला *patīla*, 711, 713.

पतीली *patīli*, 448, 711.

पतुकी *patuki*, 139, 713.

पतैन *patāin*, 235, 1010.

पतौड़ी *patāuri*, 880.

पतौतन *patāutan*, 1210.

पतौर *pataur*, 873, 880.

पतौरा *pataura*, 984, 1010, 1073, 1272.

पत्तन *pattan*, 880.

पत्तर *pathar*, 178, 268.

पत्तल *patthal*, 721, 1029, 1422.

पत्ता *pattha*, 21, 404, 721, 764, 1462.

पत्ती *putti*, 125.

पत्थर *pathhar*, 565, 593, 1080, 1265.

पटल *patthal*, 404, 565, 1080, 1265.

पत्र *patra*, 1354.

पत्री *patri*, 1344, 1487.

पथरटिया *pathratiga*, 786.

पथरी *pathri*, 565.

पथरेहर *pathrehar*, 794.

पथरौटी *pathrauti*, 769, 786, 794.

पथरौर *pathraur*, 853.

पथल *pathal*, 318, 389, 404, 549, 1087.

पथाना *pathāna*, 638.

पथार *pathār*, 832.

- पथारी *pathāri*, 853, 880.
 पथिया *pathiya*, 39, 43, 93, 288.
 पथुआ *pathua*, 1262.
 पथुली *pathuli*, 44.
 पथौनी *pathauni*, 638.
 पटुका *paduka*, 585.
 पंदेनी *pandeni*, 551.
 पन *pan*, 854.
 पनकाठी *pankāthi*, 551.
 पनकी *panki*, 854.
 पनगण्डा *panganda*, 1007.
 पनगिङ्गा *panginja*, 1263.
 पनचरही *pancharhi*, 1287.
 पनचाहा *panchāha*, 419.
 पनचोरा *panchora*, 713.
 पनचहत्ती *panchhatti*, 1245.
 पनचहन्दा *panchhanda*, 915.
 पनचहन्ना *panchhanna*, 915, 945.
 पनचहाही *panchhāhi*, 1005.
 पनचहोर *panchhor*, 115, 116, 930.
 पनटोही *pantohi*, 1287.
 पनटुथिया *panduthiya*, 1021.
 पनटूबी *pandūbi*, 1458.
 पनदान *pandān*, 708.
 पनपिचौआ *panpiaua*, 884.
 पनपियाइ *panpiyāi*, 1268.
 पनपियार *panpiyār*, 1268.
 पनपियाव *panpiyāo*, 1268.
 पनबट्टा *panbatta*, 660, 708, 711.
 पनबट्टी *panbatti*, 660, 1285.
 पनभरा *panbhara*, 915.
 पनभारा *panbhāra*, 915.
 पनभार *panmār*, 789.
 पनभारा *panmāra*, 721.
 पनमोरवाह *panmorwāh*, 915.
 पनमोरा *panmora*, 945.
 पनवा *panwa*, 767.
 पनवाला *panwāla*, 553.
 पनसचा *pansacha*, 923.
 पनसारी *pansāri*, 966a, 1005.
 पनसाहा *pansāha*, 969.
 पनसाही *ansāhi*, 1005.
 पनसूही *pansūhi*, 231.
 पनसेरा *pansera*, 1500.
 पनसेरी *panseri*, 1500.
 पनसेल *pansel*, 923.
 पनचण्डा *panhanda*, 419, 465.
 पनही *panahi*, 735.
 पना *pana*, 711.
 पनार *panār*, 365.
 पनाह *panāh*, 711.
 पनिआगर *paniāgar*, 1252.
 पनियाग्रल *paniyāgral*, 915.
 पनियोचा *paniyocha*, Appendix, 11
 पनियोले *paniyaulē*, 1217.
 पनिवाह *panivāh*, 915.
 पनिचण्डा *panihanda*, 419.
 पनिचता *panihata*, 963.
 पनिहा *paniha*, 922.
 पनिहारा *panihāra*, 419, 915.
 पनिहौवा *panihauwa*, 1064.
 पनुआ *panuā*, 1272.
 पनौटी *panauti*, 660.
 पनौला *panaula*, 801.
 पन्थ *panth*, 1073.
 पन्ना *panna*, 1462.
 पन्निक *pannik*, 363.
 पन्निक *pannikh*, 363.
 पन्नी *panni*, 363, 567.
 पपरा *papra*, 1133, 1272.
 पपरी *papri*, 860.
 पबन *paban*, 1437.
 पबन परिच्छा *paban paricchha*, 14
 पसङ्गी *panri*, 1037.
 पम्भी *pam̐hi*, 898.
 पर *par*, 393, 1088, 1394, 145
 1478, 1485.
 परकट्टो *parkattho*, 91, 404, 1141
 परकठ *parkath*, 286, 408.
 परन्कार *parkār*, 1056.

परन्काळ *parkāl*, 404, 419, 512, 519.
 परकिथा *parakiya*, 1272.
 परखण्डा *parkhanda*, 740.
 परखल *parkhal*, 1484.
 परखिया *parakhiya*, 1484.
 परखी *parkhi*, 1484.
 परगहनी *pargahni*, 532.
 परंगा *parnga*, 832, 83.
 परगनी *parghani*, 532.
 परचुई *parchūin*, 924.
 परचट्टी *parchhatti*, 1245.
 परचत्ती *parchhatti*, 1245.
 परचन *parchhan*, 1316.
 परचा *parchha*, 319i, 365, 713, 952.
 परचावन *parchhavan*, 1316.
 परचानी *parchhauni*, 1316.
 परजा *parja*, 1215.
 परजापत *parjāpat*, 572.
 परन्तर *partar*, 1028.
 परन्तहा *partaha*, 485.
 परन्ता *parta*, 353, 501, 797, 799, 1028.
 परन्ताहर *partāhar*, 292.
 परन्ताहा *partāha*, 485.
 परन्ती *parti*, 501, 797, 799, 912, 1147, 1229.
 परन्थन *parthan*, 630, 1272.
 परन्थनी *parthani*, 630.
 परन्दा *parda*, 216, 223, 246, 467.
 परन्धान *pardhān*, 1450.
 परन्निहार *parnihār*, 292.
 परन्नौहा *parnauha*, 365.
 परन्पेठ *parpeth*, 1487.
 परन्पैठ *parpāin*, 1487.
 परन्वत *parbat*, 1087.
 परन्वल *parbal*, 736.
 परन्मल *parmal*, 1272.
 परन्मान *parmān*, 1487.

परन्वर *parwar*, 1073.
 परन्वल *parwal*, 736.
 परन्वसन्ती *parwasti*, 1209e.
 परन्वाच *parwāh*, 1428.
 परन्साद *parsād*, 975.
 परन्सोती *parsoti*, 787.
 परन्सौती *parsauti*, 1398, 1409, 1412.
 परन्सौती के कमाद *parsauti ke kamāi*, 1412.
 परन्हटा *parhata*, 91.
 परन्हडा *parhuttha*, 408.
 परन्वे *parve*, 48.
 पराद *parāi*, 713.
 पराग्रब *parāeb*, 1425.
 पराँठ *parānth*, 833.
 पराठा *parātha*, 1272.
 परात *parāt*, 460, 681, 797.
 पराँत *parānt*, 797.
 पराता *parāta*, 797.
 परास *parās*, 124, 234.
 परिच्छठ *pariath*, 91.
 परिकठ *parikath*, 91.
 परिख *parikh*, 1484.
 परिच्छा *parichchha*, 1437.
 परिचन *parichhan*, 1316.
 परिचावन *parichhavan*, 1316.
 परिथा *pariya*, 713, 832.
 परिथाग्रब *pariyāēb*, 1115.
 परिथाठा *pariyātha*, 408, 404, 934.
 परिथानी *pariyāni*, 640.
 परिथेठा *pariyetha*, 286.
 परिहत *parihat*, 7.
 परिहथ *parihath*, 7.
 परिहार *parihar*, 872, 915.
 परिहार *parihār*, 1456.
 परीत *parit*, 797.
 पराचा *parua*, 436, 1098.
 पराई *parūi*, 436.
 परेखिया *parekhiya*, 1484.
 परेच *parch*, 1272.

- परेख *parekhab*, 1484.
 परेठा *paretha*, 408.
 परेता *pareta*, 353, 501.
 परेह *pareh*, 1001.
 परेठ *paraittha*, 91.
 परोसिया *parosiya*, 1113.
 परोधो *parodho*, 1205.
 परोर *parar*, 1073.
 परोरा *parora*, 1073.
 परोल *parol*, 1073.
 परोहन *parohan*, 393.
 परोहित *parohit*, 1347, 1402, 1422, 1426.
 परौषा *paraundha*, 1205.
 पलई *palāi*, 21.
 पलंगरी *palangri*, 636.
 पलंगिया *palangiya*, 636.
 पलङ्ग *palang*, 636.
 पलङ्गा *palanga*, 832.
 पलङ्ठा *palta*, 846.
 पलङ्ठी *palti*, 291, 846, 915, 872.
 पलङ्गा *palra*, 641.
 पलन्थी *palthi*, 1429.
 पलन्थी बैसब *palthi baisab*, 1492.
 पलमरुआ *palmarua*, 1080.
 पलरा *palra*, 641.
 पलवल *palwal*, 1073.
 पलवार *palwār*, 232.
 पलन्हर *palhar*, 1010.
 पलाउँ *palāūn*, 402.
 पलाँकी *palānki*, 1073.
 पलान *palān*, 125, 126, 1131.
 पलानी *palāni*, 72, 1153, 1234, 1245.
 पलिया *paliya*, 719.
 पलिहर *palihar*, 798, 802, 858.
 पलेथन *palethan*, 636, 1272.
 पला *palla*, 21, 35, 416, 739, 938, 1080, 1092, 1245, 1249.
 पलो *pallo*, 1310, 1331.
 पल्हारी *palhāri*, 880.
 पवनी *pawani*, 1193.
 पवनी पसारी *pawani pasāri*, 1193.
 पवही *pawahi*, 914.
 पँवाँरी *pamwānri*, 29.
 पस *pas*, 1120.
 पसंगा *pasanga*, 643.
 पसंगी *pasangi*, 1398.
 पसंघा *pasangha*, 643.
 पसंघी *pasanghi*, 1398, 1400.
 पसन्नी *pasni*, 61, 1400.
 पसरा *pasra*, 646.
 पसराँइ *pansrañr*, 1252.
 पसहिआ *pansahiya*, 1005.
 पसही *pasahi*, 882.
 पसार *pasār*, 363.
 पसारी *pasāri*, 1193.
 पसावन *pasāwan*, 1165.
 पसावा *pasāwa*, 1015.
 पसिन *pasin*, 978.
 पसुज *pasūj*, 748.
 पसेरी *paseri*, 1204, 1500.
 पसेवा *pasewa*, 923, 1032.
 पसोइ *pasoi*, 923.
 पसौँइइ *pasamrar*, 1252.
 पसौंता *pasamta*, 1183.
 पह *pah*, 795, 797, 799, 818, 904.
 पहन्या *pahta*, 832, 846.
 पहचाना *pahchāna*, 478.
 पह परन्वी *pah parti*, 799.
 पहरन्वार *paharicār*, 842.
 पहरावा *pahrāwa*, 723.
 पहरुआ *paharua*, 610.
 पहरुक *pahruk*, 1184.
 पहन्या *pahta*, 424, 571.
 पहला *pahla*, 951.
 पहला गार *pahla gār*, 952.
 पहलुल *pahsul*, 74.
 पहास बर *pahās bar*, 1456.
 पहिआ *pahiya*, 151, 1006.

पहिवा वाला हर *pahiya wāla har*,
1006.

पहिरे *pahire*, 1090.

पहिरोंप *pahiroṇp*, 1435.

पहिरोंपा *pahiroṇpa*, 1435.

पहिल *pahil*, 818, 1007.

पहिल चास *pahil chās*, 818.

पहिल पटावन *pahil patāwan*, 1007.

पहिला *pahila*, 1057, 1092.

पहिला माँटी के बीया *pahila mānti ke
biya*, 1057.

पहिलोठ *pahiloṭh*, 1114.

पहिलोठ or पहिलौठ गाय *pahiloṭh or
pahilaunth gāy*, 1114.

पहिलौठ *pahilaunth*, 1114.

पहिलौठा *pahilautha*, 1397.

पही *pahi*, 797.

पङ्च *pahunch*, 1011, 1487.

पङ्च परन्मान *pahunch parmān*, 1487.

पङ्चारी *pahunchāri*, 757.

पङ्ची *pahunchi*, 757, 768.

पङ्चे *pahunche*, 1487.

पङ्चे दाम *pahunche dām*, 1487.

पाइ *pāi*, 362, 1497, 1499.

पाइ करब *pāi karab*, 362.

पाई *pāi*, 1218.

पाट *pāṭ*, 915, 1098.

पाट घुमाएब *pāṭ ghumāēb*, 1098.

पाठ *pāṭh*, 846, 872.

पाठन *pāṭn*, 553.

पाठर *pāṭr*, 858.

पाक *pāk*, 289.

पाँक *pānk*, 788, 789.

पाकल *pākal*, 1263.

पाँकी *pānki*, 789, 898.

पाके *pāke*, 965.

पाख *pākh*, 1251.

पाखा *pākha*, 1251.

पाग *pāg*, 724, 1272.

पाँगल *pāngal*, 875.

पागुर *pāgur*, 1143.

पागुर करब *pāgur karab*, 1143.

पाँच *pānch*, 1138.

पाचक *pāchak*, 1272.

पाँच कलियान *pānch kaliyān*, 1138.

पाँचख *pānchakh*, 76,

पाचड़ *pāchar*, 11, 269.

पाचर *pāchar*, 251, 269, 1251.

पाँचा *pāncha*, 76.

पाँचा दूचा *pāncha dūca*, 909.

पाँचे *pānche*, 1445.

पाँचो *pāncho*, 723, 1456.

पाँचो टुक कपड़ा *pāncho tūk kapra*,
723.

पाँचो पीर *pāncho pīr*, 1456.

पाकब *pāchhab*, 1030.

पाका *pāchha*, 1087.

पाहिल *pāchhil*, 1089.

पाहू *pāchhu*, 1234.

पाज *pāj*, 1143.

पाज करब *pāj karab*, 1143.

पाँजा *pānja*, 882, 884, 1013, 1194,
1196.

पाँजी *pānji*, 1354.

पाँजौ *pānjau*, 884.

पाभा *pājha*, 1153.

पाठ *pāṭ*, 11, 389, 889, 940, 924,
1098.

पाठ *pāṭa*, 29.

पाठ जोतब *pāṭ jotab*, 1098.

पाठ लगाएब *pāṭ lagāēb*, 1098.

पाठन *pāṭn*, 233.

पाठना *pāṭna*, 233.

पाठनाला *pāṭnāla*, 889.

पाठा *pāṭa*, 11, 317, 319m, 424.

पाठी *pāṭi*, 243, 248, 626, 638, 738,
843.

पाठो *pāṭo*, 11.

पाठ *pāṭh*, 429, 889.

पाठा *pāṭha*, 1122.

पाठौ *pāthi*, 1122.
 पाड़ *pār*, 1257.
 पाँड़र *pānrar*, 853.
 पाड़ा *pāra*, 1120.
 पाड़ी *pāri*, 1120.
 पाड़ *pārhi*, 429, 588, 1050.
 पाहि *pārhi*, 745.
 पात *pāt*, 764, 767, 863.
 पातन *pātan*, 880.
 पातर *pātar*, 858.
 पाता *pāta*, 21, 237.
 पाँता *pānta*, 814.
 पाती *pāti*, 655, 1090.
 पाँती *pānti*, 814, 857, 1050.
 पाथक *pāthak*, 1339.
 पाथब *pāthab*, 853.
 पाथर *pāthar*, 162, 858, 1080.
 पाथल *pāthal*, 853.
 पाथा *pātha*, 137, 146.
 पान *pān*, 767, 822, 1049, 1217, 1432.
 पान चास *pān chās*, 822.
 पानन्दार *pāndār*, 475.
 पान फूल *pān phul*, 1432.
 पानि *pāni*, 240, 1234, 1314.
 पानि तुरल *pāni tūral*, 240.
 पानि तोड़ब *pāni torab*, 240.
 पानी *pāni*, 919, 922, 1007, 1090,
 1092, 1145, 1159, 1419.
 पानी देब *pāni deb*, 1419.
 पापर *pāpar*, 1272.
 पाँभी *pāmbhi*, 898.
 पाया *pāya*, 638, 1256.
 पार *pār*, 1113, 1205.
 पारखत *pārkhāt*, 777.
 पारन्चा *parcha*, 1370.
 पारस नाथ *pāras nāth*, 1456.
 पारब *pārab*, 865, 873.
 पारा *pāra*, 254, 1205.
 पारा पारी *pāra pāri*, 291.
 पारी *pāri*, 291, 436, 832, 872.

पारीवाला *pāriwāla*, 1184.
 पारबती *pārbati*, 1443.
 पाल *pāl*, 238, 319m, 920c, 1115,
 1194, 1196, 1204.
 पाल पसेरी *pāl paseri*, 1204.
 पालठ *pāla*, 14.
 पालन्की *pālki*, 241, 1073.
 पालक *pālak*, 1073, 1209c, 1394.
 पाल खाणब *pāl khāeb*, 1115.
 पालट *pālat*, 830.
 पाला *pāla*, 1080, 1249.
 पालो *pālo*, 14, 194, 938, 1308, 133.
 पालो मोठन्हा *pālo motha*, 938.
 पाव *pāu*, 1500.
 पाँव *pāuw*, 771, 1341.
 पाँवजेब *pāūcjeb*, 771.
 पावट *pāwat*, 771, 939.
 पावन्ना *pāvena*, 1488.
 पाँव पखारी *pāūw pakhāri*, 1341.
 पाँव सङ्कर *pāūw sankar*, 771.
 पावा *pāwa*, 638, 1054, 1500.
 पावे *pāwe*, 1088, 1486.
 पास *pās*, 29, 1050.
 पासँघ *pāsangh*, 643, 1484.
 पासँघ देखल *pāsangh dekhal*, 1484.
 पासङ्ग *pāsang*, 60.
 पासा *pāsa*, 29, 866.
 पासो *pāsi*, 74, 115, 374, 638.
 पासो *pāso*, 29.
 पाही *pāhi*, 198, 1215, 1218.
 पाही कास्त *pāhi kāst*, 1218.
 पाहुर *pāhur*, 1125.
 पाहे *pāhe*, 1050.
 पिचरा *piara*, 1136.
 पिचरी *piari*, 1327, 1348.
 पिचनी *piuni*, 337.
 पिकन्दान *pikdān*, 707, 711.
 पिकन्दानी *pikdāni*, 707.
 पिकन्कड़ा *pichhkara*, 172.
 पिकन्कड़ा *pichhlakra*, 172.

पिक्काड़ी *pichhāri*, 113.
 पिक्कूआ *pichhua*, 224, 726, 1483.
 पिक्कूआनी *pichhuāni*, 1237.
 पिक्कूआर *pichhuār*, 1237,
 पिक्कूआरा *pichhuāra*, 1237.
 पिक्कूत्ती *pichhutti*, 1237.
 पिक्कूत *pichhūt*, 1237.
 पिक्कौरा *pichhaura*, 740, 741.
 पिज्जवा *pijwa*, 1264.
 पिजावल *pijāval*, 25.
 पिजावा *pijāwa*, 1264.
 पिठन्ना *pitna*, 480.
 पिठन्नी *pitni*, 887.
 पिठावल *piṭāval*, 25.
 पिठोइ *pitoi*, 1074.
 पिठौआ *piṭaua*, 372, 713.
 पिठौर *pitaur*, 103.
 पिठ्ठा *pittha*, 1272.
 पिठ्ठी *pitthi*, 1272.
 पिठार *piṭhār*, 1203, 1272, 1439.
 पिठिया *piṭhiya*, 126.
 पिंङ्गर *pinrar*, 575.
 पिंङ्ग *pinṅga*, 341.
 पिंङ्गसरि *pinṅgsari*, 337.
 पिंङ्गिया *pinṅgiya*, 176, 179, 182, 200,
 332, 457, 467, 487, 587, 623,
 634.
 पिंङ्गरी *pinṅgari*, 575.
 पिंङ्गैर *pinṅgar*, 575.
 पिण्ड *pind*, 919.
 पिण्डा *pinda*, 466, 1243, 1425,
 1426, 1427.
 पिण्डा पराग्रब *pinda parāgb*, 1425.
 पिण्डी *pindi*, 775.
 पितरन्नेली *pitarseli*, 1073.
 पिनिक *pinik*, 1035.
 पिनौरी *pinauri*, 575.
 पिन्ना *pinna*, 1031.
 पिपरा *pipra*, 1075, 1185.
 पिपरा *piyara*, 1261.

पिषा *piya*, 1087.
 पिषाज *piyāj*, 1073.
 पिषादा *piyāda*, 871.
 पिषाला *piyāla*, 465, 711, 713.
 पिषाली *piyāli*, 711.
 पिरन्की *pirki*, 1179.
 पिरगन्दान *piragdan*, 707.
 पिरगिठी *pirgithi*, 527.
 पिरन्ची *pirhi*, 487.
 पिरिकन्दान *pirikdan*, 707.
 पिरित *pirit*, 914, 971, 1203.
 पिलण्डा *pilanda*, 466.
 पिलन्ही *pilhi*, 1171.
 पिलुआ *pilua*, 1074.
 पिल्लू *pillu*, 1074.
 पिसन्ना *pisna*, 625.
 पिसन्नन *pisran*, 625.
 पिसाई *pisāi*, 625.
 पिसान *pisān*, 625, 1085, 1272.
 पिहन्कर *pihkar*, 705.
 पिहिका *pihika*, 1074.
 पी *pi*, 1274.
 पीअनी *piāni*, 1023.
 पीअर *piar*, 1136.
 पीण *pi*, 1026.
 पीच *piṅch*, 1272.
 पीचर *piṅchar*, 965g.
 पीटन *pitān*, 575.
 पीटब *piṭab*, 391, 887.
 पीठा *piṭha*, 1272, 1378.
 पीठी *pitthi*, 1272.
 पीँङ्ग *pinṅ*, 575, 268, 917, 953.
 पीँङ्गा *pinṅga*, 1251.
 पीँङ्गी *pinṅgi*, 775.
 पीँडा *pinṅda*, 332, 457, 467, 623,
 634.
 पीँडि *pinṅhi*, 634.
 पीही *piṅhi*, 623, 634.
 पीतर *piṭar*, 664.

- पीना *pīna*, 263, 1031.
 पीना खल्ली *pīna khalli*, 263.
 पीनी *pīni*, 337, 1023.
 पीबे *pībe*, 1166.
 पीयर *pīyar*, 1003, 1264.
 पीया *pīya*, 1274.
 पीर *pīr*, 337, 1376, 1456.
 पीर का नैजा *pīr ka naija*, 1376.
 पीरिच *pīrich*, 325.
 पीरिस *pīris*, 325.
 पीरी *pīri*, 1098, 1348.
 पीरी मेंजोतब *pīri meñ jotab*, 1098.
 पीरो *pīro*, 1074.
 पीला *pīla*, 1264.
 पुसरन्सी *puarsi*, 898.
 पुसरा *puara*, 894.
 पुसाड़ी *puāri*, 1009.
 पुसार *puār*, 894.
 पुसारी *puāri*, 1009.
 पुसारी के जोत *puāri ke jot*, 1009.
 पुस *pūs*, 817, 827.
 पुस धरब *pūs dharab*, 817.
 पुख *pukh*, 1082, 1086.
 पुच्छ *puchchh*, 726.
 पुच्छी *puchchhi*, 1285, 1343.
 पुच्छा *puchhra*, 614.
 पुछारी *puchhāri*, 1428.
 पुछारो *puchhāro*, 1428.
 पुछिया *puchhiya*, 614.
 पुछेड *puchhet*, 335c.
 पुछेडा *puchheta*, 335c.
 पुछौटा *puchhanta*, 335c.
 पुजमाल *pujmāl*, 388.
 पुजार *pujāi*, 1198.
 पुजोर *punjaur*, 890.
 पुज्जी *punji*, 1485.
 पुड्डी *putthi*, 152.
 पुनर *putr*, 1394.
 पुनरा *putra*, 957.
 पुनला *putla*, 67.
 पुतली *putli*, 740.
 पुता *puta*, 990.
 पुतिथा *putiya*, 1248.
 पुता *putta*, 1248.
 पुत्ती *putti*, 344, 957, 990, 1248.
 पुदेना *pudena*, 1073.
 पुनरन्वस *punarvas*, 967, 1082, 1088.
 पुनहर *punhar*, 547.
 पुनु *punu*, 719, 741 (footnote), 15.
 पुपरा *pupra*, 1075, 1183.
 पुर्जा *purja*, 1464, 1480.
 पुर्जी *purji*, 1464.
 पुर्नन्वो *purnico*, 1183.
 पुर्वा *purba*, 1082.
 पुर्वा बाह *purba khārkh*, 1082.
 पुर्वा फयुनी *purba phaguni*, 1082.
 पुर्नवट *purvat*, 895.
 पुर्वा *purva*, 1087, 1088.
 पुर्नवे *purve*, 819.
 पुर्नवेश *purwaiya*, 1087, 1088.
 पुर्दिया *purdiya*, 1114, 1117.
 पुर्िया *puriga*, 1480.
 पुख *purukh*, 1274.
 पुखक *purukhak*, 604.
 पुर्सी *puresi*, 898.
 पुर्न *purain*, 1401.
 पुर्ोहित *purohit*, 1347.
 पुर्ोना *puranta*, 1201.
 पुला *putla*, 894.
 पुली *putli*, 585, 929.
 पुशटेन *pushtail*, 335c.
 पुशन्तङ्ग *pushtang*, 226.
 पुसन्टे *putai*, 1119.
 पुसन्तङ्ग *putang*, 226.
 पुस्ती *pusti*, 1248.
 पू *pū*, 1272.
 पूषा *pūa*, 1272.
 पूँज *pūnj*, 890.
 पूजा *puja*, 1319, 1420, 1434, 1442, 1442.

- पुंजी *pūñji*, 1485.
 पुंजी पट्टा *pūñji patṭa*, 226.
 पूत *pūt*, 1043.
 पूतक *pūtāk*, 781.
 पूता *pūta*, 1248.
 पूती *pūti*, 344.
 पूर *pūr*, 1088, 1118, 1201.
 पूरन *pūran*, 1347.
 पूरब *pūrab*, 1082.
 पूरब भद्रपद *pūrab bhādrapad*, 1082.
 पूरा *pūra*, 136, 1118, 1381, 1384.
 पूरि *pūri*, 1002n.
 पूरिस *pūris*, 923, 1493.
 पूरी *pūri*, 884, 1204, 1272, 1405.
 पूला *pūla*, 882, 894.
 पूस *pūs*, 1082, 1092.
 पेचाला *peāla*, 713.
 पेकचा *pecha*, 1061.
 पेकची *pechhi*, 1061.
 पेगन्नी *pengni*, 168, 203.
 पेचकस *pechkas*, 325, 417.
 पेचन्दार *pechdār*, 473.
 पेचवान *pechvān*, 473, 475.
 पेटचल्ली *petchali*, 1171.
 पेटपचरा *petpachra*, 251.
 पेटपौछुचा *petpouchhūa*, 1397.
 पेठाढा *peṭārha*, 585, 657.
 पेठाही *peṭārhi*, 657, 963, 1074.
 पेठार *peṭār*, 125, 657.
 पेठारही *peṭārhi*, 1074.
 पेठारा *peṭāra*, 585c, 657.
 पेठारी *peṭāri*, 45, 657, 887, 963.
 पेठाही *peṭāhi*, 963.
 पेठौक *peṭauk*, 1171.
 पेड़नी *peurni*, 63, 306.
 पतावन *peṭāvan*, 1439.
 पेनेनी *peneni*, 551.
 पेन्हाग्रल *penhāgral*, 1164.
 पेपची *pepechi*, 1061.
 पेयाज *peyāj*, 1073.
 पेरन्मार *permār*, 858.
 पेरन्वा *perwa*, 48.
 पेवन्नी *peurni*, 337.
 पेशगो *peshgi*, 1210.
 पेहना *pehna*, 79.
 पेहान *pehān*, 79, 81.
 पेहानी *pehāni*, 45.
 पेंच *pench*, 325, 473, 726.
 पेचक *pechak*, 498.
 पेट *pet*, 251, 1465.
 पेटफुल्ली *petphulli*, 1176.
 पेटा *peṭa*, 1465.
 पेटावाला *peṭāvāla*, 1219.
 पेटी *peti*, 261, 279.
 पेटे *pete*, 1043.
 पेट *peth*, 1187.
 पेठा *peṭha*, 1272.
 पेठी *pethi*, 872.
 पेदब *perab*, 264.
 पेड़ा *pera*, 514, 1272.
 पेंद *pend*, 80.
 पेंदा *penda*, 80.
 पेंदी *pendi*, 80.
 पेंदो *pendo*, 80.
 पेना *pena*, 98.
 पेनी *peni*, 80.
 पेरब *perab*, 264.
 पेलन *pelan*, 486.
 पेवन *pevan*, 738.
 पेवन् *perand*, 738.
 पेकरा *peṭakra*, 114.
 पेंजनी *peñjani*, 771.
 पेंजनी *peñjani*, 168, 169, 170, 203.
 पेंठावी *peñṭhāvi*, 1043.
 पैताना *paṭāna*, 638.
 पैसारी *pa'sāri*, 1350.
 पैहन्टा *pehnta*, 424.
 पैकड़ *peṭkar*, 198.
 पैकर *pekar*, 105, 114, 198, 1120.
 पैकर *peṭkar*, 105, 114.

- पैकल *paikal*, 198.
 पैच *painch*, 846, 1476.
 पैचा *paincha*, 1476.
 पैचेदार *painchedār*, 727.
 पैजामा *paijāma*, 727, 746.
 पैटा *paita*, 424.
 पैठ *painth* 1487.
 पैठी *painthi*, 915.
 पैह *pairh*, 105.
 पैहा *pairhā*, 105.
 पैत्रिक *paitrik*, 1299.
 पैदा *paida*, 1028.
 पैन *pain*, 836, 916, 954, 1489.
 पैना *paina*, 23, 98.
 पैनि *paṇi*, 836, 916, 954.
 पैया *paṇya*, 967, 1074, 1076, 1086, 1088.
 पैर *pair*, 891, 892, 959, 1341.
 पैर पखरवा *pair pakharwa*, 1341.
 पैर पखारी *pair pakhāri*, 1341.
 पैरा *paira*, 858, 959, 1096.
 पैरी *pairi*, 771.
 पैला *paila*, 24, 343, 398, 714, 914.
 पैस *pais*, 817, 827.
 पैस धरब *pais dharab*, 817.
 पैसा *paisa*, 1500.
 पैसे *paise*, 1479.
 पैसे रुपैया *paise rupaiya*, 1479.
 पैहार *paihār*, 1218.
 पोआर *poār*, 894, 963, 1183.
 पोआरी *poāri*, 1074.
 पोखन्ता *pokhta*, 1235.
 पोखरा *pokhra*, 916, 1379.
 पोखरा खोदब *pokhra khodab*, 1379.
 पोचारा *pochāra*, 1267.
 पोचारा बाला *pochāra wāla*, 1267.
 पोचनी *pochhni*, 1030.
 पौचवाला *ponchlwāla*, 1109.
 पौचिया *ponchhiya*, 224.
 पोछुआ *pochhua*, 1272.
 पोथानी *pothāni*, 638.
 पोदीना *podina*, 1073.
 पोदेना *podena*, 1073.
 पोरन्नोवो *pornovo*, 1011.
 पोरसा *porsa*, 923.
 पोराना *porāna*, 1010.
 पोरैया *poraiya*, 1114.
 पोसिया *posiya*, 353.
 पोसन्ता *posta*, 263, 1028.
 पोसपालक *pospālak*, 1394.
 पोसपुत *posput*, 1394.
 पोसबालक *posbālak*, 1394.
 पोसन्वेटा *posheta*, 1394.
 पोसिया *posiya*, 1394.
 पोसिया लेब *posiya leb*, 1394.
 पोस्ता *posta*, 1183.
 पौहन्डा *ponhra*, 1008.
 पोआ *poa*, 1024.
 पोइ *poi*, 1009, 1010, 1017.
 पोकब *pokab*, 1171.
 पोखर *pokhar*, 916.
 पोखरौ *pokhari*, 916 (footnote).
 पोंगा *pongi*, 472.
 पोचो *pocho*, 984.
 पोहब *pochhab*, 1030.
 पौंही *ponchhi*, 614.
 पोट *pot*, 1073.
 पोटी *poti*, 1073.
 पोड़ा *pora*, 1398.
 पौड़ा *ponra*, 1005.
 पोहा *porha*, 1006.
 पौहा *ponrha*, 1005.
 पोत *pot*, 536, 1220.
 पोता *pota*, 1220.
 पोतेदार *poledār*, 1215.
 पोर *por*, 769, 1010, 1012.
 पोर चोरना *por chhorna*, 1010.
 पोरा *pora*, 894, 1183.
 पोला *pola*, 353.
 पोली *poli*, 353.

पोस *pos*, 1235.
 पोसत *posat*, 1028.
 पौडण्डी *paudandi*, 213.
 पौताना *pautāna*, 638.
 पौतिया *pautiya*, 45.
 पौथाना *pauthāna*, 638.
 पौनल्ली *paunalli*, 372.
 पौनिया *pauniya*, 456, 686, 1193.
 पौषा *paua*, 244, 248, 638, 1054,
 1500.
 पौँकी *paunchhi*, 1074.
 पौटी *pauti*, 954.
 पौठ *pauth*, 954.
 पौठा *pautha*, 934, 939, 950.
 पौड़ा *paura*, 1247.
 पौँड़ा *paunra*, 308.
 पौँड़ी *paunri*, 646, 1005.
 पौँहा *paunrha*, 309.
 पौँही *paunrhi*, 309.

पौता *pauta*, 656.
 पौतान *pautān*, 363.
 पौती *pauti*, 45, 656.
 पौँती *paunti*, 656.
 पौदर *paudar*, 280, 614, 941.
 पौदर के माँथ *paudar ke mānth*, 941.
 पौधा *paudha*, 949.
 पौना *pauna*, 319, 307, 456, 738,
 686.
 पौनार *paunār*, 365.
 पौनी *pauni*, 1155.
 पौर *paur*, 280, 436, 883, 891,
 959.
 पौरो *pauri*, 262, 280, 436, 891,
 1009.
 पौसार *pausār*, 363 (12).
 पौँसार *paunsār*, 363 (12).
 पौँथ *pauth*, 797.
 प्रीत *prī*, 1209a.

॥ फ ph ॥

फाँरा *phaora*, 27.
 फकाह *phakāh*, 858.
 फकिराना *phakirāna*, 1203.
 फकीर *phakīr*, 669, 1203, 1234.
 फगुआही *phaguāhi*, 1198.
 फगुनी *phaguni*, 1039, 1082.
 फटकन *phatkan*, 1246, 1262.
 फटका *phatka*, 477.
 फटकी *phatki*, 477, 828.
 फटहा *phatha*, 1074, 1105.
 फहा *phattha*, 654, 1074.
 फही *phatthi*, 492, 654.
 फठाह *phathāh*, 1105.
 फठी *phathi*, 224.
 फड़ *phar*, 178, 204, 214.
 फड़का *pharka*, 185.
 फड़की *pharki*, 1416.
 फड़ही *pharhi*, 63.
 फड़ुआ *pharua*, 63.

फण्डा *phanda*, 726.
 फतह *phatah*, 473.
 फतह पेंच *phatah pench*, 473.
 फतिङ्गी *phatingi*, 1074.
 फतीन सोज *phatīl soj*, 711.
 फतेहा *phatcha*, 463.
 फँदनी *phandni*, 115.
 फँदिया *phandiya*, 375, 828.
 फनकी *phanki*, 376, 115.
 फनगी *phangi*, 1074.
 फनिगा *phuniga*, 1074.
 फन्नी *phanni*, 376.
 फर *phar*, 178, 179, 184, 204, 585,
 1024, 1058.
 फरकभाड़ा *pharakjhāra*, 1105.
 फरकतियावन *pharkutiyaavan*, 1198.
 फरका *pharka*, 646, 1183, 1245.
 फरकाना *pharkāna*, 1198.
 फरकिला *pharkilla*, 179, 164.

- फरक्किल्ली *pharkill*, 164.
 फरक्की *pharki*, 29.
 फरक्खल्ली *pharkhatti*, 1485.
 फरग्गावल *phārgāwal*, 25.
 फरद *pharad*, 502.
 फरन्नी *pharni*, 818.
 फरन्मा *pharma*, 321, 326, 424, 484.
 फरन्माइस *pharmais*, 1201.
 फरन्ली *pharli*, 1116.
 फरस *pharas*, 750.
 फरन्सा *pharsa*, 27, 319k.
 फरन्सी *pharsi*, 473.
 फरन्हा *pharha*, 335b.
 फरन्ही *pharhi*, 469, 1272.
 फरा *phara*, 1272.
 फराठा *pharātha*, 1272.
 फराठी *pharāthi*, 654.
 फरिकाना *pharikāna*, 1198.
 फरिङ्गा *pharinga*, 1074.
 फरिया *phariya*, 37, 740.
 फरी *phari*, 29, 179.
 फरुहा *pharula*, 27, 63, 319.
 फरुही *pharui*, 63, 303, 319, 1272.
 फरेहा *phareha*, 335b.
 फरो *pharo*, 29.
 फरौटा *pharauta*, 335b.
 फल *phal*, 29, 1474.
 फलन्कर *phalkar*, 1232.
 फलन्तार *phaltār*, 379.
 फलन्दान *phaltān*, 1287.
 फलन्सा *phalsa*, 401.
 फलिआ *phaliya*, 740.
 फलुनी *phalguni*, 1039.
 फल्ली *phalli*, 401, 415.
 फँसरगाली *phansargāli*, 115.
 फसिलाना *phasilāna*, 1200.
 फहुरा *phahura*, 27, 319k, 369.
 फहुरी *phahuri*, 63, 303, 321.
 फहोडा *phahora*, 27.
 फहोरा *phahora*, 27.
 फाँक *phānk*, 1014.
 फाँकी *phānki*, 1139.
 फागुन *phāgun*, 1039, 1082, 1084, 1092.
 फाजिल *phājil*, 1186, 1463b.
 फाट *phāt*, 1070, 1214.
 फाटक *phātak*, 1249.
 फाटी *phāti*, 1074.
 फाँड़ *phānr*, 726.
 फाड़न *phāran*, 1161.
 फाँड़ा *phānra*, 726, 1074.
 फाँड़ी *phānri*, 919, 1074.
 फाँद *phānd*, 382.
 फाँदा *phānda*, 382, 648.
 फान *phān*, 646.
 फानी *phāni*, 646, 828.
 फाँफर *phānphar*, 858.
 फार *phār*, 10.
 फार करा लाउव *phār karā l*
 25.
 फारक्खल्ली *phārkhatti*, 1485.
 फारन *phāran*, 818.
 फारन्सी *phārsi*, 585f.
 फारन्सी गोला *phārsi gola*, 585f.
 फारा *phāra*, 10.
 फारी *phāri*, 29, 1139.
 फालन्साही *phālsāhi*, 1043.
 फाला *phāla*, 10.
 फाल्गुन *phālgun*, 1039.
 फाव *phāo*, 900, 1483.
 फाँस *phāns*, 115.
 फाँस *phānsa*, 18.
 फिक *phik*, 99.
 फिटकिरी *phitkiri*, 425.
 फिरकी *phirki*, 350, 425, 590, 75.
 फिरना *phiranta*, 1474.
 फिरिल *phirist*, 1483.
 फौचब *phinchab*, 391.
 फुकाठी *phukāthi*, 529, 570.
 फुकाठी *phukhāthi*, 570.

फुच्ची *phuchchi*, 432, 713.
 फुटना *phutna*, 1011.
 फुटपूरी *phutpūri*, 1272.
 फुटहरा *phutahra*, 1272.
 फुटहा *phutha*, 433, 1272.
 फुटिया *phutiya*, 1183.
 फुटहरि *phutehri*, 1272.
 फुदना *phudna*, 99.
 फुंदना *phundna*, 100.
 फुदेना *phudena*, 1073.
 फुनगी *phungi*, 1008.
 फुन्ना *phunna*, 100.
 फुफुति *phuphuti*, 741.
 फुफुनी *phuphuni*, 741.
 फुफुन्दी *phuphundi*, 741.
 फुलको *phulko*, 987.
 फुलकोबी *phulkobi*, 1073.
 फुलगरना *phulgarna*, 507.
 फुलनार *phultār*, 379.
 फुलन्दो *phuldo*, 379.
 फुलडाली *phuldāli*, 45.
 फुलपता *phulpata*, 1028.
 फुलपत्ती *phulpatti*, 1029.
 फुलबघा *phulbagha*, 1176.
 फुलवान *phulbāt*, 1176.
 फुलभङ्गा *phulbhanga*, 1074.
 फुलवारी *phulvāri*, 813.
 फुलहर *phulhar*, 1076.
 फुलाग्रब *phulāēb*, 1018.
 फुलिषा *phuliya*, 213.
 फुलुकी *phulukī*, 44.
 फुलेना *phulena*, 1183.
 फुलौरी *phulauri*, 1272.
 फुली *phulli*, 1178.
 फूक *phūk*, 414.
 फूकि *phūki*, 1166.
 फूंट *phūnt*, 1065, 1066.
 फूटब *phūtab*, 1018.
 फूटे *phutai*, 1090.
 फूरी *phūri*, 713.

फूल *phūl*, 590, 666, 688, 975, 977,
 978, 1018, 1029, 1043, 1434.
 फूल डाक *phūl dāk*, 1456.
 फूले *phūle*, 1091.
 फूस *phūs*, 1235.
 फूस के वर *phūs ke ghar*, 1235.
 फूहा *phūha*, 1042.
 फेकलकैक *phenkalkaik*, 1004.
 फेकाइ *phenkai*, 1401.
 फेकैल *phekait*, 646.
 फेटकिना *phetkina*, 125.
 फेटवाल *phetwāl*, 1016, 1019.
 फेटाइन *phetāin*, 1118.
 फेनहाग्रल *phenhāel*, 1164.
 फेनुसा *phenusa*, 1164.
 फेफना *phephna*, 1183.
 फेफरियाह *phephriyāh*, 1098.
 फेरनैक *pherbaik*, 1156.
 फेरन्यार *pherwār*, 1097.
 फेरन्हा *pherha*, 942, 1156.
 फेरुआ *pherua*, 140, 756, 769.
 फेरौली *pherauntī*, 1246.
 फेका *phcka*, 646.
 फेटा *pheta*, 259.
 फेंटा *phenta*, 259, 271, 724.
 फेंटी *phenti*, 848.
 फेनी *pheni*, 975, 1272.
 फेनुस *phenus*, 1164.
 फेफरि *phophri*, 841.
 फेर *pher*, 1087.
 फेरब *pherab*, 1246.
 फेरल *pherad*, 1267.
 फेरा *phera*, 831, 889.
 फेरा फारी *phera phāri*, 291.
 फेड़ *phair*, 178.
 फोकना *phokna*, 1272.
 फोकाठी *phokāthi*, 567.
 फोटा *phota*, 1018.
 फोती *phori*, 748.

फोर *phor*, 801.
 फौड़ी *phauri*, 1499.
 फोरन *phoran*, 1272.

फोरल *phoral*, 1018.
 फौज *phauj*, 1127.
 फौरा *phaura*, 27.

॥ व ॥

बग *bae*, 363.
 बकन्नल *baknal*, 528, 545.
 बकन्नार *baknār*, 528, 545.
 बकम *bakam*, 1043.
 बकरन्कासब *bakarkasāb*, 1141.
 बकरा *bakra*, 1121.
 बकरी *bakri*, 1121.
 बकरू *bakru*, 1122, 1123.
 बकला *bakla*, 1073.
 बकवा *bakwa*, 1263.
 बंकवा *bankwa*, 1263.
 बकसा *baksa*, 372.
 बकसिस *baksis*, 1194.
 बंकुआ *bankua*, 61.
 बकुचा *bakucha*, 390.
 बकुला *bakula*, 1031, 1074.
 बकुली *bakuli*, 1073, 1074.
 बकेन *baken*, 1114, 1158.
 बकेन के दूध *baken ke dūdh*, 1158.
 बकेना *bakena*, 1114.
 बकेया *bakeya*, 1074.
 बकोइया *bakoiya*, 975.
 बकौ *bakan*, 1263.
 बंकौ *bankau*, 1263.
 बक्कर *bakkar*, 1121.
 बक्की *bakki*, 1074.
 बख्तौर *bakhtaur*, 1456.
 बखरन्दार *bakhardār*, 1214.
 बखरा *bakhra*, 125, 1214.
 बखरी *bakhri*, 1234.
 बखार *bakhār*, 77.
 बखारी *bakhāri*, 77, 79.
 बखिया *bakhiya*, 748.
 बखीर *bakhīr*, 1272.
 बखेआ *bakhea*, 748.

बखोर *bakhor*, 1125.
 बगहल्ला *bagchhalla*, 1138.
 बंग्ठी *bangthi*, 1017.
 बगडोर *bagdor*, 113.
 बंगड़ा *bangra*, 232.
 बगमुही *bagmuhī*, 516.
 बंगरा *bangra*, 1019.
 बंगराह *bangrah*, 799.
 बगल *bagal*, 233, 637, 1263.
 बगलभरआ *bagalbharua*, 549.
 बंगला *bangla*, 1019, 1073,
 1254.
 बगली तकिया *bagli takiya*, 637.
 बगलौटी *bagluti*, 547.
 बगसँइसी *bagsaursi*, 516.
 बगहा *bagha*, 116, 930.
 बगिया *bagiya*, 813, 1272.
 बगुरी *baguri*, 111, 768.
 बगुली *baguli*, 704, 734.
 बगेया *bageya*, 1272.
 बगेचा *bagecha*, 813, 814.
 बंगौरिया *bangturiya*, 1080.
 बंगौर *bangaur*, 329, 1017.
 बंगौरा *bangaura*, 1017.
 बंगौरी *bangauri*, 1080.
 बघार *baghār*, 1272.
 बघेला *baghela*, 363.
 बघेली *bagheli*, 469.
 बङ्गा *bangā*, 833, 1016.
 बचका *bachka*, 1272.
 बचवा *bachwa*, 767.
 बचाओ *bachāo*, 655.
 बचित *bachit*, 1475.
 बच्चा *bachcha*, 1116, 1123, 1128.
 बचरू *bachhru*, 1118.

बहवा *bachhwa*, 1118.
 बहिया *bachhiya*, 1118.
 बहेड़ा *bachhera*, 1126.
 बहेड़ी *bachheri*, 1126.
 बजका *bajka*, 1272.
 बजरा *bajra*, 985, 987.
 बजार *bajar*, 959.
 बजर बोंग *bajar bong*, 654.
 बजरी *bajri*, 1000.
 बजा *baja*, 959.
 बजाब *bajāeb*, 1401, 1484.
 बलुआ *baluā*, 767.
 बंभौरा *banjhaurā*, 1078.
 बंभौरी *banjhauri*, 1078.
 बन्धड़ *banjhar*, 987.
 बन्हा *banjha*, 1398.
 बटकर *batkar*, 1001.
 बटखरा *batkhara*, 643.
 बटनाइ *batnāi*, 594.
 बटनी *batni*, 498.
 बंटनु *bantnu*, 902.
 बटरी *batri*, 44, 442.
 बटलोही *batlohi*, 667.
 बटवन *batvan*, 646.
 बटसारी *batsāri*, 1339.
 बटाइ *batāi*, 913, 902, 903, 914,
 1221, 1468a, 1470.
 बटाइ खरिहानी *batāi kharihāni*, 914.
 बटाम *batām*, 404, 426.
 बटारी *batāri*, 399.
 बटाली *batāli*, 399.
 बटियारी *batiyāri*, 382, 646.
 बटिवन *bativan*, 646.
 बहवा *batua*, 666, 734.
 बहुर *batui*, 734.
 बहुरी *baturi*, 772, 1000, 1003.
 बहली *batuh*, 667, 704.
 बटेया *bataiya*, 902.
 बटोरन *batoran*, 899.

बहा *batta*, 43, 44, 288, 627, 692,
 1202, 1474, 1480; Appendix, 14.
 बहा कम्पनी *batta kampani*, 1203;
 Appendix, 14.
 बहा माल *batta māl*, 1202; Appen-
 dix, 14.
 बट्ट *battu*, 666, 734.
 बड़ *bar*, 741, 1056, 1217.
 बड़ अदमी *bar admi*, 1217.
 बड़का *barka*, 1263, 1491.
 बड़का राज *barka rāj*, 1491.
 बड़की *barki*, 1021, 1276.
 बड़गऊमा *bargahuma*, 956.
 बड़गोऊमा *bargohuma*, 1075.
 बड़ घोघट *bar ghoghat*, 741.
 बड़ूखा *barūchha*, 808, 1016.
 बड़द *barud*, 1096.
 बड़ूहड़ा *barhara*, 768.
 बड़हर *barhar*, 768.
 बड़हरा *barhara*, 280, 891.
 बड़हावन *barhāvan*, 893.
 बड़ही *barhi*, 394, 1074, 1194, 1204.
 बड़ही खाना *barhi khāna*, 394.
 बड़होड़ा *barhora*, 891.
 बड़ार *barār*, 788.
 बड़ि *bari*, 1087.
 बड़ो *bari*, 503.
 बड़ी सूई *bari sūi*, 503.
 बड़ूखा *barūchhu*, 1016.
 बड़े *bare*, 478.
 बड़ेंड़ा *barāra*, 414.
 बड़ेंड़ी *barāri*, 414.
 बड़ेंर *barer*, 1257.
 बड़ेंरा *barera*, 940.
 बड़ेंरी *barēri*, 1257.
 बड़ैया *barāisa*, 1016.
 बड़न्ती *barhti*, 1474.
 बड़नी *barhu*, 45, 54, 56, 439, 465.
 बड़ब *barhub*, 1173.

- बहॉव *barhāw*, 893.
 बही *barhi*, Appendix 2a.
 बहोतन्त्री *barhotri*, 1475.
 बडा *banda*, 1109.
 बडा *bandha*, 1109.
 बताव *batāwa*, 1026.
 बतास *batās*, 975, 1272.
 बतास फेनी *batās pheni*, 975, 1272.
 बतासा *batāsa*, 585, 975, 1272.
 बतासी *batāsi*, 399.
 बतिसी *batisi*, 558.
 बत्ता *batta*, 224, 179, 1249, 1258.
 बत्ती *batti*, 51, 179, 654, 1258, 1423.
 बथनियाग्रल *bathniyāḷ*, 1153.
 बथान *bathān*, 1132, 1147, 1153.
 बथानी *bathāni*, 1147.
 बथुआ *bathua*, 1075.
 बद *bad*, 1125.
 बद कौम *bad kaum*, 1125.
 बद खोम *bad khom*, 1125.
 बदमोहरी *bad mohri*, 1125.
 बदरी *badri*, 1088.
 बदलई *badlāi*, 1461.
 बदला *badla*, 548.
 बदली *bodli*, 846.
 बदलैया *badlāiya*, 846.
 बदवान *badvān*, 711.
 बदवाँसी *badvānsi*, 808.
 बदमगुन *bādshagun*, 1454.
 बदहा *badha*, 735.
 बदहार *badhār*, 828.
 बदामी *badāmi*, 769, 1043.
 बदारी *badāri*, 77.
 बँदिया *bandiya*, 1098.
 बदीया *badiya*, 417.
 बँदौतन्नी *bandautni*, 1456.
 बँदौत *bandaut*, 1456.
 बँदौर *bandaur*, 1017.
 बद्धी *buddhi*, 765.
 बधन *badhan*, 432.
 बधना *badhna*, 432, 711, 713.
 बधनी *badhni*, 711.
 बधरना *badharna*, 566.
 बधरा *badhra*, 73.
 बधरिया *badhariya*, 73.
 बधरी *badhri*, 73.
 बधवार *badhwār*, 870.
 बधवारी *badhwāri*, 566.
 बधवाहा *badhwāha*, 870.
 बधार *badhār*, 832.
 बधारू *badhāru*, 73.
 बधिया *badhiya*, 417, 1008, 1112.
 बँधिह *bandhiha*, 829.
 बँधेरी *bandheri*, 121.
 बन *ban*, 158, 178, 268, 478, 813, 815, 842, 844, 852, 874, 1091, 1183, 1185, 1232, 1254, 1408.
 बन उखाव *ban ukhāo*, 1436.
 बन उसरा *ban usra*, 1436.
 बनकर *bankar*, 1232.
 बनगोरठा *bangoiṭha*, 852.
 बन घरा *ban ghara*, 1254.
 बन चिहोली *ban chhioli*, 1232.
 बन चिहली *ban chhihali*, 815.
 बनज्याइन *banjwāin*, 1073.
 बनतुलसी *bantulsi*, 1183.
 बननी *banni*, 762.
 बनपियलुआ *banpiyalua*, 1075.
 बनपियाज *banpiyāj*, 1075.
 बन पोला *ban posta*, 1183.
 बनब *banab*, 1343.
 बनभुटका *banbhutka*, 1073.
 बनरसना *banrasna*, 1075.
 बनरा *banra*, 236.
 बनल *banal*, 1086.
 बनवार *banwār*, 1310.
 बन सलवात *ban salwāt*, 1408.
 बनसारी *banśāri*, 1075.
 बनहार *banhār*, 1480.

बनाप्रब *banāṅb*, 25.
 बनि *bani*, 1185.
 बनिज *banij*, 1461.
 बनिघा *baniya*, 1461.
 बनिघाँ *baniyān*, 914.
 बनिघौटा *baniyauta*, 1188, 1461.
 बनिहार *banihār*, 874, 1184.
 बनिहारा *banihāra*, 842.
 बनिहारी *banihāri*, 869.
 बनी *bani*, 844, 869, 874.
 बनुसार *banusār*, 864, 1436.
 बनौर *banaur*, 1017.
 बनौरी *banauri*, 1080.
 बन्द *band*, 158, 167, 178, 571, 743, 1452.
 बन्द करब *band karab*, 1452.
 बन्दन *bandan*, 1324, 1325.
 बन्दनवार *bandanvār*, 1310.
 बन्दनोवार *bandnewār*, 1310.
 बन्दोबस्त *bandobast*, 903, 1221.
 बन्धन *bandhan*, 1331.
 बन्धा *bandha*, 1073.
 बन्धा कोबी *bandha kabi*, 1073.
 बन्धिक *bandhik*, 1480, 1481.
 बन्नी *banni*, 1456.
 बन्सा *bansa*, 24.
 बन्हाका *banhka*, 362.
 बन्हाखरचा *banhkharcha*, 1207.
 बन्हना *banhna*, 119.
 बन्हवैया *banhwaiga*, 1201.
 बन्हाप्रब *banhāṅb*, 1426.
 बपन्स *bapans*, 1214.
 बपन्हर *baphar*, 1299.
 बपन्हन्स *baphans*, 1214.
 बपौटी *bapanti*, 1214.
 बफौरी *baphauri*, 1272.
 बबरन्ची *babarchi*, 1248.
 बबरन्ची खाना *babarchi khāna*, 1218.
 बबुई *babui*, 1295.

बबुटोला *babutola*, 1217.
 बभन *babhan*, 1285, 1343.
 बभन पुच्छी *babhan puchchhi*, 1285, 1343.
 बभन्नी *blabhai*, 787, 1074.
 बभन्नौ *babhnau*, 725.
 बभुटा *babhuta*, 767.
 बभ *ban*, 922.
 बभगोला *bangola*, 585.
 बभैला *bamaila*, 362.
 बभू *bambu*, 1034.
 बघा *bagu*, 914.
 बगार *bagār*, 1201.
 बघाना *bagāna*, 1483.
 बार *bar*, 1005, 1274, 1281, 1287.
 बारई *barāi*, 45, 1049.
 बार ऊख *bar ūkh*, 1005.
 बारक *barak*, 1333.
 बारकत *barkat*, 1483.
 बारक बैसाप्रब उठाप्रब *barak baisāṅb*, 1333.
 बारकब *barkas*, 243.
 बारका *barka*, 1175.
 बारकाबर *barkābar*, 727.
 बारका बेमारी *barka bemāri*, 1175.
 बारकी *barki*, 740.
 बारखा *barkha*, 965, 1083, 1087, 1088, 1091.
 बारन्ही *barkhi*, 1185, 1427.
 बारख *barkha*, 1117.
 बारग *baray*, 1313.
 बारगा *barga*, 1258.
 बारगुना *barguna*, 672.
 बारग्वरा *barghara*, 1153.
 बारखा *barachhha*, 1287.
 बारहा *barchhā*, 102.
 बारही *barchhi*, 102.
 बार चँका *bar chhenka*, 1287.
 बारजौर *barjaur*, 1272.
 बारन्त *bart*, 1442.

बरत *barat*, 491.
 बरन्ता *barta*, 121, 276.
 बरन्ती *barti*, 121.
 बरन्तुहार *bartuhār*, 1286.
 बरन्तुहारी *bartuhāri*, 1286.
 बरन्तूर *bartūi*, 1285.
 बरन्तूही *bartūhi*, 1286.
 बरन्तूही के भात *bartūhi ke bhāt*, 1286.
 बरद *barad*, 657, 841, 1087, 1096.
 बरन्दरी *bardari*, 248, 1236.
 बरन्दवनिया *baradvaniya*, 1456.
 बरदवान *baradvān*, 702.
 बरदा *barda*, 1118.
 बरदाप्रब *bardāēb*, 1115.
 बरदाप्रख *bardāēl*, 1116.
 बरदाना *bardāna*, 1151, 1201.
 बरदिया *bardiya*, 1151.
 बरदेखी *bardekhi*, 1285.
 बरध *baradh*, 1096, 1097.
 बरधा *bardha*, 1088, 1094.
 बरधियाप्रब *bardhiyaēb*, 1115.
 बरन *baran*, 12, 784.
 बरनी *barni*, 489.
 बरफी *barphi*, 1272.
 बरन्म पिचास *barṇ pichās*, 1458.
 बरन्मा *barṇa*, 398, 415, 470, 471, 540, 583.
 बरन्माँ *harmān*, 398.
 बरन्मोतर *barṇmotar*, 1209a.
 बररिया *barariya*, 378.
 बररी *barri*, 1043.
 बररे *barre*, 1043.
 बरल *baral*, 123.
 बरल रस्सी *baral rassi*, 123.
 बरवाह *barwāh*, 915, 945.
 बरवे *barwe*, 1050.
 बरसाइन *barsāin*, 1114, 1398.
 बरसे *barse*, 966, 1084, 1085, 1087, 1090, 1092.
 बरसे *barsai*, 1088.

बरसेनो *barsaino*, 1398.
 बरब *barah*, 116, 276, 930.
 बरबत्ता *barhattha*, 751.
 बरबत्थी *barhatthi*, 740.
 बरबहदरी *barahdari*, 248, 1236.
 बरबहन *barhan*, 12.
 बरबहम *barham*, 1455, 1456.
 बरबहम अस्थान *barham asthān*, 145.
 बरबहम देव *barham deo*, 1456.
 बरबहमन *barahman*, 1217.
 बरबा *barha*, 33, 115, 116, 12 930.
 बरबी *barhi*, 33, 118, 121, 1406.
 बरबै *barhai*, 1090.
 बरबौघर *barhaughar*, 1234.
 बरा *bara*, 1272, 1491.
 बराइन *barāin*, 12.
 बराप्रब *barāēb*, 949.
 बरा गज *bara gaj*, 1491.
 बराँटी *brānti*, 975.
 बराठी *barāthi*, 1250.
 बरात *barāt*, 1290.
 बारार *barār*, 788.
 बराहिल *barāhil*, 871.
 बरियात *bariyāt*, 1043, 1290, 13 1379.
 बरियार *bariyār*, 800, 808, 922.
 बरियार पानी *bariyār pāni*, 922.
 बरिसे *barise*, 1089.
 बरी *bari*, 994, 1272, 1369, 138.
 बरबा *barua*, 239, 639, 859.
 बरुका *baruka*, 713.
 बरेन *baren*, 12.
 बरेखी *barekhi*, 767, 1285.
 बरेठा *baretha*, 414.
 बरेव *bareo*, 1050.
 बरेठा *baraittha*, 1050.
 बरैन *barain*, 12.
 बरैनी *baraini*, 12.
 बरैणी *baraunkhi*, 1005.

बरींजी *baraunchhi*, 536.
 बलकट *balkat*, 875, 1198, 1223.
 बलकसी *balkasi*, 785.
 बलको *balko*, 984.
 बलखा *balkhā*, 388.
 बलखोरया *balkhoiṃya*, 984.
 बलनार *baltār*, 379.
 बलथर *balthar*, 785.
 बलधूस *baldhūs*, 785.
 बलमन्तार *balamtār*, 767.
 बलरक्खा *bal rakkha*, 870, 871.
 बलरखी *balrakhī*, 870.
 बलगरी *balri*, 984.
 बलगवा *balwa*, 785.
 बलगवाह *balwāh*, 785.
 बलगसार *balsār*, 1008.
 बलसुन्दरी *balsundri*, 785.
 बलसुन *balsun*, 785.
 बलसुन्दर *balsundar*, 785, 787.
 बलसुम *balsum*, 785.
 बलसुम्ही *balsumhi*, 785.
 बलाइ *balāi*, 1165.
 बलान *balān*, 788.
 बलिदान *balidān*, 1457.
 बलिस्ता *balista*, 637.
 बलिहा *balihā*, 379.
 बलुथ *baluath*, 377, 785.
 बलुथा *balua*, 785, 802, 1074.
 बलुथा बाँगर *balua bāngar*, 802.
 बलुथा भीठ *balua bhith*, 802.
 बलुई *balui*, 1074.
 बलुखा *balukha*, 1004.
 बलुरी *baluri*, 984.
 बलुसाही *balusāhi*, 1272.
 बलेथा *baleṭha*, 757.
 बलेठा *balettha*, 377.
 बलम *ballam*, 102.
 बला *balla*, 183, 185, 200, 322, 940, 1258.
 बली *balli*, 217, 1258.

बँवरिया *bamucariya*, 363.
 बँवारी *bamwāri*, 363.
 बस *bas*, 1025.
 बसगित *basgit*, 796.
 बँसजोती *bansjoti*, 33.
 बँसजोर *bansjor*, 931.
 बसन्ती *basti*, 784.
 बसन्दौरी *basdauri*, 1407.
 बसन्नी *basni*, 693, 713.
 बँसफँटा *bansphenta*, 354.
 बसन्ती *basanti*, 572.
 बँसफट्टा *bansphattha*, 654.
 बँसवल्ली *bansballi*, 183.
 बसमतिथा *basmatiṭha*, 976, 979.
 बसन्वया *baswanta*, 1183.
 बँसवार *banswār*, 814.
 बँसवारी *banswāri*, 814.
 बसहा *basaha*, 1111.
 बसाइ *basār*, 814.
 बसाँदी *basārhi*, 1075.
 बसावन कुँवर *basāvan kuṅar*, 1456.
 बसिया *basiya*, 1272.
 बसिला *basila*, 395.
 बसुही *basurhi*, 1201.
 बसुला *basula*, 394, 395, 470.
 बसुली *basuli*, 421.
 बसूला *basūla*, 395.
 बसे *base*, 393.
 बसेइ *baser*, 814.
 बसौता *basautā*, 1075, 1183.
 बँसौरा *bansaura*, 183.
 बस्त *bast*, 1218.
 बस्तार *bastar*, 723, 965.
 बह *bah*, 954, 1275.
 बहकल *bahkal*, 1132.
 बहका *bahka*, 533.
 बहखा *bahkha*, 32.
 बहंगी *bahangi*, 651, 657.
 बहगुना *bahguna*, 674.
 बहत *bahat*, 1132.

बहट जाग्रव *bahat jāēb*, 1132.
 बहना *bahna*, 713, 954.
 बहव *bahab*, 817.
 बहर *bahar*, 1254.
 बहरघरा *baharghara*, 1153, 1254.
 बहरनी *baharni*, 972.
 बहरन्म *baharbhām*, 784b, 790.
 बहरन्सी *baharsi*, 784b, 1147.
 बहरिया *bahariya*, 1203, 1458.
 बहरैया *bahraiya*, 1203.
 बहरो *bahro*, 1162.
 बहल *bahul*, 148, 207.
 बहली *bahli*, 148, 207.
 बहलीली *bahloli*, 769.
 बहसलि *bahsali*, 356.
 बहारन *bahāran*, 848.
 बहारल *bahāral*, 58.
 बहावे *bahāve*, 1088.
 बहिगा *bahinga*, 651, 657.
 बहिया *bahiya*, 1184.
 बहियार *bahiyār*, 3, 784, 832, 1147.
 बहिरा *bahera*, 379.
 बहिला *bahila*, 1114, 1398.
 बही *bāhi*, 280, 941, 1462, 1463b
 and c, 1485.
 बही खाता *bahi khāta*, 1462.
 बही पर से नाम उतर गेल *bahi par se
 nām utar gel*, 1485.
 बह्यासिन *bahuāsīn*, 1293.
 बह्ता *bahutta*, 767.
 बह्यता *bahunta*, 767.
 बहत *bahut*, 240, 829, 841, 1002.
 बहुरा *bakura*, 1294, 1443.
 बहुरी *bahuri*, 1272.
 बहू *bahu*, 1275.
 बहेलिया *baheliya*, 381.
 बहे *bahe*, 1087, 1088.
 बहेली *baheli*, 148, 207.
 बहे *bahai*, 1087, 1088.
 बहोरनी *bahorni*, 972.

बहोड़ *bahor*, 1456.
 बहोर *bahor*, 1294.
 बा *ba*, 741, 957, 987, 1001, 1089.
 बाउग *bāüg*, 855.
 बाओग *bāög*, 855, 964.
 बाँक *bānk*, 233, 325, 416, 583, 75
 767, 977.
 बाँकटा *bānkta*, 1077.
 बाँक रुखानी *bānk rukhāni*, 400.
 बाकल *bākal*, 233.
 बाकस *bākas*, 656.
 बाँका *bānka*, 1074.
 बाकौ *bāki*, 1463b, 1468a, 1472.
 बाँकी *bānki*, 583, 1074.
 बाकी तहबील *bāki tahbīl*, 1463b.
 बाग *bāg*, 813, 978, 1124.
 बाँग *bāng*, 1019, 1020.
 बाग डोर *bāg dor*, 113.
 बाग नर *bāgnar*, 978.
 बाँग सलवानत *bāng salcāt*, 1408.
 बाँगर *bāngar*, 204, 786, 802.
 बाँगर करैल *bāngar karail*, 786.
 बाँगा *bānga*, 329, 1016, 1017, 101
 1019.
 बाँगा फूटव *bānga phūtab*, 1018.
 बाँगो *bāngo*, 1016, 1017, 1018, 1019.
 बाँगो फूटव *bāngo phūtab*, 1018.
 बाक्षा *bāchha*, 1118.
 बाक्षी *bāchhi*, 1118.
 बाज *bāj*, 585.
 बाजन *bājan*, 1026.
 बाजू *bāju*, 767.
 बाँझ *bānjh*, 1398.
 बाँझ बहिला *bānjh bahila*, 1398.
 बाँझिन *bānjhīn*, 1398.
 बाँझी *bānjhi*, 1078.
 बाट *bāt*, 643.
 बाँट *bānt*, 902, 1214.
 बाँटल *bāntal*, 123.
 बाँटल रस्सी *bāntal rassi*, 123.

बाटी *bāṭi*, 677, 692, 1084.
 बाँटी *bānti*, 902.
 बाटोतसरग *bātotsarg*, 1459.
 बाँड़ *bānr*, 789, 987, 1109.
 बाड़ा *bāra*, 1272.
 बाँड़ा *bānra*, 1109.
 बाड़ी *bāri*, 784, 1040.
 बाड़ीँ *bāriñ*, 1275.
 बाढ़ *bārḥ*, 588, 1080.
 बाढ़न *bārhan*, 54.
 बाढ़नि *bārhani*, 54.
 बाढ़ब *bārhab*, 58.
 बाढ़ि *bārhi*, 1080.
 बात *bāt*, 478, 1088, 1181.
 बात *bāta*, 233, 1174, 1249, 1258.
 बाती *bāti*, 51, 1258, 1423.
 बादर *bādar*, 1088.
 बादिवा *bādiya*, 417.
 बाध *bādḥ*, 639, 784, 1147.
 बाँध *bāndh*, 77, 833, 919, 953.
 बाँधब *bāndhab*, 1378.
 बाधा *bādha*, 642, 735.
 बाधी *bādhi*, 184.
 बान *bān*, 167, 478, 585, 639, 864,
 982, 1113.
 बाबर *bānar*, 834.
 बाना *bāna*, 1042, 1195.
 बानी *bāni*, 849, 1195.
 बान्ह *bānh*, 741, 919, 953.
 बान्हल *bānhal*, 444.
 बाप *bāp*, 393, 1043.
 बापक *bāpak*, 356, 781.
 बाँबू *bāmbu*, 1034.
 बाभन *bābhan*, 964, 1451.
 बामन *bāman*, 999 (note).
 बाया *bāya*, 914.
 बारन्ता *bārta*, 375.
 बारह *bārḥ*, 1020.
 बारन्हो *barho*, 1086.
 बारा *bāra*, 562, 1205, 1272.

बारी *bāri*, 753, 807, 832, 1016,
 1148, 1218.
 बारी बल *bāri bust*, 1218.
 बाल *bāl*, 788, 958, 984, 986, 990,
 1189, 1411.
 बाल हड़ *bāl chhar*, 1381.
 बाल तराशी *bāl tarāshi*, 1411.
 बालम *bālam*, 1070.
 बालम खीर *bālam khīr*, 1070.
 बाला *bāla*, 757, 768, 785, 936,
 1074, 1258.
 बालिस *bālis*, 1266.
 बाली *bāli*, 753, 764, 958.
 बालीस *balis*, 637.
 बालू *bālu*, 324, 1074.
 बालूचर *bālūchar*, 1037.
 बालू मेज *bālu mej*, 324.
 बालू साही *bālu sāhi*, 1272.
 बालै *bāhui*, 1376.
 बालै मीयाँ *bāhui mīyān*, 1376.
 बावग *bāwag*, 818, 855, 857, 863,
 964, 1008, 1039.
 बावग करब *bāwag karab*, 855.
 बान्वली *bawli*, 215, 224, 704, 920.
 बास *bās*, 356.
 बाँस *bāns*, 183, 242, 249, 814, 931,
 978, 1491.
 बाँसक *bānsak*, 814.
 बाँसक बीठ *bānsak bīth*, 814.
 बाँस के कोठी *bāns ke kothī*, 814.
 बासघर *bāsgḥar*, 1320.
 बाँस फूल *bāns phul*, 978.
 बासमतो *bāsmatī*, 973, 975, 977,
 978, 979.
 बासा *bāsa*, 978, 1236.
 बाँसा *bānsa*, 24.
 बासा पसिन *bāsa pasin*, 978.
 बासी *bāsi*, 1272.
 बाँसी *bānsi*, 1075.
 बासी कुसी *bāsi kūsī*, 1272.

- बाँह *bānh*, 533, 568, 817.
 बाहब *bāhab*, 1115.
 बाहा *bāha*, 954.
 बाँही *bānhi*, 558.
 बाँहू *bānhu*, 768.
 बिचहन *biahan*, 1121, 1189.
 बिकरी *bikri*, 1346, 1468a, 1470, 1472, 1479; Appendix, 14.
 बिकरी आम *bikri am*, Appendix, 14.
 बिकरी के भाव *bikri ke bhāo*, 1479.
 बिकौआ *bikaua*, 1346.
 बिलिया *bikhiya*, 1281.
 बिलेया *bikheya*, 1281.
 बिगनरल *bigral*, 1077.
 बिगनरल हसिल *bigral hāsīl*, 1077.
 बिगन्टो *bighatī*, 1194.
 बिगन्हा *bigha*, 1020, 1495, 1496.
 बिचरा *bichra*, 862.
 बिचार *bīhār*, 1088.
 बिच्चा *bichcha*, 856, 878.
 बिच्ची *bichchi*, 533, 1024.
 बिछरनी *bichharni*, 392.
 बिछरब, *bichharab*, 391.
 बिछन्वतिया *bichhcatiya*, 1075.
 बिछाखोन *bichhāon*, 637.
 बिछिया *bichhiya*, 772.
 बिछुआ *bichhua*, 196.
 बिछुटी *bichhuti*, 726.
 बिछौतिया *bichhautiya*, 1075.
 बिछौना *bichhauna*, 637.
 बिजन्घट *bijghant*, 776.
 बिजन्मार *bijmār*, 859, 1078.
 बिजन्लौ *bijli*, 764.
 बिजाग्रठ *bijāeth*, 767.
 बिजावठ *bijāwath*, 754, 767.
 बिजुली *bijuli*, 767.
 बिजौठा *bijautha*, 754, 767.
 बिठन *bitan*, 233.
 बिठ्ठा *bittha*, 652.
 बिठई *bithai*, 209.
 बिँरा *binra*, 894.
 बिँरुड़ी *birnri*, 652.
 बिँरार *birār*, 798, 818, 862, 982.
 बिँरिया *binriya*, 149, 196, 652, 1090.
 बिँरुआ *binrua*, 652.
 बिण्डा *binda*, 937.
 बिण्डी *bindi*, 924.
 बिता *bita*, 1489, 1490.
 बिथार *bithār*, 713.
 बिदहनी *bidahni*, 824, 826.
 बिदागरी *bidāgri*, 1294.
 बिदागी *bidāgi*, 1291, 1294.
 बिदाह *bidāh*, 824, 826.
 बिदिन *bidit*, 1090.
 बिदेसी बरन्म *bidēsi barm*, 1456.
 बिधन्करी *bidhkhari*, 1355.
 बिधन्वा *bidhwa*, 1088, 1279.
 बिन *bin*, 1025, 1085, 1088.
 बिनगिहार *binnihār*, 878.
 बिनग्हाइ *binhāi*, 856.
 बिनग्हामो *binhāmo*, 1095.
 बिना *bina*, 1090.
 बिनाइ *bināi*, 639.
 बिनाव *bināw*, 639.
 बिनावठ *bināwat*, 248, 639.
 बिनियाँ *binīyān*, 877.
 बिनुआ *binua*, 852.
 बिनुआ गोइठा *binua goitha*, 852.
 बिनौठ *binaut*, 639.
 बिन्दी *bindi*, 747.
 बिन्वा *bindha*, 1176.
 बिबाह *bibāh*, 1273.
 बियऊती *biyahuti*, 241.
 बियऊती पालन्की *biyahuti pālki*, 241.
 बियाज *biyāj*, 1475.
 बियाजू *biyāju*, 1485.
 बियान *biyān*, 1116.
 बियाना *biyāna*, 1116.
 बियामार *biyāmār*, 859.
 बियार *biyār*, 862, 982.

बियाह *biyāh*, 1194, 1273.
 बियाह दानी *biyāh dāni*, 1194, 1201, 1273.
 बियाही *biyāhi*, 1276, 1338.
 बियाही भात *biyāhi bhāt*, 1338.
 बियाही *biyāhi*, 1196.
 बिरखी *birkhi*, 767.
 बिरखोतसरग *birkhotsarg*, 1459.
 बिरनियाप्रल *birniyāpral*, 1076.
 बिरगा *birga*, 1056.
 बिरगा *birgā*, 1073.
 बिरहरा *birahra*, 660, 1055.
 बिरहा *birha*, 1154.
 बिराह *birāh*, 826.
 बिरित *birit*, 1194, 1209, 1209d.
 बिरितगार *biritdār*, 1209.
 बिरितिहा *biritiha*, 1209.
 बिरिया *biriya*, 196, 335f, 1055.
 बिरेंटी *birenti*, 767.
 बिलस *bilast*, 1489.
 बिलस *bilasta*, 637, 1489.
 बिलहस *bilhast*, 1489.
 बिलाप्रती *bilāpti*, 328, 1021, 1059, 1073.
 बिलाप्रती पद *bilāpti pad*, 1073.
 बिलाप्रती बैगन *bilāpti baingan*, 1073.
 बिलैया *bilaiya*, 175, 183, 1250.
 बिल्ली *billi*, 1250.
 बिशुन *bishun*, 1209a.
 बिशुन अरण्य *bishun arpan*, 1209a.
 बिशुन प्रीत *bishun prit*, 1209a.
 बिसख *biskhab*, 1158.
 बिसटी *bisti*, 726.
 बिसमादी *bismādi*, 867.
 बिसमिल *bismil*, 1499.
 बिसराँव *bisrañw*, 1416.
 बिसरी *bisri*, 646.
 बिसगा *bisga*, 1496.
 बिसहरा *bisahra*, 1456.
 बिसाखा *bisākha*, 1082.

बिसाही *bisārhi*, 1183.
 बिसार *bisār*, 646.
 बिसारी *bisāri*, 646.
 बिसुख *bisukhab*, 1158.
 बिसुन *bisun*, 914, 971, 1203.
 बिसुन अन्त *bisun ans*, 1203.
 बिसुनटिया *bisunatiya*, 971.
 बिसुन पिरित *bisun pirit*, 914, 971, 1203.
 बिसुकरमा *bisukarmā*, 299.
 बिहड़ *bihar*, 791.
 बिहन्दी *bihandhi*, 864.
 बिहन्दी *bihndi*, 856, 859, 862, 982.
 बिहन्दी *bihndi*, 862.
 बिहन्दी *bihndi*, 1088.
 बिहा *bihā*, 1273.
 बिहान *bihān*, 362.
 बिही *bihī*, 1276.
 बिहौती *bihauti*, 1322.
 बीच *bich*, 833, 1451.
 बीतक *bijak*, 1483.
 बीभल *bijhal*, 1074.
 बीट *bit*, 233.
 बीटो *bito*, 814.
 बीठ *bith*, 814.
 बीठा *bitha*, 652.
 बीठो *bitho*, 652.
 बीड़ *bir*, 764.
 बीड़ *bir*, 149, 924, 1096.
 बीड़ा *bira*, 1055.
 बीड़ो *birw*, 652.
 बीन *bin*, 585, 1073.
 बीनन *binan*, 639.
 बीबी *bibi*, 1377.
 बीबी के सहनक *bibi ke sahnak*, 1377.
 बीम *bin*, 322.
 बीमा *bima*, 1483.
 बीयड़ *biyar*, 1121.
 बीया *biya*, 856, 862, 982, 1057, 1070, 1078, 1189.

बीया के बालू *biya ke ālu*, 1057.
 बीया बाल *biya bāl*, 1189.
 बीया बेंगा *biya bengā*, 1189.
 बीया मार *biya mār*, 1078.
 बीर *bir*, 409, 965a, 1456.
 बीरी *bīri*, 335f, 409, 1272.
 बीँवा *biñwa*, 1483.
 बीहड़ *bīhar*, 791.
 बीहन *bīhan*, 856, 862, 982, 1008, 1189.
 बुदयाम *buiyām*, 372.
 बुकुषा *bukua*, 1320.
 बुकुषा उड़ा *bukua urāi*, 1320.
 बुक्की *bukki*, 737.
 बुम्हारथ *bujhārath*, 1485.
 बुभौता *bujhauta*, 1485.
 बुडा *butta*, 959.
 बुड़बक *burbak*, 741.
 बुड़वा *burhwa*, 969.
 बुड़िया *burhiya*, 1074.
 बुदबुदाय *budhudāy*, 1084.
 बुनियँ *buniyān*, 1272.
 बुरन्जी *burji*, 585.
 बुरिबक *buribak*, 394.
 बुरज *buruj*, 399, 402.
 बुरज खाप *buruj khāp*, 402.
 बुरज खाब *buruj khāb*, 402.
 बुलाक *bulāk*, 763.
 बुई *būi*, 1458.
 बुम्ब *būjhab*, 1484.
 बूँट *būnt*, 994, 1002.
 बूँटी *būti*, 475.
 बूँटी *būnti*, 1003.
 बूड़ल *būral*, 1477.
 बूड़ल भेलै *būral bhelai*, 1477.
 बूड़ा *būra*, 1458.
 बूत *būt*, 724.
 बूत के पगन्ड़ी *būt ke pagri*, 724.
 बूनब *būnab*, 855.
 बूनल *būnal*, 855.

बेबाज *beāj*, 1475.
 बेबाजू *beāju*, 1485.
 बेबाना *beāna*, 1483.
 बेबाजू *beālu*, 1270.
 बेबंगा *beūnga*, 486.
 बेबोपार *beopār*, 1461.
 बेबोंगा *beonga*, 486.
 बेबोंगी *beongi*, 486.
 बेबोतब *beotab*, 1371.
 बेकत *bekat*, 1275.
 बेगन्वा *bengwa*, 785.
 बेगार *begār*, 844, 1184.
 बेगारी *begāri*, 1184.
 बेभन्ना *bejhna*, 959.
 बेटवा *betwa*, 1281.
 बेटिया *betiya*, 1282.
 बेड़ाठी *beñrāthi*, 1250.
 बेड़िया *beñriya*, 414.
 बेड़ियाँ *berhiyān*, 1183.
 बेतन्ड़ी *bentri*, 121.
 बेदामी *bedāmi*, 1043.
 बेधन्वार *bedhwār*, 566.
 बेनाठी *benāthi*, 1250.
 बेनिया *beniya*, 747, 1272.
 बेनियाँ *beniyān*, 529, 1249.
 बेबाक *bebāk*, 1485.
 बेबाक भैल *bebāk bhail*, 1485.
 बेमारी *bemāri*, 1175.
 बेयाइ *beyāi*, 914.
 बेयापार *beyāpār*, 1461.
 बेरई *berāi*, 959.
 बेरन्ना *berra*, 959.
 बेरहन्टिया *berhatiya*, 1270.
 बेरहिन *berhin*, 1272.
 बेरही *berhi*, 1272.
 बेरहीया *berhiya*, 1272.
 बेराठी *berāthi*, 1250.
 बेरवा *berua*, 96, 239.
 बेल्ना *belna*, 346, 457, 628.
 बेल्नी *belni*, 611.

- बेखानन *belwan*, 1183.
 बेलहरा *belahra*, 660, 768, 1055.
 बेलहरी *belahri*, 660, 1049.
 बेलहरी साँची *belahri sānchi*, 1049.
 बेलोन्हा *belonha*, 1183.
 बेलौधन *belauṇḍhan*, 1183.
 बेलौषा *belauṇḍha*, 1183.
 बेलौर *belaur*, 965h.
 बेवरा *beṇwara*, 1250.
 बेवहरगत *bevhargat*, 1461.
 बेवहरिया *bevhariya*, 1481.
 बेवहार *bevhār*, 1461.
 बेसन्ना *besna*, 78.
 बेसहिहठ *besahiha*, 1113.
 बेरन्हा पाँचे *behra pañche*, 1415.
 बेसाखी *besākhi*, 654.
 बेसाहै *besāhai*, 1113.
 बेहरा पाँचे *behra pāñche*, 1415.
 बेहरी *behri*, 1303.
 बेहवरिया *behwariya*, 1461.
 बेहवाल *behwāl*, 1094.
 बे *be*, 796.
 बे *ben*, 490.
 बेगा *benga*, 486, 785, 862, 982, 1173, 1189.
 बेच *bencha*, 1088.
 बेचो *bencho*, 1087.
 बे छपर *be chhappar*, 796.
 बेठ *bent*, 29, 60, 75, 87, 88.
 बेटा *beta*, 1451.
 बेटा का सिर पर हाँथ धै क *beta ka sir par hānth dhai kan*, 1451.
 बेठन *bethan*, 389.
 बेठ *benr*, 1250.
 बेठा *benra*, 1250.
 बेड़ी *beri*, 1130.
 बह *berh*, 1148.
 बेड़ी *berhi*, 77.
 बेती *benti*, 121.
 बेद *bed*, 1090.
 बेदाम *bedām*, 1002.
 बेदि *bedi*, 1332.
 बेदि घुमाग्र *bedi ghumāḥ*, 1332.
 बेना *bena*, 1249.
 बेनी *beni*, 747, 1249.
 बेर *ber*, 1234.
 बेरा *bera*, 757, 768, 1234.
 बेरी *beri*, 1183.
 बेरो *bero*, 814.
 बेल *bel*, 198, 749, 1052.
 बेलन *belan*, 498, 595, 628.
 बेलि *beli*, 154.
 बेली *beli*, 154.
 बेव *beṇw*, 490.
 बेवा *bewa*, 1279.
 बेसन *besan*, 1272.
 बेसर *besar*, 763.
 बेगनी *baingni*, 1043.
 बैठका *baithka*, 1239.
 बैठकी *baithki*, 442, 1320.
 बैठनी *baithni*, 623.
 बैठाघोल *baithāḥl*, 795.
 बैठार *baithār*, 1153.
 बैतरनी *baitarni*, 973.
 बैरिया *bairiya*, 1113, 1135.
 बैरिया गोल *bairiya gol*, 1113, 1135.
 बैसका *baiska*, 623.
 बैसको *baisko*, 623.
 बैसकखा *baissakha*, 1084.
 बैसनी *baisni*, 623.
 बैसाग्र *baisāḥ*, 1328, 1333, 1429.
 बैसाख *baisākh*, 1039, 1052.
 बैसाघोल *baisāḥl*, 551.
 बै *bai*, 363.
 बैगन *baingan*, 1073.
 बैठ *baith*, 1113.
 बैठल *baithal*, 1076.
 बैठल हासिल *baithal hāsīl*, 1076.
 बैठे *baithe*, 568.
 बैदर *baidār*, 1214.

बैदिक *baidik*, 1459.
 बैधव *baidhab*, 1279.
 बैना *baina*, 1113.
 बै बिल वफा *bai bil wapha*, 1482
 बैर *hair*, 1430.
 बैरागी *bairāgi*, 733.
 बैरी *bairi*, 1073.
 बैलट *bailat*, 491.
 बैलठ *bailath*, 491.
 बैल *bail*, 128, 261, 572, 841, 889,
 999n, 1096, 1097, 1113, 1118.
 बैस *bais*, 416, 1343.
 बैसक *baisak*, 78.
 बैसन *baisan*, 623.
 बैसव *baisab*, 1429.
 बैसे *baise*, 1089.
 बैहार *baihār*, 784.
 बोकाड़ा *bokra*, 963, 1121.
 बोकांला *bokla*, 984, 1031, 1073.
 बोकांला बीन *bokla bin*, 1073.
 बोगन्दा *bogda*, 1141.
 बोगन्हा *bogha*, 863, 964, 968. "
 बोगिया *bogiya*, 49.
 बोगेड़ा *bogera*, 964.
 बोभनिया *bojhaniya*, 321.
 बोभनिया चौद *bojhaniya haud*, 321.
 बोभन्वटार *bojhbatāi*, 913.
 बोभार *bojhāi*, 321, 372.
 बोभार के चौद *bojhāi ke haud*, 321.
 बोहन्नी *bohni*, 53, 439.
 बोन *bon*, 844.
 बोनी *boni*, 1185.
 बोरसी *borsi*, 1247, 529.
 बोहन्नी *bohni*, 1480.
 बोहन्नी बहा *bohni batta*, 1480.
 बोहारव *boharab*, 58.
 बोहनी *boñi*, 855, 863.

बोखल *boül*, 855.
 बोखार *boäi*, 855.
 बोइन *boin*, 1017.
 बोइह *boiha*, 1084.
 बोए *boe*, 967, 1085, 1086.
 बोका *boka*, 1121.
 बोंग *bong*, 654.
 बोभा *bojha*, 882, 884, 885, 886
 913, 1013, 1145, 1194, 1196.
 बोइन *borhan*, 53.
 बोता *bota*, 472, 1131.
 बोतू *botu*, 1121.
 बोनो *boto*, 1121.
 बोदर *bodar*, 951.
 बोनी *boni*, 855.
 बोर *bor*, 1272.
 बोर बोर *bor bor*, 1272.
 बोरस *boras*, 1247.
 बोरा *hora*, 130, 982.
 बोरो *boro*, 980.
 बोली *boli*, 1091.
 बोले *hole*, 1088.
 बोहा *boka*, 1050.
 बाँडण्डी *bandandi*, 213.
 बाँखा *baua*, 1088.
 बाँखा *baunkha*, 32, 768.
 बाड़ी *bauri*, 1499.
 बाघा *baugha*, 858.
 बाफेर *baupher*, 1458.
 बाँरा *baura*, 1294.
 बाँली *bautli*, 224.
 बाँह *bañh*, 1275.
 ब्रम्भोज *brambhøj*, 1426.
 ब्राह्मन *brāhman*, 1286, 1426.
 ब्राह्मन के गोड़ू कूँ *brāhman ke gōñ
 chhu kũ*, 1451.
 ब्राह्मन जेवन्तार *brahman jconār*, 1426

॥ भ bh ॥

भइचारा *bhaiara*, 1345.
 भइचारी *bhaiāri*, 1345.

भइचारे *bhaiāre*, 1345.
 भइचारी *bhaichāro*, 1345.

भई *bhaīn*, 1120.
 भए *bhae*, 1026, 1085.
 भख चट्या *bhakh chatua*, 1076.
 भखड़ *bhakhhar*, 1078.
 भखड़ जाग्रब *bhakhhar jāēb*, 1078.
 भखियाग्रल *bhakhigāēl*, 1076.
 भगई *bhagai*, 726.
 भगत *bhagat*, 1453.
 भगन्ताइ *bhagtaī*, 1453.
 भगतिथा *bhagatiya*, 1453.
 भँगरा *bhangra*, 1075.
 भँगरिया *bhangariya*, 1075.
 भँगरैया *bhangraiya*, 1075.
 भगवा *bhagva*, 726.
 भगाड़ *bhagār*, 920c.
 भगेलिया *bhageliya*, 1486.
 भङ्ग *bhankh*, 1074.
 भङ्ग *bhang*, 1036.
 भँजनी *bhanjñi*, 363.
 भँजहरिया *bhanjharīya*, 291, 846.
 भँजहा *bhajha*, 1172.
 भँजावाला *bhānjā wāla*, 846.
 भँजैठ *bhanjeth*, 846.
 भँजैत *bhanjait*, 846.
 भँजौती *bhanjauti*, 846.
 भञ्जा *bhanja*, 846.
 भटकुआँ *bhatkuān*, 1073.
 भटकुआँचा *bhatkuānā*, 1073.
 भटरङ्ग *bhatrang*, 1264.
 भट्टी *bhatti*, 529.
 भट्ठा *bhattha*, 312 920c, 1264.
 भट्ठी *bhatthi*, 371, 454, 562.
 भट्ठीदार *bhatthidār*, 371.
 भठाग्रब *bhatthāēb*, 857.
 भठौनी *bhatthauñi*, 1006.
 भँडारी *bhandāri*, 197.
 भड्डर *bhaddar*, 1087.
 भड्डरि *bhaddari*, 1087, 1088.
 भङ्कक *bharkachh*, 726.
 भङ्काक *bharkāchh*, 726.

भङ्कूई *bharkūi*, 920b.
 भङ्गभूजा *bharbhūja*, 433.
 भँङ्की *bhanrūki*, 920b.
 भण्टा *bhanta*, 1073.
 भण्डार *bhandār*, 1433.
 भतग्वान *bhatwān*, 1341.
 भतग्वानी *bhatwāni*, 1341.
 भतार *bhatār*, 1088, 1274, 1279.
 भतुआ *bhatua*, 1071.
 भत्ता *bhatta*, 252.
 भथक्खै *bhatthkhai*, 1286.
 भथक्खुआँ *bhatthkūān*, 920c.
 भटर *bhatr*, 1418.
 भटर कराग्रब *bhatr karāch*, 1418.
 भट्ठरी *bhattri*, 996.
 भट्टया *bhatraya*, 965, 1016.
 भट्टपद *bhatrapad*, 1082.
 भनसा *bhansa*, 1248.
 भनसा घर *bhansa ghar*, 1248.
 भनसार *bhansār*, 435.
 भनसारी *bhansāri*, 434.
 भभका *bhabhka*, 713.
 भभरा *bhabhra*, 994.
 भँभरा *bhambhra*, 1249.
 भभरी *bhabhri*, 1272.
 भभरा *bhamra*, 1249.
 भये *bhaye*, 1991.
 भर *bhar*, 262, 867, 1010, 1092, 1174.
 भरकक *bharkachh*, 726.
 भरका *bharka*, 1074.
 भरकाहा *bharkāha*, 1098.
 भरकी *bharki*, 1074.
 भर खुरपी सोहब *bhar khurpi sohāb*, 867.
 भर जाग्रब *bharjāēb*, 1174.
 भर ठेऊना *bhar theuna*, 1010.
 भरन्ता *bharta*, 1272.
 भरन्ती *bharti*, 372.
 भरन्दीना *bhardina*, 842.

- भरण *bharan*, 920c.
 भरन्नठ *bharnath*, 1251.
 भरन्ना *bharna*, 731, 1251, 1477, 1482.
 भरन्नी *bharni*, 1082.
 भरन्त *bharant*, 1091.
 भरब *bharab*, 1388, 1390.
 भरभौड़ *bharbhānr*, 1075.
 भरल *bharal*, 850, 915.
 भरन्बन *bharban*, 833.
 भरन्सलिया *bharsaliya*, 842.
 भरन्साँय *bharsāin*, 434, 435.
 भरँठ *bharānth*, 1251.
 भराना *bharāna*, 731.
 भरानी *bharāni*, 179.
 भराव *bharāw*, 731.
 भरावठ *bharāwath*, 475.
 भरिथ *bharith*, 666.
 भरुका *bharuka*, 713.
 भरुकी *bharuki*, 713.
 भरे *bhare*, 1087.
 भरैठ *bhareth*, 1251.
 भरैठ *bharāith*, 1251.
 भरैया *bharaiya*, 801.
 भौवन्ना *bhāwāna*, 1074.
 भौवन्नी *bhāwāni*, 1332.
 भवानो *bhawāni*, 1456.
 भवाँरी *bhawāri*, 1249.
 भसन्नी *bhasni*, 831.
 भसम *bhasam*, 414.
 भसल *bhasal*, 920c.
 भसुराही *bhasurāhi*, 786.
 भाँ *bhān*, 1085.
 भाद *bhāi*, 1089.
 भाकुर *bhākur*, 1458.
 भाँख *bhankh*, 1074.
 भाँखी *bhānkhī*, 1074.
 भाँग *bhāng*, 1036.
 भागर *bhāgar*, 788.
 भागलपूर *bhāgalpūr*, 1486.
 भाँज *bhānj*, 291, 363, 846, 872, 1201.
 भाँजा *bhānja*, 872.
 भाँजा सिर *bhānja sire*, 291.
 भाजी *bhāji*, 1001.
 भाँजो *bhānjo*, 846.
 भाँटा *bhānta*, 1073.
 भाँटिन *bhāntin*, 965i.
 भाठ *bhāth*, 802, 901.
 भाठी *bhāthi*, 1264.
 भाँड़ *bhānr*, 713.
 भाँड़न *bhānra*, 138.
 भाँड़ा *bhānra*, 136, 138, 140, 467, 713.
 भाँड़ी *bhānri*, 495.
 भात *bhāt*, 963, 990, 1084, 1087, 1272, 1286, 1338.
 भादब *bhādab*, 1087.
 भादों *bhādon*, 1082, 1087, 1088, 1092.
 भाँथी *bhānthe*, 414.
 भाथी *bhāthi*, 414, 510, 554, 560, 545.
 भान *bhān*, 1087.
 भानस *bhānas*, 1248, 1268.
 भानस घर *bhānas ghar*, 1248.
 भार *bhār*, 435, 444.
 भारा *bhāra*, 1483.
 भारी *bhāri*, 657, 737.
 भारो *bhāro*, 444.
 भाल *bhāl*, 972.
 भाल सरी *bhāl sari*, 972.
 भाला *bhāla*, 102.
 भाव *bhāo*, 1479.
 भाव के भाव *bhāo ke bhāo*, 1479.
 भाँवर *bhāwāvar*, 912, 1194, 1196, 1332.
 भावग्ली *bhāoli*, 902, 1198, 1221, 1225.
 भाँवाँ डेरा *bhāwān dera*, 1110.
 भास *bhās*, 789, 923.
 भासे *bhāse*, 834.

भिच्छा *bhichchha*, 1203.
 भिठगरा *bhithgara*, 1000.
 भिठारा *bhithāra*, 811.
 भिण्डा *bhinda*, 917, 1050.
 भिण्डी *bhindi*, 1073.
 भितम्भेड़ा *bhitbhera*, 1256.
 भितभेरा *bhitbhera*, 363.
 भिरंगी *bhirngi*, 999.
 भिरुकी *bhirukhi*, 1173.
 भिलोर *bhilor*, 1183.
 भिल्लरि *bhillari*, 1084, 1085.
 भीख *bhikh*, 1203.
 भीजे *bhije*, 737.
 भीजै *bhijai*, 1087.
 भीठ *bhith*, 784, 802, 811, 1050.
 भीठा *bhitha*, 784, 793, 811.
 भीठो *bhittho*, 784.
 भीड़ *bhūr*, 917.
 भीत *bhit*, 1235, 1251.
 भीत घर *bhit ghar*, 1235.
 भीता *bhita*, 836, 1251.
 भीस *bhis*, 785.
 भूपायग *bhuupāg*, 1272.
 भूँखोखरी *bhuñkhari*, 612.
 भूँ चम्पा *bhuñ champa*, 585b.
 भूँला *bhuñla*, 1074.
 भूँली *bhuñli*, 1074.
 भूँलोठ *bhuñlot*, 1263.
 भूँसीकर *bhuñsikar*, 966b.
 भूगन्तान *bhugtān*, 1487.
 भूचप्पा *bhuchappa*, 585b.
 भूचम्पा *bhuchampa*, 585b.
 भूजन्ना *bhujna*, 1272.
 भूजन्ना *bhujna*, 433.
 भूजन्नाठी *bhujnāthi*, 56, 439.
 भूजबन्ना *bhujabna*, 1241.
 भूटका *bhutka*, 1073.
 भूटा *bhutta*, 984.
 भूङकी *bhurki*, 1253.
 भूङकी *bhurki*, 612.

भड्गवा *bhunrwa*, 1107.
 भुङिया *bhuriya*, 612.
 भूँडिया *bhuñriya*, 956.
 भुण्डा *bhunda*, 1107.
 भुण्डी *bhundi*, 729, 1173.
 भुण्डो *bhundo*, 729.
 भुतिऐलाह *bhutiailāh*, 356.
 भुन्दो *bhundo*, 612.
 भुभन्तान *bhubhātān*, 1485, 1487.
 भुभन्तान हो गैल *bhubhātān ho gail*, 1185.
 भुरका *bhurka*, 713.
 भुरकी *bhurki*, 713.
 भुरफुट *bhurphut*, 922.
 भुररी *bhurri*, 1074.
 भुरली *bhurli*, 1005, 1074.
 भुरका *bhurka*, 922.
 भुरियाँ *bhuriyān*, 431.
 भुरिला *bhurila*, 1074.
 भुरिली *bhurili*, 1074.
 भुरा *bhurra*, 1014.
 भुसकार *bhuskān*, 895.
 भुसकारी *bhuskāri*, 895.
 भुसवार *bhuskhār*, 895.
 भुसघर *bhusghar*, 895.
 भुसना *bhusna*, 1023.
 भुसनी *bhusni*, 785.
 भुसन्ना *bhusanna*, 1264.
 भुसङ्गल *bhuñsahai*, 895.
 भुसुरिया *bhusuriya*, 1264.
 भुसरी *bhusari*, 786.
 भुसौर *bhusaur*, 895.
 भुसौल *bhusaul*, 895.
 भुसौल घर *bhusaul ghar*, 895.
 भुससुलन्ना *bhusshulba*, 895.
 भुसा *bhusa*, 894, 990, 1001, 1145.
 भूसा *bhua*, 284, 1071, 1074.
 भूजा *bhūja*, 1272.
 भूजा *bhūja*, 433, 1272.
 भूङ *bhūr*, 922.

भूँडा *bhūnra*, 1107.
 भूँडी *bhūnri*, 729.
 भूत *bhūt*, 1457, 1458.
 भूनल *bhūnal*, 963, 1272.
 भूनल खिचड़ी *bhūnal khichri*, 963, 1272.
 भूप *bhūp*, 1073.
 भूप सेम *bhūp sem*, 1073.
 भूमि *bhūmi*, 1203.
 भूमि गनेस *bhūmi ganes*, 1203.
 भूर *bhūr*, 156, 922.
 भूरा *bhūra*, 1014, 1052, 1071.
 भूला *bhūla*, 1132.
 भूला जाइल *bhūla jāil*, 1132.
 भूस *bhūs*, 994, 995, 997, 1092.
 भूसा *bhūsa*, 894, 895, 990, 994, 995,
 1004, 1145.
 भूसा *bhūsa*, 894, 1004, 1145.
 भूसा घर *bhūsā ghar*, 895.
 भूसी *bhūsi*, 990, 1183.
 भूँसी *bhūnsi*, 894.
 भेखरी *bhekhri*, 1183.
 भेंगरिया *bhengariya*, 1075.
 भेंटवाँस *bhentcāns*, 999, 1076.
 भेंङ्काबर *bhenrkābar*, 973.
 भेंङ्गुरे *bheṅṅhurai*, 1150.
 भेंङ्गा *bhenra*, 1074, 1104.
 भेंडाड़ी *bhenrāri*, 848.
 भेंड़िहार *bhenrihar*, 488, 1150.
 भेंड़िहार *bheṅrihār*, 1150.
 भेंड़िहारा *bheṅrihāra*, 1150.
 भेनाड़ी *bhenāri*, 848.
 भेमरा *bhemra*, 1074.
 भेलङ्ग *bheṅgaṅ*, 604.
 भेलै *bhelai*, 1477.
 भेजिये *bhejiye*, 655.
 भेंट *bhent*, 999.
 भेंड *bheṅ*, 1104, 1123.
 भेंडा *bhenra*, 1074, 1123.
 भेंड़िक *bheṅrik*, 1123.
 भेंड़िक बच्चा *bhenrik bachcha*, 1123.

भेंड़ी *bhenri*, 851, 1123.
 भेंड़ी बैसाखोल *bhenri baisāol*, 851.
 भेंड़ी हिराखोल *bhenri hirāol*, 851.
 भेंड़ो *bheṅro*, 1123.
 भेर *bher*, 832, 1214.
 भेल *bhel*, 864, 957, 987, 990.
 भेली *bheli*, 1014.
 भैबाँट *bhaibānt*, 1214.
 भैसलेट *baislet*, 965j.
 भैसाप्रब *bhainsāeb*, 1115.
 भैसाँटा *bhainsanta*, 1139.
 भैसाँठा *bhainsantha*, 1139.
 भैसाँधा *bhainsondha*, 1151.
 भैयक *bhaiyak*, 1446.
 भैया *bhaiya*, 1088, 1214.
 भैया बाँट *bhaiya bānt*, 1214.
 भैरब *bhairab*, 1456.
 भैरो *bhairo*, 1456.
 भैल *bhail*, 957, 1485.
 भैवध *bhaivadh*, 1214.
 भैस *bhains*, 1120.
 भैसा *bhainsa*, 1120.
 भैसी *bhainsi*, 1120.
 भोकसगा *bhokasga*, 1458.
 भोकिला *bhokila*, 954.
 भोकौखा *bhokaua*, 818.
 भोगिला *bhogila*, 1016, 1019.
 भोचरी *bhochri*, 1016, 1019.
 भोजनी *bhojni*, 1197, 1201, 145.
 भोजहरी *bhojahri*, 713.
 भोंटिया *bhontiya*, 646.
 भोथरा *bhothra*, 637.
 भोरहा *bhorha*, 984.
 भोराह *bhorāh*, 984.
 भोंरियाप्रल *bhonriyāel*, 1132.
 भोंसौला *bhoṅsaula*, 895.
 भोग *bhog*, 972, 975.
 भोज *bhoj*, 1341, 1345, 1426, 1.
 भोड़ *bhor*, 1217.
 भोर *bhor*, 1026, 1076.

भौरा *bhoṛa*, 1249.
 भोसा *bhosa*, 1183.
 भौकड़ा *bhaukatta*, 913.
 भौरकली *bhaunrkali*, 595.
 भौरिया *bhaunriya*, 828.
 भौआ *bhauñāñ*, 1110, 1113.
 भौआ डेर *bhauñāñ ter*, 1110, 1113.
 भौआ डेर *bhauñāñ der*, 1110.

भौकी *bhaunki*, 49, 442.
 भौटा *bhaunta*, 898.
 भौठो *bhauntho*, 252.
 भौता *bhaunta*, 252.
 भौती *bhaunti*, 346.
 भौर कली *bhaunr kali*, 261.
 भौरि *bhaunri*, 1194, 1332.

॥ म ॥

मं *mañ*, 1234.
 मप्रदा *maṇḍa*, 1272.
 मकई *makai*, 983, 984, 1183.
 मकई के डाँट *makai ke dānt*, 1183.
 मकड़ा *makra*, 1075.
 मकना *makna*, 1382.
 मकफल *makphāl*, 1481.
 मकरा *makra*, 993, 1183.
 मकरी *makri*, 7, 331, 346, 375, 555, 587, 933, 940, 1250.
 मकान *makān*, 1234.
 मकारन्वीर *makārñbir*, 299, 1456.
 मकुना *makuna*, 1129.
 मकुनी *makuni*, 1272.
 मकुन्दी *makundi*, 1272.
 मकुन्दी दाना *makundi dāna*, 1272.
 मकैया *makaiya*, 983.
 मकोय *makoe*, 1073.
 मक्खन *makkhān*, 1166.
 मखदुमाना *makhdumāna*, 1441.
 मखदूम साह *makhdūm shāh*, 1441.
 मखाना *makhāna*, 1419.
 मगजी *maggi*, 748.
 मंगटीका *mangtika*, 762.
 मंगनी *mangni*, 912, 1196, 1366, 1483.
 मंगनी चंगनी *mangni changni*, 1483.
 मंगरा *mangra*, 161, 713, 1074, 1262.

मंगरी *mangri*, 1257.
 मगवासी *magwāsi*, 335c.
 मगही *maghi*, 1049.
 मग्घा *maggha*, 1082, 1084, 1087.
 मग्घा *maghra*, 805, 818.
 मग्घा चास *maghra chās*, 818.
 मग्घट *maghvat*, 818.
 मग्घा *magha*, 1086.
 मग्घाड़ *maghār*, 805, 818.
 मग्घाड़ जोतब *maghār jotab*, 818.
 मग्घात *maghāt*, 805.
 मग्घार *maghār*, 798, 805.
 मग्घुआ *maghua*, 805.
 मङ्गर *mangar*, 152, 161.
 मचान *machān*, 70, 233, 327, 429, 890.
 मचिया *machiya*, 632.
 मचोला *machola*, 632.
 मच्छर *machchhar*, 1183.
 मच्छकछ *machchkachh*, 1419.
 मच्छकछ ला *machchkachh la*, 1419.
 मच्छरिया *machchariya*, 764.
 मच्छलिया *machchaliga*, 764.
 मच्छली *machhli*, Appendix, 14.
 मच्छुआ *machhua*, 232.
 मच्छती *machhuti*, 1075.
 मजना *majna*, 362.
 मजनी *majni*, 575.
 मजरी *majri*, 1074.

- मजिल *majil*, 1416.
 मजिल ले जानिहार *majil le jānihār*, 1416.
 मजिलिहा *majiliha*, 1416, 1417.
 मजुसी *majusi*, 322.
 मजूर *majūr*, 420, 1184.
 मजूरा *majūra*, 293, 842.
 मजूरी *majūri*, 1185.
 मझनी *majhni*, 1341.
 मझवा *majhwa*, 332.
 मँझवार *manjhārā*, 19.
 मझोतर *majhotar*, 33.
 मँझोला *manjholā*, 422.
 मँझोली *manjholi*, 148, 482.
 मँझौटा *manjhautā*, 252.
 मझौतर *majhautar*, 33.
 मझी *manji*, 507.
 मञ्जा *manjha*, 179, 889.
 मञ्जार *manjhār*, 1098.
 मटका *matka*, 713, 1173, 1458.
 मटकी *matki*, 83.
 मटकुरी *matkuri*, 139, 465.
 मटकुही *matkūhi*, 139.
 मटकोड़वा *matkorwa*, 1306, 1311.
 मटकोर *matkor*, 578.
 मटखना *matkhana*, 578.
 मटखभा *matkhabha*, 578.
 मटखम *matkham*, 578.
 मटपर *matpar*, 1247.
 मटमहनी *matmahni*, 143.
 मटर *matar*, 1000.
 मटरा *matra*, 959.
 मटरी *matri*, 1272.
 मटरो *matro*, 1001.
 मटरो साग *matro sāg*, 1001.
 मटहा *matha*, 792.
 मटिखान *matikhān*, 129, 578.
 मटिगर *matigur*, 786.
 मटिया *matiya*, 572.
 मटियार *matiyār*, 578, 786, 802.
 मटियार बाँगर *matiyār bāngar*, 802.
 मटियार भौठ *matiyār bhāth*, 802.
 मटिहम *matiham*, 414.
 मटुका *matuka*, 83, 372, 696, 713.
 मटुकी *matuki*, 308.
 मटोर *mator*, 45, 1052.
 मट्टा *mattha*, 1166.
 मठ *math*, 1234.
 मठगर *mathgar*, 1161.
 मठजावर *mathjāur*, 1272.
 मठना *mathna*, 552.
 मठरना *matharna*, 499.
 मठरनी *matharni*, 523.
 मठार *mathār*, 499.
 मठाहा *mathāha*, 1161.
 मठाही *mathāhi*, 1161.
 मठिया *mathiya*, 757, 768, 1234.
 मठियार *mathiyār*, 1161.
 मट्टा *mattha*, 1272.
 मड़र *marā*, 72, 407, 879.
 मँड़र *maūrā*, 1234.
 मड़ड़ *marar*, 488.
 मँड़ड़ *manrar*, 1450, 1452.
 मरुर *marar*, 1075.
 मँड़र *maūrar*, 1217.
 मड़रा *marra*, 603.
 मड़री *marri*, 585a.
 मरुरो *marro*, 268.
 मँड़वच *manrwach*, 1201.
 मड़वा *marwa*, 1051.
 मँड़वा *maūrwa*, 1307, 1355.
 मड़सटका *marvatka*, 1272.
 मड़ही *marhi*, 1307.
 मड़िया *mariya*, 523.
 मरुषा *marua*, 362, 877, 990, 1257.
 मँरुषा *maūrwa*, 990, 1257.
 मरुषाटी *maruati*, 1183.
 मरुका *maruka*, 1234.
 मँरुर *manrer*, 1075.
 मरुया *maraiya*, 394.

महुवा *marhwa*, 1307, 1308, 1309,
1310, 1311, 1322, 1326, 1327,
1828, 1332.

महुही *marhhi*, 1234.

मण्डप *mandap*, 1307.

मण्टर *mantar*, 1000.

मण्डा *mantha*, 1272.

मण्डा *manda*, 823, 955.

मण्डो जोत *mando jot*, 828.

मण्डू *mandu*, 1183.

मण्डू के नारा *mandu ke nara*, 1183.

मति *mati*, 1113.

मथई *mathai*, 142.

मथनी *mathni*, 144, 541, 895,
1251.

मथनोष्ठा *mathbojha*, 886.

मथाई *mathāi*, 142.

मथानी *mathāni*, 769.

मथार *mathār*, 941.

मदक *madak*, 1033.

मदत *madat*, 1201.

मंदरा *mandra*, 203, 204.

मदाइन *madāin*, 1451.

मदियान *mediyān*, 1126.

मधनरी *madhnari*, 372.

मन *man*, 790, 1263, 1383, 1498.

मनकाँटा *mankānta*, 640.

मनकोही *mankorhi*, 1098.

मनकौनी *mankuani*, 1045.

मनखप *mankhap*, 903, 1221.

मनखस *mankham*, 275.

मनगो *mango*, 1005.

मनभाई *manjhāi*, 341.

मनचलब *manchalab*, 1399.

मनवीका *manthika*, 903, 1221.

मनपई *manpai*, 914.

मनपौषा *manpaua*, 914.

मनवाँ *manwān*, 808, 1016.

मनसरा *mansara*, 978.

मनसरी *mansari*, 972.

मनसा राम *mansa rām*, 1456.

मनहर *manhar*, 1140.

मनखण्डा *mankhanda*, 903, 1221.

मनामो दानो *manāno dāno*, 1456.

मनिकथम *maniktham*, 275.

मनिकथम्ह *manikthamh*, 1256.

मनिहार *manihār*, 561.

मनी *mani*, 903, 1185, 1221.

मनी बन्दोबस्त *mani bandobast*, 903,
1221.

मनुस *manus*, 1026.

मनुसदेवा *manusācā*, 1458.

मनुस देव *manus deo*, 1456.

मनोरी *manori*, 766.

मन्तर *mantri*, 1457.

मन्त्री पूजा *mantri pūja*, 1308.

ममहर *mamhar*, 1298, 1300.

ममुहर *mamuhar*, 1300.

ममोरनी *mamorni*, 325.

मरई *marai*, 1234.

मरकन *markan*, 1262.

मरकहा *markaha*, 1098.

मरकी *marki*, 912.

मरकी गरकी *marki gurki*, 912.

मरखण्डा *markhanda*, 1098.

मरखन *markhan*, 1098.

मरखनो *markhano*, 1098.

मरखाह *markhah*, 1098.

मरघट *marghat*, 1418.

मरघटी *marghetti*, 1418.

मरचिडिया *marchirya*, 1458.

मरकहा *marachhwa*, 1397, 1400.

मरजाद *marjād*, 1290, 1339.

मरजाद राखब *marjād rākhāb*, 1339.

मरतबान *martabān*, 713.

मरतवान *martawān*, 713.

मरथम्ह *marthamh*, 258, 275.

मरद *marad*, 1274.

मरदाना *maradāna*, 1254.

मरदानी *maradāni*, 726, 1254.

मरदावा *maradāwa*, 1274.

मरन *maran*, 789.

- मरग्वट *marwat*, 1209c.
 मरगिन्ना *marhinna*, 1074, 1077.
 मरहेना *marhena*, 1077.
 मरा *mara*, 1076, 1077.
 मराइल *marāil*, 1004.
 मराण्ल *marāñl*, 1076.
 मराह *marāchh*, 1397, 1400.
 मरिखर *marikhar*, 33.
 मरिचा *maricha*, 1073.
 मरिया *mariya*, 233, 397, 410, 523, 541, 552.
 मरी *mari*, 1074, 1094.
 मरुचा *marua*, 1252, 1257.
 मरुका *maruka*, 71, 879.
 मरेया *mareya*, 233, 523.
 मरेन *mareñ*, 1075.
 मरै *marai*, 1234.
 मरोह *marochha*, 1397.
 मरौखती *marauati*, 1217.
 मरौटी *marauti*, 1209c.
 मर्रा *marra*, 72.
 मलङ्कङ्गनी *malkangni*, 1045.
 मलङ्काठी *malkāthi*, 347, 348, 351.
 मलङ्कौनी *malkauni*, 1045.
 मलङ्गिया *malangiya*, 680.
 मलङ्गिया थारी *malangiya thāri*, 680.
 मलङ्गुजारी *malgujāri*, 1207, 1220.
 मलङ्ग *malang*, 235.
 मलङ्गहिया *maldahiya*, 1057.
 मलङ्गहिया कनकपुरिया *maldahiya kanakpuriya*, 1057.
 मलङ्गानो *maldāno*, 1456.
 मलङ्गमार *malmār*, 1477.
 मलङ्मास *malmās*, 1081.
 मलङ्वा *malwa*, 24, 238, 663, 713, 719, 1257.
 मलङ्सी *malai*, 663.
 मलङ्ग *malāi*, 1165.
 मलङ्ग *malāh*, 1456.
 मलिकथम *maliktham*, 258.
 मलिकथम्भ *malikthambh*, 1256.
 मलिकार *malikāi*, 1201.
 मलिकार चुटकी *malikāi chutki*, 1201.
 मलिया *maliya*, 663, 701, 713.
 मलीदा *malida*, 1384.
 मलुआ *malua*, 1023.
 मलौ *malau*, 110.
 मल्लिया *malhiya*, 701.
 मवेशी *maveshi*, 1094.
 मसक *masak*, 655, 720.
 मसकली *maskali*, 602.
 मसतूल *mastul*, 238.
 मसन्द *masnad*, 637.
 मसर *masar*, 959.
 मसाहू *masārhu*, 742.
 मसाँत *masānt*, 1499.
 मसान *masān*, 1456.
 मसालङ्गी *masālchi*, 720.
 मसालङ्गार *masāldār*, 1023.
 मसाला *masāla*, 423, 1119, 1267.
 मसाह *masāh*, 824, 981.
 मसाह करव *masāh karab*, 981.
 मसियार *masiyār*, 1087.
 मसी *masi*, 1183.
 मसुरिया *masuriya*, 985.
 मसुरिया जनेर *masuriya janer*, 985, 987.
 मसुरी *masuri*, 998.
 मसूर *masūr*, 998.
 मसूल *masul*, 1488.
 महङ्कार *mahkār*, 299.
 महङ्कार बीर *mahkārbiir*, 299.
 महङ्कौआ *mahkaua*, 1023.
 महङ्ताब *mahtāb*, 585.
 महङ्ताबी *mahtābi*, 585.
 महङ्तोआडा *mahtoāra*, 1217.
 महङ्तो *mahton*, 1217, 1288, 1450, 1452.
 महङ्गिन दाइ *mahthin dāi*, 1456.
 महङ्देवा *mahdeva*, 19, 938.
 महन *mahan*, 142, 251, 256, 273.

महन भोग *mahan bhog*, 1272.
 महनिघा *mahanīya*, 321.
 महनिघा हौद *mahanīya haud*, 321.
 महनी *mahni*, 144.
 महप्पा *mahappa*, 247.
 महब *mahab*, 142.
 महग्माया *mahmāya*, 1175, 1456.
 महार *mahar*, 1349, 1362, 1363.
 महारदार *mahardār*, 373.
 महन्नन *mahrān*, 1161.
 महन्नम *mahrām*, 744.
 महन्नाह *mahrāi*, 1154.
 महन्नु *mahrū*, 1033.
 महल *mahal*, 142.
 महसूल *mahsūl*, 1488.
 मँहा *maūha*, 995.
 महाइ *mahāi*, 142, 321.
 महाइ के हौज *mahāi ke haūj*, 321.
 महाजन *mahājan*, 1456, 1461, 1481.
 महाजनी *mahājni*, 1461.
 महाजाल *mahājāl*, 646.
 रुहाड़ा *mahāra*, 138.
 मँहाड़ा *maūhāra*, 143.
 महादे *mahāde*, 893.
 महादेखो *mahādeo*, 19.
 महादेब *mahādeb*, 893, 1456.
 महादेवा *mahādeva*, 19, 938.
 महान *mahān*, 144, 1450.
 महाबाहन *mahābāhan*, 1425.
 महाबीर *mahābīr*, 1456.
 मँहा मूंग *maūha mung*, 995.
 महार *mahār*, 912.
 महल *mahāl*, 1499.
 महि *mahi*, 1087.
 महिनवारो *mahinwāri*, 1185.
 महिना *mahina*, 1081.
 महिना *mahinna*, 1081, 1185.
 महिया *mahiya*, 1015, 1161.
 महियाउर *mahiyaūr*, 1272.
 महिस *mahis*, 1120.

महिसा *mahisa*, 1120.
 महिषी *mahisi*, 1120.
 मही *mahi*, 142, 1272.
 महीना *mahina*, 1081.
 महुक *mahuak*, 1338.
 महुसर *mahuar*, 1135, 1272.
 महुवा *mahua*, 372, 1045.
 महुगोल *mahugol*, 1135.
 महुलखा *mahulakha*, 1139.
 महु *mahu*, 1045.
 महेर *maher*, 1272.
 महेला *mahela*, 1119.
 महौनी *mahouni*, 144.
 माइ *māi*, 1433, 1456.
 माई *māin*, 639.
 माइन *māin*, 639.
 माउग *māug*, 1275.
 माँथो *māūon*, 1458.
 माख *mākh*, 1084.
 माँग *māng*, 235.
 माँगन *māngan*, 912, 1198.
 माँगनी *māngni*, 1201.
 माँगी *māngi*, 235, 335c.
 माँगे *māngre*, 1025.
 माघ *māgh*, 1082, 1092.
 माघी *māghī*, 818.
 माघी चास *māghī chās*, 818.
 माँच *mānch*, 70, 429.
 माँची *mānchi*, 182.
 माँजन *mānjan*, 362.
 माँजी *mānji*, 507.
 माजूस *mājūm*, 1036.
 माखी *māchhi*, 990.
 माँकी *matukhi*, 1074.
 माँझ *māñh*, 1248.
 माँझर *māñjhar*, 1248.
 माँझा *māñha*, 179, 214, 224, 195,
 279, 362, 431, 611, 933, 1368,
 1379.
 माँझी *māñhi*, 236, 507.

माढ *māt*, 77, 83, 310, 372, 505.

माँढ *mānt*, 505, 713.

माठी *māti*, 1089, 1306.

माथ *māth*, 505, 1161.

माथा *mātha*, 1161, 1166, 1272.

माड़ *mār*, 991.

माँड़ *mānr*, 362, 1272.

माड़व *mārab*, 1051.

माड़ा *māra*, 630, 1178.

माड़ा फुली *māra phulli*, 1178.

माड़ो *māro*, 1051.

माँड़ो *māvro*, 1051, 1234, 1307.

मादा *mārha*, 991.

माँदा *mānrha*, 991.

माता *māta*, 1140, 1456.

माता दाइ *māta dāi*, 1456.

मात्रिक *mātrik*, 1298.

माँथ *mānth*, 9, 941, 1251.

माथा *mātha*, 335c.

माँथा *mānthu*, 9, 408.

माँदर *māndar*, 259, 271.

माधव *mādhav*, 688.

माधव-सिङ्घी *mādhav singhi*, 688.

माधवा *mādhwa*, 975.

मान *mān*, 849.

मानजन *mānjan*, 1450, 1452.

मानिकथम *māniktham*, 275.

मनिखम *mānikham*, 275.

माफ *māph*, 1217, 1230.

माफी *māphi*, 912, 1209b, 1217.

मामस *māmas*, 788.

मायू *māyūn*, 1368.

मार *mār*, 655, 1078, 1085, 1120.

मारनौल *mārtaul*, 388, 397, 589.

मारव *mārab*, 1098, 1246.

मारल *māral*, 859, 1004, 1011.

मारल गेल *māral gel*, 1004.

मारसा *mārsa*, 1074.

मारा *māra*, 1072.

मारि *māri*, 1272.

मारी *māri*, 726 (note).

मारे *māre*, 1089.

माल *māl*, 324, 347, 972, 97
1028, 1029, 1094, 1202, 122
1272, 1456, 1488.

मालगुजारी *mālgujāri*, 1207, 1214

मालग्यादी *māljādi*, 1183.

माल जाल *māl jāl*, 1094.

माल झड़ी *māl jhari*, 323.

माल देही *māl dehi*, 973.

माल पूषा *māl pūa*, 1272.

माल भोग *māl bhog*, 972.

माल मेज *māl mej*, 324.

मालवा *mālwa*, 1087.

माला *māla*, 24, 566, 663, 757
765, 781, 1257, 1354.

मालिक *mālik*, 1208.

माली *māli*, 24.

मालह *mālth*, 347.

मास *mās*, 1081, 1086, 1087, 1089

माँस *māns*, 1081, 1085.

मास कलाइ *mās kalāi*, 996.

मासा *māsa*, 1498, 1499.

मासी *māsi*, 1043.

माँह *mānh*, 1248.

माँह घर *mānh ghar*, 1248.

माही *māhi*, 1232.

माँही *māhi*, 639.

मिंजनी *mīnjni*, 887.

मिहुरा *mīhura*, 1019.

मिटिया *mītiya*, 713.

मिट्टी *mītti*, 786, 1429, 1431.

मिट्टि देव *mītti dev*, 1429, 1431.

मिठाइ *mīthāi*, 1014, 1410.

मिथुर *mīthur*, 1163.

मिती *mītti*, 1487.

मिनहै *mīnhai*, 1209b.

मिमियाइ *mīmiyāi*, 1045, 1458.

मिमियाइ के तेल *mīmiyāi ke tel*, 101
1458.

मियादी *miyādi*, 1487.
 मिरगिडाह *mirgidāh*, 1082.
 मिरगसिरा *mirgsira*, 1082, 1084.
 मिरगौ *mirgi*, 1177.
 मिरन्चा *mircha*, 1073.
 मिरन्चार *mirchāi*, 1073.
 मिरन्जई *mirjai*, 728, 1272.
 मिरन्जापुरी *mirjāpuri*, 680.
 मिरन्तवान *mirtaevān*, 713.
 मिरन्ला *mirla*, 507.
 मिरसिकार *mīrsikār*, 381.
 मिरादब *mirādb*, 1332.
 मिरिच *mirich*, 1073.
 मिलकियत *milkiyat*, 1207.
 मिलनी *milni*, 1339.
 मिलब *milab*, 1343.
 मिला *mila*, 1485.
 मिलाप्रब *milāeb*, 1343.
 मिलान *milān*, 1485.
 मिलाप *milāp*, 1159.
 मिला लेब *mila leb*, 1485.
 मिलावा *milāva*, 1339.
 मिलिट *milīt*, 282.
 मिलौना *milouna*, 575.
 मिसगिरी *mīstiri*, 389.
 मिसरी *misri*, 1014.
 मिसिरी *misiri*, 1062.
 मिसिरी कन *misiri kan*, 1062.
 मिसर *mistar*, 427.
 मिसिरी *mīstiri*, 420.
 मिस्रौ *missi*, 1384, 1483.
 मिहन्तर *mihtar*, 1197.
 मौठा *mūtha*, 372, 1365.
 मौठा चाउर *mūtha chaur*, 1365.
 मौठी *mūthi*, 1272, 1377.
 मौठी कँदूरी *mūthi kandūri*, 1377.
 मौठी पूरी *mūthi pūri*, 1272, 1377.
 मौड़ा *mūra*, 894.
 मौन *mīn*, 990.
 मौयँ *miyān*, 1376.

मीर फचुला *mīr phaula*, 1456.
 मौल *mūl*, 1492.
 मौलन *mūlan*, 1339.
 मौहँ *mūhān*, 889.
 मौहँहँ *mūhōn*, 889.
 मुखल *mūal*, 1077.
 मुखला *mūala*, 414.
 मुखार *mūār*, 1074, 1077.
 मुइल *mūil*, 1118.
 मुका *mukka*, 1249, 1253.
 मुखन्सुध *mukhsudh*, 1016.
 मुखन्सुधि *mukhsudhi*, 1056.
 मुखन्सुधौ *mukhsudhi*, 1056.
 मुगन्दर *mugdar*, 102.
 मुंगरा *mungra*, 106, 431, 457, 390, 1262.
 मुंगरी *mungri*, 87, 106, 124, 555, 390, 781.
 मुंग्या *mungra*, 755.
 मुङ्ग *mung*, 994, 995.
 मुङ्गर *mungrar*, 886n.
 मुङ्गा *hūnga*, 1073.
 मुज्ज्वानी *mujwāni*, 815.
 मुज्ज्वान *mujwān*, 815.
 मुजेरा *mujera*, 1461, 1477, 1481.
 मुटन्सुर *mutnur*, 1183.
 मुटनी *mutni*, 973.
 मुट्ठा *muttha*, 882, 1489.
 मुट्ठी *mutthi*, 337.
 मुठरा *muthra*, 225, 1106.
 मुठरिया *mutthariya*, 1106.
 मुठरी *mutthri*, 1272.
 मुठवारा *mutheāra*, 335g.
 मुठाल *mutthāl*, 1106.
 मुठिया *mutthiya*, 7, 89, 1106.
 मुठैल *mutthail*, 1106.
 मुङ्कटन्वा *murkatwa*, 1435.
 मुङ्गला *murla*, 956, 1107.
 मुङ्गली *murli*, 956.
 मुङ्गवार *murwār*, 269.

- मुङ्गवारी *muradri*, 256, 269.
 मुङ्गिया *muriya*, 414, 987.
 मुङ्गिया *munriya*, 956.
 मुङ्गियारी *murigāri*, 1011.
 मुङ्गियारी मारल *murigāri mārāl*, 1011.
 मुङ्गिलवा *munrilwa*, 956.
 मुङ्गेरा *munrera*, 1107.
 मुङ्गेर *murer*, 939.
 मुङ्गेरा *munrera*, 939.
 मुङ्गेरी *mureri*, 939.
 मुण्डा *munda*, 725, 1107.
 मुण्डा *mundha*, 749.
 मुदती *mudati*, 1487.
 मुन्दरी *mundri*, 60, 756, 769.
 मुदेखौनी *mudekhouni*, 1347.
 मुदेखी *mudekhi*, 1347.
 मुद्दी *muddhi*, 115.
 मुनगा *munga*, 1073, 1183.
 मुनधी *mundhi*, 115.
 मुनगुन *munmun*, 1183.
 मुनगर *munhar*, 77.
 मुन्दन *mundan*, 84, 554.
 मुन्दा *munda*, 860.
 मुन्धी *mundhi*, 767.
 मुराई *murāi*, 1073.
 मुरका *murka*, 1074, 1183.
 मुरघटिया *murghatiya*, 1418.
 मुरघट्टी *murghatti*, 1418.
 मुरग्तकिन *murtakin*, 1481.
 मुरती *murti*, 777.
 मुरन्धारी *murthāri*, 638.
 मुरन्दघट्टी *murdhatti*, 1418.
 मुरन्दारी *murdāri*, 1139.
 मुरन्धी *murdhi*, 975.
 मुररा *murra*, 585.
 मुररी *murri*, 1272.
 मुरहा *murha*, 585.
 मुरार *marāi*, 1073, 1089.
 मुरिया *muriya*, 1074.
 मुँरिया *munriya*, 343.
 मुँरी *mūri*, 343.
 मुरेठा *moretha*, 724.
 मुरेना *morena*, 1183.
 मुरेरा *murera*, 269.
 मुल्तान *multan*, 1087.
 मुल्ली *mulli*, 1073.
 मुशाता *mushāta*, 1361, 1385.
 मुसद *musad*, 457.
 मुसरा *musra*, 416, 431, 464, 610.
 मुसहर *mushar*, 1203, 1429, 143.
 मुसुकाप्र *musukāe*, 1088.
 मुह *muh*, 301.
 मुँह *mūh*, 81, 301, 557, 454, 61247, 1428.
 मुँहखड़ *munhkhār*, 79.
 मुहचूर *muhchūr*, 963.
 मुँहड़ा *munhra*, 186.
 मुँहड़ा के नारी *munhra ke nāri*, 2.
 मुँहथपड़ा *munhthapra*, 193.
 मुँहथोपड़ा *munhthopra*, 193.
 मुँह देखन *munh dekhān*, 1128.
 मुँहपसिया *muñhpasija*, 1173.
 मूँ *mū*, 1084.
 मूँग *mūng*, 995.
 मूँगा *mūnga*, 755, 966c.
 मूँज *mūnj*, 815, 1422.
 मूठ *mūth*, 7, 29, 88, 89, 398, 1434, 1437.
 मूँठ *mūnth*, 1433.
 मूठ पूजा *mūth puja*, 1434.
 मूठ लागल *mūth lāgal*, 1437.
 मूठा *mūtha*, 29, 543, 597, 882.
 मूठी *mūthi*, 88.
 मूर *mūr*, 269.
 मूँ *mūn*, 274.
 मूरा *mūra*, 414, 1107.
 मूँरा *mūra*, 274, 1107.
 मूरी *mūri*, 343, 414.
 मूँरी *mūnri*, 251, 274.

मूढ़ *mūrḥ*, 1010.
 मूढ़ा *mūrha*, 585, 939.
 मूही *mūrhi*, 414, 726, 1272.
 मूत *mūt*, 848.
 मूँदण *mūndan*, 81.
 मूर *mūr*, 1073, 1475.
 मूरत *mūrat*, 777.
 मूरी *mūri*, 1119.
 मूरो *mūro*, 1073.
 मूल *māl*, 1082, 1475.
 मूली *mūli*, 1073.
 मूसर *mūsar*, 431, 464, 610, 617.
 मेकराज *mekrāj*, 474, 588.
 मेखाना *meāna*, 247.
 मेखाना *meñāna*, 247.
 मेचार *meār*, 639.
 मेखारी *mekhāri*, 388.
 मेघरा *meghra*, 161.
 मेँटहर *meñtahar*, 1247.
 मेटिया *metiya*, 136, 713.
 मेँङ्गा *menrra*, 936.
 मेँङ्गा *menrra*, 585a.
 मेँङ्गाच *meñrrāy*, 1089.
 मेँङ्गवा *menraru*, 414.
 मेँङ्गवा भाँची *menraru bhānṭhi*,
 414.
 मेँडवा *mendhwa*, 1104.
 मेँडनी *medni*, 1037, 1129.
 मेमना *memna*, 1122, 1123.
 मेमनी *memni*, 1122.
 मेरखुन *merkhun*, 1272.
 मेलवाना *melwāni*, 801, 952.
 मेलान *melān*, 918.
 मेलानी *melāni*, 801.
 मेल्हनी *melhni*, 230.
 मेहंटा *mehta*, 889.
 मेहंटा *menhta*, 889.
 मेहतर *mehtar*, 1452.
 मेहराव *mehráu*, 1275.
 मेहराव *mehráu*, 188.

मेहरी *mehri*, 1276.
 मेहिवाटी *meñhibāti*, 677.
 मेहियाँ *meñhiyān*, 889.
 मेहियाँ बैल *meñhiyān bail*, 889.
 मेहौटी *meñhāuli*, 889.
 मेँ *meñ*, 69, 655, 741, 478, 904,
 990, 1020, 1084, 1088, 1098,
 1263, 1275, 1350.
 मेख *mekh*, 1449.
 मेघ *megh*, 1092.
 मेघा *megha*, 1087, 1088.
 मेघू डाक *meghu dāk*, 1456.
 मेँच *mench*, 633.
 मेज *mej*, 324.
 मेटा *meta*, 713.
 मेटी *meti*, 713.
 मेटुम *metum*, 414.
 मेँद *menr*, 832, 953.
 मेहन *merhan*, 33.
 मेँहा *menrha*, 889.
 मेथी *methi*, 1073.
 मेँथी *menṭhi*, 1073.
 मेदनि *medani*, 1037.
 मेरु *mera*, 1033.
 मेल *mel*, 1042.
 मेँह *meñh*, 889.
 मेहा *meha*, 889.
 मेँहा *meñha*, 889.
 मेगिरी *meigiri*, 403.
 मेँजनी *meñjni*, 887.
 मेँलखवा *meñlkhwa*, 307.
 मेका *maika*, 1297.
 मेगर *maigar*, 161.
 मेँदा *maida*, 1272.
 मेन *man*, 639, 1103, 1346.
 मेना *maina*, 1103, 1113.
 मेया *maiya*, 1456.
 मेरन *mairan*, 33.
 मेल *mañl*, 1015, 1492.
 मेला *mañla*, 848, 1015.

- मोषार *moār*, 1077.
 मोकदम *mokadam*, 1217.
 मोकररी *mokarari*, 1212.
 मोकरी *mokri*, 1209e.
 मोखड़ा *mokhra*, 924.
 मोखड़ी *mokhri*, 414.
 मोखतार *mokhtār*, 1183, 1208.
 मोखतियार *mokhtiyār*, 1208.
 मोचट्टी *mochutti*, 1075.
 मोचना *mochna*, 383, 474.
 मोजमा *mojuma*, 113.
 मोजरी *mojri*, 119.
 मोटन्दरवा *motdharwa*, 943.
 मोटरी *motri*, 318.
 मोटवाहा *motwāha*, 944.
 मोटवाही *motwāhi*, 801.
 मोटवा *motha*, 938, 941, 1097.
 मोटवा जोड़ी *motha jori*, 941.
 मोटवा बरध *motha baradh*, 1097.
 मोटिया *motiya*, 730.
 मोठड़े किनाड़ी *mothre kināri*, 225.
 मोँदिया *monrhiya*, 631.
 मोतरफा *motarpha*, 1201; Appendix, 14.
 मोतन्मन्ना *motmannā*, 1394.
 मोतलके *motalke*, 1233.
 मोतहरफा *motharpha*, 1201.
 मोतिया *motiya*, 533.
 मोथपड़ा *mothapra*, 225.
 मोथापड़ा *methāpra*, 193.
 मोनाफा *monāpha*, 1475.
 मोफरीद *mophrīd*, 1468 a & b, 1470, 1471; Appendix, 3, 9.
 मोरका *morka*, 1234.
 मोरनी *morni*, 238, 325.
 मोरवार *morwār*, 269.
 मोरवाह *morwāh*, 269, 283, 295, 945.
 मोरवाह *monrwāh*, 283, 295.
 मोरसा *morassa*, 475.
 मोरहन *morhan*, 1022, 1024, 1025, 1194.
 मोरानी *morāni*, 954.
 मोरिया *morīya*, 233.
 मोलहकी *molhaki*, 1468c, 1472; Appendix, 13.
 मोहखा *mohkhā*, 81, 301, 414.
 मोहड़ा *mohra*, 562.
 मोहनगम्भा *mohanthambha*, 274.
 मोहदेखार *mohdekhāi*, 1347.
 मोहनदी *mohandi*, 159.
 मोहनरी *mohanri*, 159, 160.
 मोहब्बत *mohabbat*, 1252.
 मोहरकन *moharkan*, 540.
 मोहरम *moharam*, 1449.
 मोहरम के सिपाही *moharam ke sipā* 1449.
 मोहरा *mohra*, 186.
 मोहरिदार *mohrīdār*, 727.
 मोहरी *mohri*, 1125.
 मोहली *mohli*, 538.
 मोहली लोहार *mohli lohār*, 538.
 मोहान *mohān*, 365.
 मोहरी *mohri*, 94.
 मोहैन *mohain*, 256.
 मोका *moka*, 922.
 मोँका *monka*, 1249.
 मोख *mokh*, 1250.
 मोखा *mokha*, 1250.
 मोच *moch*, 984.
 मोचा *mocha*, 984.
 मोची *mochi*, 479.
 मोँची *monchi*, 479.
 मोँह *monchh*, 984.
 मोहा *mochha*, 984.
 मोजर *mojar*, 119.
 मोट *mot*, 14, 720, 936, 941, 1145.
 मोँट *mont*, 936.
 मोट चलाप्रब *mot chalācb*, 941.
 मोडि *moti*, 720, 936.

मोटेलेँ *motailen*, 1002 (footnote).
 मोढा *morha*, 186.
 मोँढा *monrha*, 631.
 मोही *morhi*, 990.
 मोती *moti*, 753, 765.
 मोती चुर *moti chūr*, 1272.
 मोती माला *moti māla*, 765.
 मोती राम *moti rām*, 1456.
 मोथा *moth*, 997.
 मोथा *motha*, 1183.
 मोंथा *montha*, 1075.
 मोंथी *mothi*, 997.
 मोदक *modak*, 1272.
 मोना *mona*, 656.
 मोमिन *momin*, 355.
 मोर *mor*, 585f, 664 (footnote).
 मोर चक्कर *mor chakkar*, 585f.
 मोर बाज *mor bāj*, 585f.
 मोरी *mori*, 323, 823, 862, 963, 982,
 1435.

मोरी पेटारी *mori petāri*, 963.
 मोल *mol*, 1113, 1419.
 मोहन *mohan*, 256, 755.
 मोहन माला *mohan māla*, 755.
 मोहर *mohar*, 755, 918, 1284.
 मोहर देन *mohar den*, 1284.
 मोहर माला *mohar māla*, 755.
 मौनिया *mauniya*, 44, 442.
 मौहूसी *maurūsi*, 1215.
 मौआर *mauār*, 1154.
 मौगी *maugi*, 1275.
 मौजा *mauja*, 1499.
 मौन *maun*, 713.
 मौना *mauna*, 1075.
 मौनी *mauni*, 442.
 मौनी मौनी *maunni*, 44, 656.
 मौर *maur*, 1119, 1321, 1326.
 मौरी *mauri*, 1326.

॥ य y ॥

यों *yon*, 356.

॥ र r ॥

रई *rai*, 1037, 1272.
 रकसा *raksa*, 985, 991.
 रकसी *raksi*, 985.
 रकेबी *rakebi*, 713.
 रखनी *rakhni*, 1280.
 रखनबह *rakhibah*, 1087.
 रखनवार *rakhwār*, 870.
 रखनवारी *rakhwāri*, 870.
 रखनवाही *rakhwāhi*, 870.
 रखात *rakhāt*, 1147.
 रखाँत *rakhānt*, 877, 1147.
 रखेलिन *rakhelin*, 1280.
 रखेली *rakheli*, 1280.

रखौर *rakhaur*, 786.
 रग *rag*, 1486.
 रंगरेज *rangrej*, 504.
 रंगरेजी *rangreji*, 504, 509.
 रंगसाज *rangsāj*, 504, 509.
 रंगेहन्री *rangehri*, 535.
 रघुनी डाक *raghuni dāk*, 1456.
 रघू *raghu*, 1456.
 रजपूत *rajput*, 964.
 रजाद *rajāi*, 731.
 रजील *rajil*, 1217.
 रञ्ची *ranchi*, 1045.
 रटनी *ratni*, 1183.

- रटनवा *ratwa*, 967h.
 रङ्गसार *raṅgsār*, 1426.
 रङ्गसारी *raṅgsāri*, 1426.
 रहिया *rahiya*, 808, 1016, 1019.
 रखा *randa*, 1278.
 रखी *randi*, 1280.
 रतज्या *ratjagga*, 1372.
 रतकुल *ratkul*, 1011.
 रताप्रल *ratāṇi*, 1011.
 रतार *ratār*, 1058.
 रतालू *ratālū*, 1058.
 रत्ती *ratti*, 1498, 1499.
 रथ *rath*, 148, 206.
 रद्दा *radda*, 1251.
 रनकिल्ली *rankilli*, 164, 929.
 रनकी *ranki*, 611.
 रन्थ *ranth*, 148, 206.
 रन्थी *ranthi*, 1416.
 रन्दा *randa*, 399, 401, 602.
 रफ्तानी *raphṭani*, 1488.
 रफीदा *raphida*, 451.
 रबी *rabi*, 858.
 रब्बिल *rabbi*, 426.
 रमकरवा *ramkarwa*, 713.
 रमचुक्का *ramchukka*, 713.
 रमजूआ *ramjūā*, 973.
 रमनिया *ramaniya*, 978.
 रमरम्मी *ramrammi*, 1339.
 रमुनी *ramuni*, 972.
 रम्पा *rampa*, 481.
 रम्बा *ramba*, 399.
 ररेठा *raretha*, 896, 994.
 रवाँ *rawāñ*, 1275.
 रवाइसवाला *rawāiswāla*, 580.
 रस *ras*, 366, 568, 1014, 1015, 1272.
 रस गोला *ras gola*, 1272.
 रसघारा *rasghāra*, 270.
 रसजाडर *rasjāūr*, 1440.
 रसखन्ना *raskhanna*, 284.
 रसपाल *raspāl*, 585.
 रसपैन *raspain*, 269.
 रसबन्धा *rasbanta*, 595.
 रसरी *rasri*, 115, 145, 1492.
 रसवत *raswat*, 234.
 रसाप्रल *rasāṇi*, 1011.
 रसिदाना *rasidāna*, 1198.
 रसिदावन *rasidāvan*, 1198.
 रसिया *rasiya*, 1272.
 रसियाव *rasiyāo*, 1272.
 रसीद *rasid*, 1467, 1488.
 रसुअर *rasuar*, 1203.
 रसुन *rasūn*, 1073.
 रसुली *rasūli*, 1203.
 रसेर *raser*, 270.
 रसोइया *rasoiya*, 1248.
 रसोइया घर *rasoiya ghar*, 1248.
 रसोइ *rasoi*, 1268.
 रसोली *rasoli*, 140.
 रसा *rassa*, 115, 184, 375, 1272.
 रसी *rassi*, 115, 196, 123, 464, 613, 1492.
 रसुन *rassun*, 1073.
 राहत *rahat*, 947.
 राहटवार *rahatwār*, 533.
 राहटा *rahta*, 339.
 राहना *rahna*, 478.
 राहर *rahar*, 994, 995, 1073.
 राहरिया *rahariya*, 1073.
 राहरिया सेम *rahariya sem*, 1073.
 राहरी *rahri*, 994.
 राहरेठा *rahretha*, 994.
 राहरेठा *rahraitha*, 994.
 राहल *rahal*, 987, 1043, 1234.
 राहाठ *rahāth*, 994.
 राहिला *rahila*, 1002.
 राही *rahi*, 144.
 राहे *rahe*, 1085, 1088.
 राहेठा *rahetha*, 896, 994.
 राइ *rāi*, 1045, 1089, 1402.
 राइस *rāis*, 137, 140, 713.

राउत *rāut*, 1456.
 राज *rāu*, 1084.
 राकस *rākas*, 1458.
 राँकी *rānki*, 371.
 राख *rākh*, 849.
 राखब *rākhab*, 1339.
 राखिये *rākhiye*, 655.
 राँगा *rānga*, 511.
 राँगी *rāngi*, 969.
 राज *rāj*, 420, 1207.
 राज मजूर *rāj majūr*, 420.
 राज मिस्तिरी *rāj mistiri*, 420.
 राजा *rāja*, 1085, 1092, 1450.
 राटन *rātan*, 640, 1183.
 राड़ *rār*, 1217.
 राँड़ *rānr*, 1088, 1279.
 राड़ जाति *rār jāti*, 1217.
 राड़ भोर *rār bhor*, 1217.
 राँड़ा *rāūra*, 1278.
 राड़ी *rāri*, 1075, 1183.
 राही *rārhi*, 1183.
 रात *rāt*, 965, 966, 1087, 1091.
 रातल *rātal*, 640.
 रातुक *rātuk*, 1088, 1091.
 रातुल *rātul*, 640.
 रादा *rāda*, 1251.
 राधे चक्कर *rādhe chakkar*, 585.
 रान *rān*, 289, 1272.
 रानी *rāni*, 1084.
 रान्ह *rānh*, 289.
 रापी *rāpi*, 481.
 राँपी *rāmpi*, 481.
 राफ *rāph*, 1485.
 राफ साफ *rāph sāph*, 1485.
 राब *rāb*, 311, 1014, 1272.
 राम *rām*, 965c, 978, 1062, 1073.
 राम करहन्नी *rām karhanni*, 966d.
 राम केसौर *rām kesaur*, 1062.
 राम गोसाँई *rām gosāin*, 1456.
 राम ठाकुर *rām thākur*, 1456.

राम तरोर *rāmtaroi*, 1073.
 राम दुलारी *rām dulārī*, 965c, 966e.
 राम दुल्लर *rām dullar*, 978.
 राम परोर *rām paror*, 1073.
 राम बीर *rām bīr*, 1456.
 राम रहर *rām rahar*, 1073.
 राम राम *rām rām*, 1339, 1419.
 राय *rāy*, 655.
 रारी *rārī*, 815.
 राल *rāl*, 737.
 रावा *rāwa*, 1014.
 रास *rās*, 82, 137, 226, 893, 1015, 1094, 1343, 1394.
 रास कड़ी *rās kari*, 226.
 रास के रस *rās ke ras*, 1015.
 रास पर लेब *rās par leb*, 1394.
 रास बरग बैस गेल *rās barag bais gel*, 1343.
 रासा *rāsa*, 1272.
 रासि *rāsi*, 137.
 राह *rah*, 456.
 राहत *rāhat*, 920.
 राहठ *rāhath*, 994.
 राहर *rāhar*, 994.
 राहरि *rāhari*, 994.
 राहिन *rāhin*, 1481.
 राऊ *rāhu*, 1456.
 रिकाबी *rikābi*, 449, 711, 713.
 रिकेबी *rikebi*, 713.
 रिकीँच *rikaunch*, 1272.
 रिनिहा *rinīha*, 1461.
 रिरियाय *ririyaṅ*, 1089.
 रिहम *riham*, 1372.
 रीत *rit*, 1381.
 रीत के जोड़ा *rit ke jora*, 1381.
 रुआरा *ruāra*, 1075.
 रुआरी *ruārī*, 1075.
 रुआह *ruāh*, 1422.
 रुआह काहब *ruāh kārahb*, 1422.
 रुकन *rukn*, 1465.

रुकन *rukan*, 1465.
 रुक्का *rukka*, 1367.
 रुक्कसती *rukhsati*, 1389.
 रुक्कान *rukhan*, 394, 399.
 रुक्कानी *rukhani*, 399.
 रुद्राक्ष *rudrachh*, 755, 781.
 रुन्नी *runni*, 799, 800.
 रुपधौ *rupadhau*, 1133.
 रुपै *rupai*, 1479.
 रुपैया *rupaiya*, 1475, 1478, 1479, 1485.
 रुपै सैकड़ा *rupai saikra*, 1479.
 रुपौठी *rupauthi*, 768.
 रुल्ली *rulli*, 799.
 रू *rū*, 33.
 रूआ *rūa*, 1017.
 रूँ *rū*, 333, 511.
 रूना *rūna*, 801.
 रूपधर *rūpdhar*, 1133.
 रूपधर *rūpdhaur*, 1133.
 रूपधौर *rūpadhaur*, 1113.
 रेखाग्रत *reāet*, 1217.
 रेकाना *rekāna*, 1465.
 रेकाबी *rekābi*, 713.
 रेगनी *regni*, 649.
 रेंगनी *rengni*, 1075.
 रेंद्वारी *renriāri*, 1045.
 रेवन्टी *rewti*, 267.
 रेवड़ा *reñura*, 1005.
 रेवन्ती *reoti*, 1082.
 रेहड़ा *rehra*, 816.
 रेहन *rehan*, 1481.
 रेहड़ *rehār*, 816.
 रेहाह *rehāh*, 816.
 रे *re*, 740, 1086.
 रेंड़ *reñr*, 957, 1045.
 रेंड़ गेल *reñr gail*, 957.
 रेंड़ल *renral*, 957.
 रेंड़ल बा *renral ba*, 957.
 रेंड़ा *renra*, 956, 957, 987.

रेंड़ा भैल बा *renra bhail ba*, 957.
 रेंड़ा भैल है *renra bheil hai*, 987.
 रेंड़ी *renri*, 1045.
 रेत *ret*, 388.
 रैती *reti*, 403, 418, 470, 471, 552, 560, 583, 591.
 रेवन्टी *rewti*, 260.
 रेह *reh*, 816, 1006.
 रेंची *rainchi*, 1045.
 रैन *rain*, 269.
 रैनि *raini*, 1087, 1091.
 रैयत *raiyat*, 1215.
 रैयती *raiyati*, 1040.
 रैयान *raiyān*, 1217, 1226.
 रैहड़ *raihar*, 994.
 रोकरिया *rokariya*, 1484.
 रोकसत *roksat*, 1339.
 रोकसत करब *roksat karab*, 1339.
 रोकसति *roksati*, 1339.
 रोकसती *roksati*, 1291, 1294.
 रोकसद्दी *roksaddi*, 1291.
 रोजनामचा *rojnāmcha*, 1463a and 1464.
 रोजनामचा बही *rojnāmcha ba* 1463c.
 रोजबन्दी *rojbandhi*, 1185.
 रोजड़ा *rojhu*, 1184.
 रोजीना *rojina*, 1185.
 रोपनिहार *ropnihār*, 864.
 रोपबा *ropba*, 1088, 1091.
 रोपचा *ropcha*, 964.
 रोरचा *rorcha*, 786.
 रोरियाह *roriyāh*, 786.
 रोसकति करि देब *roskati kari deb*, 13
 रोसकती *roskati*, 1291.
 रोहनी *rohni*, 1082.
 रोहिनी *rohini*, 1082, 1084.
 रोक *rok*, 1488.
 रोकड़ *rokar*, 1463b.
 रोकड़ बही *rokar bahi*, 1463b.

रोकड़ बाकी *rokar bāki*, 1463b.
 रोकड़ *rokar*, 871.
 रोग *rog*, 1173.
 रोगन *rogan*, 509.
 रोज *roj*, 1185.
 रोटी *roti*, 994, 1029, 1272.
 रोटीवाला *rotiwāla*, 445.
 रोड़ा *rora*, 269.
 रोड़ा *roda*, 335d.
 रोप *rop*, 964, 1008.
 रोपन *ropan*, 864.

रोपड़ *ropahu*, 1088.
 रोपा *ropa*, 964.
 रोपे *rope*, 1088.
 रोरर *rora*, 269, 1037, 1266.
 रोल *rol*, 35, 424, 1207.
 रौंजी *raunji*, 815.
 रौड़ी *rauri*, 1499.
 रौंदा *raunda*, 1005.
 रौन *raun*, 260.
 रौना *rauna*, 115, 376.
 रौल *raul*, 424.

॥ ल ॥

लई *lai*, 480.
 लईन *lain*, 1266.
 लकठो *laktho*, 1272.
 लकड़ई *lakri*, 35.
 लखनवाला सझाफ *lakhnawāla san-jāph*, 748.
 लखनौवाला सझाफ *lakhnauāl sanjāph*, 748.
 लखनरौव *lakhrāuv*, 814.
 लखौरी *lakhauri*, 1263.
 लँगड़ा *langra*, 301, 758, 1456.
 लगन *lagaan*, 711, 1289, 1344.
 लगन पत्नी *lagaan patri*, 1344.
 लगना *lagnā*, 7.
 लगनपंचे *lagnāpāche*, 1445.
 लँगरा *langra*, 274.
 लगवान *lagnān*, 1157.
 लगहर *laghar*, 1157.
 लगार *lagāi*, 1319, 1336.
 लगारब *lagāeb*, 857, 1098, 1157, 1337, 1351, 1435.
 लगा के *lagā ke*, 69.
 लगान *lagnān*, 1220.
 लगानी *lagnāni*, 1479.
 लगाम *lagām*, 226.
 लगामी *lagāmi*, 96.
 लगार *lagār*, 26.

लगावन *lagāwan*, 1119.
 लगावन्री *lagāuri*, 30.
 लगावस *lagāvas*, 1084.
 लगावे *lagāve*, 1084.
 लगी *lagi*, 1087.
 लयुचा *lagua*, 842, 844.
 लयुचा जन *lagua jan*, 842.
 लगूसी *lagūsi*, 41.
 लंगोटा *langota*, 726.
 लंगोटी *langoti*, 726.
 लगौरी *lagauri*, 71, 128.
 लगगा *lagga*, 40, 237, 1491.
 लगित *laggi*, 1468a and b, 1470, 1471 ; Appendix, 4, 10.
 लघुरी *laghuri*, 41, 237, 1491, 1492, 1496.
 लग्गी *laggi*, 768.
 लङ्गड़ *langar*, 748.
 लङ्गर *langar*, 239.
 लङ्गोट *langot*, 726.
 लक्ष्मी *laxmi*, 363.
 लक्ष्मिनिया *laxhminiya*, 1074.
 लजुरी *lajuri*, 652.
 लट *lat*, 1400.
 लटक *latak*, 473.
 लटधोषाद *latdhoāi*, 1400.
 लटल *latal*, 1094.

- लटवा *latwa*, 353, 501.
 लटाई *latāin*, 498.
 लट्टा *latta*, 1272.
 लट्ठ *lattu*, 538.
 लट्ठा *lattha*, 928, 1491.
 लठ *lath*, 653.
 लठङ्गर *lathangar*, 1323.
 लठवाही *lathwāhi*, 915.
 लठाबन्दी *lathābandi*, 1028.
 लठौंगर *lathauingar*, 1323.
 लड्डु *laddu*, 1272, 1358.
 लङ्घिया *larhiya*, 147, 201.
 लड्डुआ *larua*, 1272.
 लण्डा *landha*, 1109.
 लत *lat*, 1183.
 लतखोरा *latkhora*, 225, 341, 1250.
 लतम्बरवा *latmarwa*, 1250.
 लतमरा *lutmara*, 614, 939, 950, 1250.
 लतरी *latri*, 735, 999.
 लतन्हा *lattha*, 1098.
 लतार *latār*, 1058.
 लतिथौलै *latiyauleñ*, 1217.
 लतिहानी *lutihāni*, 807.
 लतेड़ा *latera*, 225.
 लत्ता *latta*, 723.
 लत्ती *latti*, 353.
 लथराह *lathrāh*, 1117.
 लथेर *luther*, 896, 983, 1145.
 लदन्ना *ladna*, 882.
 लदन्हा *ladha*, 17.
 लदाव *ladāw*, 224.
 लदौरी *ladauri*, 128.
 लद्दी *luddi*, 916, 954.
 लधी *ladhi*, 17.
 लपन्टा *lapta*, 1183.
 लपन्धी *lapsi*, 1272.
 लपेटन *lapetan*, 363.
 लप्पा *lappa*, 184, 119.
 लप्पू *lappu*, 184, 191.
 लप्पो *lappo*, 622.
 लब गड्डुहो *lab gachhuli*, 814.
 लबन्दा *labda*, 654.
 लबन्ना *labna*, 713.
 लबन्नी *labni*, 376, 713.
 लबय *labay*, 1084.
 लबेर *laber*, 419.
 लबेरी *laberi*, 419.
 लमन्का *lamka*, 1059.
 लमन्का चलुआ *lamka alua*, 1059.
 लमन्ती *lamti*, 828.
 लमरन्दार *lamurdār*, 1208.
 लमेरा *lamera*, 861, 980.
 लम्बरन्दार *lambardār*, 1208.
 लम्बह *lambhab*, 1132.
 लम्हेर *lamher*, 861.
 लर *lar*, 595.
 लरकटिया *larkatiya*, 985.
 लरन्का *larka*, 1074.
 लरन्किनी *larkini*, 1282.
 लरन्हा *larchha*, 1048.
 लरन्जोका *larjonka*, 1183.
 लरत *larat*, 585.
 लरत देब *larat deb*, 585.
 लरन्ना *larna*, 56, 346, 439, 508, 57.
 लरन्नी *larni*, 17, 817.
 लरम *laram*, 786.
 लरन्मा *larma*, 1016.
 लरन्खो *larlo*, 270.
 लरन्वाहा *larwāha*, 915.
 लरन्हा *larha*, 40.
 लरन्ही *larhi*, 996, 1183, 1257.
 लरन्हो *larho*, 996.
 लरिका *larika*, 1281, 1286, 1401.
 लरिका खोज *larika khoj*, 1286.
 लरिका लोकाप्रब *larika lokāeb*, 140.
 लरिकी *lariki*, 1282.
 लरी *lari*, 363.
 लरवा *larua*, 195, 990.
 लरेठा *laretha*, 896.

लरेथो *laretho*, 994.
 ललन्का *lalka*, 956, 1057, 1059.
 ललन्की *lalki*, 786.
 ललन्की मिट्टी *lalki mitti*, 786.
 ललग्गोदिया *lalgoniya*, 968.
 ललग्गोड़ी *lalgonri*, 1005.
 ललन्देय्या *laldeyya*, 967, 972.
 ललन्री *lalri*, 765.
 ललन्हात वा *lalhāt ba*, 987.
 लवन्ठा *lawtha*, 2, 825.
 लवन्ठा के जोत *lawtha ke jot*, 825.
 लसम *lasam*, 480.
 लँहगा *lanhga*, 743.
 लहन्ठी *lahthi*, 571.
 लहन्ना *lahna*, 1477.
 लहन्नाप्रल *lahnāēl*, 1079.
 लहन्वेटा *lahbeta*, 1279.
 लहर *lahar*, 1173.
 लहरन्नी *laharni*, 383, 1030.
 लहरैठा *lahraiṭha*, 994.
 लहलहा *lahlaha*, 987.
 लहलहा रहल है *lahlaha rahal hai*,
 987.
 लहन्वाइ *lahwāi*, 303.
 लहन्सुन *lahsun*, 1073.
 लहन्सुर *lahsur*, 574.
 लहास *lahās*, 115.
 लहासी *lahāsi*, 115, 239.
 लहुरी *lahuri*, 1276.
 लहेरिया *laheriya*, 533.
 लहेरा *lahera*, 570.
 लहेरी *laheri*, 570.
 लहाँगा *lahaunga*, 480.
 लहौरी *lahauri*, 1263.
 ला *la*, 444, 572, 1272, 1419.
 लार *lai*, 1272.
 लारव *lāith*, 346.
 लाइलि *lāili*, 740.
 लाउर *laur*, 653.
 लाप्रद् *lāed*, 92.

लाप्रब *lāeb*, 25, 1478.
 लाख *lākh*, 570.
 लाखराख *lākhraj*, 1209h.
 लाग *lāg*, 1445.
 लागत वा *lāgat ba*, 1001.
 लागन *lāgan*, 7.
 लागनि *lāgani*, 331.
 लाग पञ्चमी *lāg panchami*, 1445.
 लागल *lāgal*, 1001, 1004, 1437.
 लाँगल *lāngal*, 1.
 लागा *lāga*, 1383.
 लागी *lāgi*, 1482.
 लागे *lāge*, 1026.
 लाँजी *lānji*, 965k.
 लागौ *lāgau*, 45.
 लाट *lāt*, 1207.
 लाटा *lāta*, 1272.
 लाठ *lāth*, 273, 346, 414, 431, 917,
 928, 931.
 लाठा *lātha*, 116, 414, 928, 931.
 लाठी *lāthi*, 362, 390, 653, 655,
 833, 1085.
 लाठीन्दोर *lathidor*, 362.
 लाइनि *lārani*, 439.
 लाँदा *lārda*, 1109.
 लाद *lād*, 92, 713.
 लाध *lādth*, 258, 276.
 लाधा *lādha*, 17.
 लाबर *lābar*, 419.
 लाभ *lābh*, 900, 1483.
 लाँभ *lāmbhab*, 1132.
 लाभसाम *lābh sābh*, 1483.
 लाम *lām*, 861.
 लाम्ब *lāmbab*, 1132.
 लार *lār*, 75, 60, 90, 880, 894, 963,
 990, 1183, 1259.
 लारन *lāran*, 17.
 लारनि *lārani*, 346.
 लारी *lāri*, 529, 570.
 लाव *lāru*, 60.

- लाल *lāl*, 585, 975, 1135, 1138, 1306, 1499.
 लाल केशर *lāl kesar*, 975.
 लाल देह्या *lāldeīya*, 972.
 लाल बगच्छा *lāl bagchhalā*, 1138.
 लाल माटी *lāl mātī*, 1306.
 लालन्मी *lālmi*, 1065.
 लाला *lāla*, 585.
 लावन *lāvan*, 1477.
 लावन भावन *lāvan bhāvan*, 1477.
 लावा *lāva*, 433, 1272, 1339, 1332, 1445, 1483.
 लावा घोली *lāva ghōlī*, 1483.
 लावा छिटाइ *lāva chhitāi*, 1309, 1332.
 लावा दूआ *lāva dūa*, 1483.
 लावा मिराइब *lāva mirāib*, 1332.
 लासा *lāsa*, 381.
 लाह *lāh*, 570, 713.
 लाहखर *lahkhar*, 482.
 लाहाउरी *lāhāuri*, 1263.
 लाही *lāhī*, 1045, 1074.
 लाखावन *lāxāvan*, 1292.
 लिख *likh*, 655.
 लिख गहन्नी *likh gahni*, 747.
 लिभन्ही *lijhri*, 1401.
 लिट्टी *litti*, 466, 994, 1272.
 लिद्दी *liddī*, 848.
 लिपाइ *lipāi*, 1402, 1413.
 लिये *liye*, 655.
 लिहाइ *lihāi*, 408, 526.
 लिहावर *liharar*, 397.
 लीद *lid*, 848.
 लीदी *lidi*, 848.
 लील *lil*, 1038, 1040.
 लीला *lila*, 1043.
 लीला डोम *lila dom*, 1456.
 लीजू *liju*, 585(f).
 लुकवारी *lukvāri*, 1448.
 लुकान *lukān*, 957.
 लुकारी *lukāri*, 1448.
 लुकुम *lukum*, 1268.
 लुखरी *lukhri*, 1091.
 लुगन्गिरे *lugriye*, 740.
 लुगरी *lugri*, 740.
 लुग्गा *lugga*, 723.
 लुङ्गी *lungi*, 383, 726, 733, 1430.
 लुण्डा *lunda*, 710.
 लुचुई *luchui*, 1272.
 लुतिया *lutiya*, 1073.
 लुपन्धी *luplhi*, 977.
 लुरन्का *lurka*, 1074.
 लूकहि *lūkahi*, 1087.
 लूका *lūka*, 1419.
 लूगा *lūga*, 723, 740.
 लूंगी *lūngi*, 733, 1430.
 लूडा *luura*, 121, 710.
 लूडई *lenrai*, 1075, 1183.
 लूङ्गवारी *lenrvāri*, 1045.
 लूङ्गुरी *lenruri*, 984.
 लूढियाग्रल *lūdhigārl*, 1153.
 लूताहर *lūtāhar*, 1292.
 लूदरा *ledra*, 731.
 लूदरा *ledra*, 637, 731.
 लूदाल *lūdāl*, 1267.
 लूयारी *leyāri*, 1292.
 लूवचा *lervā*, 990.
 लूवनिहार *lenvnihar*, 874.
 लूवार *lewār*, 376.
 लूवारा *lewāra*, 154.
 लूहन्डिवाला *lenhrivāla*, 1156.
 लूहन्ना *lehna*, 1114.
 लूहन्नी *lehni*, 512, 555, 557, 880.
 लूहसुर *lehsur*, 574.
 लूहाइ *lehāi*, 408.
 लूहाग्र *lehāg*, 549.
 लूहाफ *lehāph*, 731.
 लूहाली *lehālī*, 731.
 लूहोंगा *lehonga*, 480.
 ले *le*, 572, 919, 1025, 1084, 1416.
 लेइ *lei*, 423, 480.

लेखा *lekha*, 1463c.
 लेखा बची *lekha bahi*, 1463c.
 ले जाग्रब *le jāēb*, 919.
 लेंद *lenr*, 1045.
 लेंही *lenri*, 848.
 लेंह *lenrh*, 1153.
 लेंहा *lenrha*, 984, 1074.
 लेन *let*, 568.
 लेद *led*, 932.
 लेदा *leda*, 932.
 लेदी *ledi*, 932.
 लेध *ledh*, 932.
 लेधः *ledha*, 258.
 लेधा *ledha*, 17, 276.
 लेधो *ledho*, 932.
 लेन *len*, 1461.
 लेन देन *len den*, 1461.
 लेने *lene*, 3.
 लेने आब *lene āw*, 3.
 लेव *leh*, 915, 1394, 1419, 1429, 1435.
 1478, 1484, 1485.
 लेख *leu*, 1118.
 लेखें *lehē*, 1217.
 लेव *leo*, 709, 824, 915, 981.
 लेव करब *leo karab*, 981.
 लेवत *lewat*, 645.
 लेवन *lewan*, 709.
 लेवा *lewa*, 126, 233, 637, 709, 824.
 858, 915, 1032, 1259.
 लेवा खान्ही *lewa khānhī*, 1259.
 लेभो *lese*, 1054, 1055.
 लेहड़ *lēhār*, 1124.
 लेहन *lehan*, 880.
 लेहला *lehala*, 904.
 लेही *lēhi*, 604, 763, 1451.
 लेधा *lēdha*, 17.
 लेन *lein*, 1160.
 लेनू *lainu*, 1161, 1166.
 लोकन्नाहा *loknāha*, 1293.
 लोकनिया *lokaniya*, 1293.

लोकनी *lokani*, 1293.
 लोकाग्रब *lokārb*, 1401.
 लोकाना *lokāna*, 1140, 1141.
 लोंगचुरा *longchūra*, 973.
 लोंगिया मरिचा *longiya maricha*, 1073.
 लोंगिया मिरिच *longiya mirich*, 1073.
 लोचनी *lochni*, 363.
 लोटकी *lotki*, 690.
 लोटली *lotli*, 1339.
 लोड़ियारो *loriyaro*, 1154.
 लोन्ताहार *lorhtāhar*, 878.
 लोहनिहार *lorhnihar*, 878, 1017.
 लोहिया *lorhiya*, 878.
 लोभबआ *lobhera*, 769.
 लोरकाइ *lorkāi*, 1154.
 लोरिका *lorika*, 1154.
 लोहड़ा *lohara*, 480.
 लोहड़ा *lohara*, 929.
 लोहरा *lohra*, 878, 967j.
 लोहरा *lohra*, 695.
 लोहरी *lohari*, 695.
 लोहलङ्गर *lohlangar*, 239.
 लोहमारी *lohmarī*, 107.
 लोनामा *lohāma*, 10.
 लहार *lahar*, 407, 538, 1191, 1204.
 लोहिया *lohya*, 466, 480, 673, 695.
 लोइया *loiya*, 1251, 1272.
 लोहर *lohar*, 383, 482, 734.
 लोम *lom*, 1217, 1275.
 लोचर *locher*, 1120.
 लोरा *lora*, 1052.
 लोटा *lota*, 115, 687, 711.
 लोटी *loti*, 1052.
 लोड़ा *loru*, 1266.
 लोरा *lorh*, 421.
 लोहन *lohata*, 899.
 लोहा *lorhat*, 627, 878, 914, 1317.
 लोहा बिबा *lorhat biēbat*, 878.
 लोही *lorhi*, 627, 748, 878.

लौंदा *londa*, 466, 1251.
 लौंदी *londi*, 1251.
 लोथा *lotha*, 318.
 लोपन *lopan*, 551, 705.
 लोर *lor*, 753, 764.
 लोह *loh*, 414.
 लौंगरा *laungra*, 758.
 लौगाही *laugāchhi*, 814.
 लोहूचा *lachhua*, 1326,

लोताहर *lautāhar*, 1292.
 लौचा *laua*, 1068.
 लौका *lauka*, 1068.
 लौकी *lauki*, 585.
 लौंग *laung*, 763.
 लौठा *lautha*, 377.
 लौनी *launi*, 873.
 लौनी करल *launi karal*, 873.
 लौर *laur*, 653.

॥ व w ॥

वजू *waju*, 1430.
 वजू कराएब *waju karāēb*, 1430.
 वफा *wapha*, 1482
 वादा *wāda*, 1367.
 वादा का रुक्का *wāda ka rukka*, 1367.

वारजा *wārja*, 1470, 1471.
 वाला *wāla*, 502, 832, 889, 1004
 1267.
 वासिल *wāsil*, 1468a, 1472.
 वासिल बाकी *wāsil bāki*, 1468a, 1472.

॥ श sh ॥

शयुन *shagun*, 1454.
 शरई *sharai*, 1361, 1362.
 शलुका *shaluka*, 729.
 शादी *shādi*, 1273.
 शाम *shām*, 1183.
 शाम तुलसी *shām tulsī*, 1183.

शाहाना *shāhāna*, 1381.
 शिकमी *shikmi*, 1225, 1226.
 शतुर *shutur*, 1131.
 शुमङ्गली *shumangali*, 1273, 1328.
 शोई *shoi*, 1369.
 शौहर *shauhar*, 1274.

॥ स s ॥

सँ *sañ*, 1113.
 सईल *sail*, 938.
 सकरई *sakrai*, 1474.
 सकरकन्द *sakarkand*, 1059.
 सकरचौनी *sakarchini*, 1005.
 सकरपाळा *sakarpāla*, 1272.
 सकारब *sakārab*, 1487.
 सक्कर *sakkar*, 318, 1014, 1089.
 सखारी *sakhāri*, 657.
 सगपहिना *saggahita*, 1272.

सगरदिना *sagardina*, 837.
 सगरा *sagra*, 1091.
 सँगरा *sangra*, 922.
 सगहम *sagaham*, 1279.
 सगहूचा *saguhua*, 1279.
 सँगहूचा *sañghua*, 1279.
 सगाई *sagāi*, 1279.
 सँगहा *sangāha*, 1201.
 सँगिया *sangiya*, 73.
 सयुन *sagun*, 1454.

- सगुनी *saguni*, 177, 193.
 सगून *sagūn*, 177, 178, 179, 184,
 190, 191, 193, 195, 200, 204.
 सगड़ *saggar*, 147, 201, 203, 204.
 सङ्कर *sankar*, 771, 1014.
 सङ्कल्प *sankalp*, 1209a.
 सङ्ख *sankh*, 776.
 सङ्ग *sang*, 655, 990, 1184.
 सज्जवा *sajwa*, 1163.
 सँजहारिया *sanjhariya*, 837.
 सजाव *sajao*, 1163.
 सजाव दही *sajao dahi*, 1163.
 सजिवन *sajivan*, 1068.
 सजुइ *sajui*, 1162.
 सजेया *sajca*, 636.
 सजोर *sajor*, 858.
 सज्जा *sajja*, 846.
 सझिया *sajhiya*, 291.
 सँझिया *sanjhiya*, 837.
 सझियैती *sajhyaiti*, 291.
 सँझीया *sanjhaua*, 1270.
 सञ्चा *sancha*, 576, 984.
 सञ्जाफ *sanjāph*, 748.
 सटक *satak*, 473.
 सटका *satkā*, 99, 653.
 सटिया *satiya*, 762.
 सटौया *sataua*, 1482.
 सटौया पटौया *sataua patana*, 1482.
 सठोरा *sathora*, 1399.
 सङ्का *sarka*, 1074.
 सँङ्सी *sanrsi*, 404, 411, 511, 515,
 539, 546, 557, 560, 552, 704.
 सँझारी *sanrāri*, 330.
 सँङ्सा *sanrusa*, 32.
 सड़े *sare*, 1087.
 सड्डी *saddhi*, Appendix, 2a.
 सण्ठी *santhi*, 896, 1048.
 सत *sat*, 12, 1332.
 सतधरवा *satgharwa*, 442.
 सतधर *satattar*, 1118.
 सतदन्ता *satdanta*, 1118.
 सतदर *satdar*, 1118.
 सत धरिया *sat dhariya*, 12.
 सतन्नहाप्रब *satnahāēb*, 1424.
 सतपुतिया *satputiya*, 1069.
 सतभीखा *satbhikha*, 1082.
 सत भौरी *sat bhauri*, 1332.
 सतम्मसुआ *satmasua*, 1396.
 सतम्मास *satmās*, 1396.
 सतगरङ्गी *satgarāji*, 750.
 सतरिया *satariya*, 9654.
 सतल्लरी *sāllari*, 765.
 सतव्यनियाँ *satvaniyān*, 238.
 सतवाँस *satvāns*, 1396.
 सतवाँसा *satwānsa*, 1396.
 सतवाँसू *satvānsu*, 1396.
 सती *sati*, 1456.
 सतुआ *satua*, 1272.
 सतुआइन *satuaīn*, 1449.
 सतुआनी *satuañi*, 1449.
 सतुई *satui*, 1272.
 सत्तर *sattar*, 1118.
 सत्ती *satti*, 572.
 सत्तू *sattu*, 1272, 1443, 1449.
 सथधर *sathdhar*, 1118.
 सदर *sadar*, 1219.
 सदर दरवाजा *sadar darwāja*, 1249.
 सदरी *sadlari*, 729.
 सदा *saha*, 655.
 सदियात *sadiyāt*, 1201.
 सदियाना *sadiyāna*, 1201.
 सँडुकची *sandekchi*, 656.
 सधवा *sadhwa*, 1277.
 सधोर *sadhōr*, 1399.
 सधौआ *sadhaua*, 1210, 1482.
 सधौआ पटौआ *sadhaua patana*, 1210,
 1482.
 सन *san*, 29, 165, 886n, 984, 1047,
 1089.
 सनई *sanaī*, 1048.

सनङ्की *sanki*, 713.
 सनङ्घोष्ठा *sandhoa*, 542.
 सनन्सनाठी *sansanāthi*, 1048.
 सनन्सा *sansa*, 546, 557.
 सनन्सी *sansi*, 552, 554.
 सनन्सोगिला *sansogila*, 661.
 सनन्हक *sanhak*, 713.
 सनन्हकी *sanhaki*, 713.
 सना *sana*, 1272.
 सनाठी *sanāthi*, 1048.
 सनिचन्ना *sanichra*, 1456.
 सनीचर *sanīchar*, 1088.
 सनुकन्ची *sanukchi*, 656.
 सनुख *sanukh*, 656.
 सनूक *sanūk*, 656.
 सनेस *sanes*, 1347.
 सनै *sanai*, 1048.
 सनैठा *sanaitha*, 1048.
 सनौठा *sanauta*, 685.
 सन्दुख *sandukh*, 656.
 सन्दूक *sandūk*, 656.
 सन्देह *sandeh*, 1272.
 सन्यासी *ṣanyāsi*, 1203, 1429.
 सपई *sapāi*, 309.
 सपट *sapat*, 860.
 सपट जाइल *sapat jāil*, 860.
 सपण्टा *sapta*, 860.
 सपण्टा जाइल *sapta jāil*, 860.
 सपण्नाइ *sapnāi*, 1234.
 सपन्नी *sapri*, 662.
 सपुरा *ṣapura*, 1050.
 सप्तमी *saptami*, 1087.
 सफ *saph*, 751.
 सफई *saphai*, 305.
 सफगोल *saphgol*, 1073.
 सफाई *saphāi*, 1485.
 सफेद *saphed*, 976.
 सफैया *saphaiya*, 305.
 सबन्जा *sabja*, 1036.
 सबन्जी *sabji*, 996.

सबन्तैती *sabthaiti*, 291.
 सबन्ना *sabra*, 513, 549.
 सबन्नी *sabri*, 513, 549.
 सबुजा *sabuja*, 1043.
 सबुजी *sabuji*, 1036.
 सभ *sabh*, 12, 1026, 1085, 1089.
 सभन्धर *sabhdhar*, 12.
 सभ धरिया *sabh dhariya*, 12.
 समन्दान *samdān*, 524, 549.
 समध *samadh*, 1279.
 समन्धिन *samdhin*, 1302.
 समन्धी *samdhi*, 1302, 1339.
 समधी मिलावा *samdhi milāwa*, 1339.
 समन्धो *samdho*, 1339.
 समन *saman*, 1210.
 समन्सान *samsān*, 1418.
 समन्सेबन्द *samseband*, 768.
 समन्सेर *samser*, 502.
 समन्सेरक *samserak*, 502.
 समन्हुत *samhut*, 839, 877, 143
 1439.
 समाना *sama*, 989.
 समाचारी *samāchāri*, 1487.
 समाचारी चिह्नी *samāchāri chitti*
 1457.
 समाठ *samāth*, 431, 464, 610, 617.
 समान्ठ *samānth*, 610.
 समाध *samādhi*, 1429.
 समाध में बैसाग्रब *samādhi men baisāg*
 1429.
 समाधि *samādhi*, 1429.
 समाधि (or समाध) लेब *samādhi (or*
samadh) leb, 1429.
 समार *samār*, 819, 826, 828, 857.
 समाली *samāli*, 726.
 समाह *samāh*, 826.
 समियाँ *samiyāñ*, 618.
 समुख *samukh*, 1249.
 समुख दरोजा *samukh daroja*, 1249.
 समेल *samel*, 18.

समैया *samaiya*, 16.
 समैल *samail*, 15, 16, 191, 18, 938.
 समैला *samaila*, 16, 938.
 समोसा *samosa*, 1272.
 समौषा *samausa*, 610, 618.
 समौध *samaudh*, 818, 839.
 सम्बन्ध *sambandh*, 1279.
 सम्मान *samman*, 568.
 सम्मल *sammal*, 194.
 सर *sar*, 358, 949.
 सरई *sarai*, 1051.
 सरक *sarak*, 1174.
 सरक जाग्रब *sarak jārb*, 1174.
 सरकण्डा *sarkanda*, 1051.
 सरकण्डी *sarkandi*, 565.
 सरका *sarka*, 358.
 सरकार *sarkār*, 1208.
 सरकौनी *sarkauini*, 363.
 सरकौनी के खूँटी *sarkauini ke khunti*, 363.
 सरखत *sarkhat*, 1464.
 सरग *sarag*, 105, 1101, 1113.
 सरगन्ताली *saragpatāli*, 1101, 1113.
 सरगाँ *sargān*, 494.
 सरङ्गन्ताली *sarangpatāli*, 1101.
 सरङ्गा *saranga*, 230.
 सरन्दर *sardar*, 1028, 1257.
 सरन्दर परन्तर *sardar partar*, 1028.
 सरन्दार *sardār*, 1450, 1452.
 सरन्पच *sarpanch*, 1450.
 सरन्पत *sarpat*, 120.
 सरन्पोस *sarpos*, 700, 711.
 सरन्वत *sarbat*, 1015, 1272.
 सरन्वी *sarbi*, 713.
 सरन्रा *sarra*, 940.
 सरन्वा *sarwa*, 438.
 सरन्सी *sarsi*, 511.
 सरन्सों *sarson*, 1045.
 सरह *sarah*, 1220.
 सरहन्ची *sarhanchi*, 1183.

सरहज *sarhaj*, 1386.
 सरहथ *sarhath*, 55.
 सरहबन्दी *sarahbandi*, 1220.
 सरहिया *sarahiya*, 438.
 सराई *sarāi*, 551, 705, 775.
 सराफ *sarāph*, 1461.
 सरासर *sarāsar*, 475.
 सरिकन्दार *sarikdār*, 1214.
 सरिन्ना *sarinna*, 230.
 सरिया *sariya*, 740.
 सरिया के *sariyā ke*, 817.
 सरिया के जोतल *sariyā ke jotat*, 817.
 सरिया के धरल *sariyā ke dharat*, 817.
 सरिसो *sariso*, 896, 1045.
 सरिसों *sarisoni*, 1045.
 सरिहन *sarihan*, 969, 972.
 सरी *sari*, 972.
 सरे *sare*, 1220.
 सरेस *sares*, 404.
 सरेस कन्ना *sares kanna*, 404.
 सरेस कागज *sares kāgaj*, 404.
 सरेस पत्ता *sares patta*, 404.
 सरह *sarch*, 784b.
 सरैला *saraila*, 48.
 सरौंची *saraunchi*, 1183.
 सरौता *saranta*, 1056.
 सलखो *salkho*, 1456.
 सलगम *salgam*, 1073.
 सलग्गा *salga*, 730.
 सलजम *saljam*, 1073.
 सलवात *salwāt*, 1408.
 सलाई *salāi*, 221, 386, 499, 539, 546.
 सलाग *salāg*, 566.
 सलाम *salām*, 1393.
 सलामी *salāmi*, 1201, 1205, 1347, 1474.
 सलीना *salina*, 230, 1185.
 सलेस *sales*, 592, 1456.
 सलैया *salaiya*, 221.

- सल्हेस *salthes*, 1455, 1456.
 सल्हेस अस्थान, *salthes asthān*, 1455.
 सवार *savār*, 1092, 1475, 1479.
 सवार डेढ़ी *savāi dērhi*, 1475.
 सवामी *savāmi*, 1274.
 सवार *savār*, 235.
 सवारी *savāri*, 1275.
 सवासिन *savāsīn*, 1277.
 सवेया *savaiya*, 1203, 1479, 1500.
 ससुरा *sasura*, 1296.
 ससुरार *sasurār*, 1296, 1300.
 ससुराल *sasurāl*, 1296.
 ससुरैतिन *sasuraitin*, 1277.
 संस्कार *sanskār*, 1416.
 संस्कार देब *sanskār deb*, 1416.
 सहज *sahjan*, 1073, 1183.
 सहजना *sahjana*, 1073.
 सहजादी मार *sahjādi mār*, 1456.
 सहजा मार *sahja mār*, 1456.
 सहन्तौर *sahṭir*, 322.
 सहदेइया *sahdeīya*, 966c.
 सहन *sahan*, 235.
 सहन्नक *sahnak*, 1377.
 सहरी *sahri*, 887.
 सहरोस *sahras*, 1117.
 सहल *sahal*, 414.
 सहसर *sahasar*, 604.
 सहार *sahār*, 1203.
 सहिजन *sāhijjan*, 1073.
 सही *sahi*, 990.
 सहेर *saher*, 1124.
 साँई *sāñiñ*, 1183, 1274.
 साउत *saut*, 1276.
 साप्रवान *sāṭebān*, 1242, 1430.
 साण्ख *sāonkh*, 842.
 साणोन *sāon*, 1082, 1087, 1088.
 साणोर *sāñor*, 1113.
 साक *sāk*, 1486.
 साक उखड़ गेलैन्हि *sāk ukhar gelainhi*, 1486.
 साँखा *sānkhā*, 538.
 साग *sāg*, 1001, 1073.
 साँग *sānga*, 3, 1255.
 सागड़ *sāgar*, 147, 201.
 सागर *sāgar*, 782.
 साँगड़ *sāngah*, 3, 1255.
 साँघुत *sāñghut*, 1279.
 साचक *sāchak*, 1381.
 साँचा *sāncha*, 419, 557, 560, 565, 570, 576, 600.
 साँची *sānchi*, 726, 1049, 1163.
 साज *sāj*, 1371.
 साजन *sājan*, 372.
 साज बेचोतब *sāj beotab*, 1371.
 साजी *sāji*, 45.
 साँझ *sāñjh*, 226.
 साँझ ले *sāñjh le*, 837.
 साटा *sātā*, 99.
 साँटा *sānta*, 99.
 साटी *sāti*, 477, 843, 1155.
 साटी पाटी *sāti pāti*, 843.
 साठ *sāth*, 965, 966.
 साठी *sāthi*, 965, 966f, 1085, 1089.
 साड़ी *sāri*, 740.
 साँढ़ *sāñrh*, 5, 1095, 1112.
 सादा *sāda*, 468, 585f, 1023, 1250.
 सादा चादर *sāda chādar*, 585f.
 सादियात *sādiyāt*, 1201.
 सादी *sādi*, 1273.
 साध *sādh*, 1484.
 साधब *sādhb*, 1484.
 साधा लेब *sādh leb*, 1484.
 साधन्नी *sādlni*, 426.
 साधू *sādhu*, 782.
 सान *sān*, 538, 539, 1025, 1086.
 सानि *sāni*, 1272.
 सानी *sāni*, 1144, 1145, 1279.
 सानी पानी *sāni pāni*, 1145.
 सानी पानी करब (or देब) *sāni pā. karab (or deb)*, 1145.

- सापट *sāpat*, 847.
 साँपुर *sāmpur*, 1050.
 साफू *sāph*, 1485.
 साफ़ी *sāphi*, 401, 404, 733, 1430.
 साफ़ी रन्दा *sāphi randa*, 401.
 साबर *sābar*, 549, 1139.
 साबल *sābal*, 513.
 साबुन *sabun*, 393, 740.
 साभ *sābh*, 1483.
 साम *sām*, 60, 221, 618, 975.
 साम जीरा *sām jira*, 975, 979.
 सामा *sāma*, 221, 989, 1183.
 साँमा *sāmma*, 221.
 सामी *sāmi*, 60, 221, 249, 1088, 1183, 1274.
 सायर *sāyar*, Appendix, 16.
 सायाबन्दी *sāyābandi*, 1373.
 साही *sārhi*, 1163.
 सार *sār*, 977, 978, 1087, 1153.
 सारंगी *sarangi*, 276.
 सारजी *sārjī*, 748.
 सारा *sāra*, 611, 1419.
 सारि *sāri*, 1087.
 सारी *sāri*, 740, 766, 1385.
 सारू *sāru*, 1173.
 साल *sāl*, 379, 1118.
 सालक *sālak*, 414.
 सालग्राम *sālgrām*, 1451.
 सालियाना *sāliyāna*, 1185.
 सालिस *sālis*, 913.
 साली *sāli*, 1089, 1194.
 सालीना *sālina*, 1185, 1207.
 सालीना खरच *sālina kharch*, 1207.
 सालू *sālu*, 742, 1042.
 साव *sāo*, 1461.
 साँवगी *sāmugi*, 208, 212, 213, 224.
 साँवगी गाड़ी *sāmugi gāri*, 148, 208.
 सावन *sāvan*, 1082.
 साँवर *sānur*, 1134.
 सावाँ *sāwāñ*, 989.
 साँवाँ *sāwāñ*, 989, 1074, 1183.
 सालिग्राम *saligrām*, 1451.
 साँस *sāns*, 1272.
 सासन *sāsai*, 495.
 साँसन *sānsai*, 495.
 साँसर *sānsar*, 495.
 साँसी *sānsi*, 301.
 सासुर *sāsūr*, 1296.
 साह *sāh*, 1250, 1461, 1471.
 साहबगञ्ज *sāhabganj*, 1183.
 साहवाला *sāh-wāla*, 1250.
 साहिल *sāhil*, 965m, 966f.
 साही *sāhi*, 1005.
 साहूकार *sāhukār*, 1461.
 साहुल *sāhul*, 425.
 साहब *sāheb*, 1456.
 सिऊँठा *siūnthā*, 703.
 सिकन्हा *sikanja*, 587.
 सिकण्डा *sikra*, 793.
 सिकण्ड्री *sikri*, 1262.
 सिकण्डौर *sikraur*, 793.
 सिकन्दरी *sikandri*, 1491.
 सिकन्दरी गज *sikandri gaj*, 1491.
 सिकण्डरी *sikpatai*, 657.
 सिकमी *sikmi*, 1212, 1213, 1214, 1219, 1225.
 सिकरा *sikra*, 107.
 सिकरी *sikri*, 107, 755, 762, 764, 765, 767.
 सिकस *sikast*, 788.
 सिकन्हर *sikhar*, 648, 651, 1422.
 सिकडती *sikahuti*, 41.
 सिकार *sikār*, 1232.
 सिकार साही *sikār māhi*, 1232.
 सिकिचो *sikwo*, 1087.
 सिकिलगर *sikilyar*, 602.
 सिकौती *sikauti*, 41.
 सिकड़ *sikkar*, 107.
 सिकर *sikkar*, 107.
 सिकका *sikka*, 651, 235.

- सिङ्गचा *sinkhcha*, 711.
 सिङ्गजुद्धा *singjutta*, 1102.
 सिङ्गजूटल *singjūtal*, 1102.
 सिङ्गठा *singtha*, 480.
 सिङ्गन्ता *sigta*, 786.
 सिङ्गरा *singra*, 965n.
 सिङ्गन्हा *singha*, 954.
 सिङ्गासन *singāsan*, 777.
 सिङ्गेसर *singesar*, 1456.
 सिङ्गहृद्वा *singhtutta*, 1108.
 सिङ्गाहा *singhāra*, 1073.
 सिङ्गारा *singhāra*, 748, 1055.
 सिङ्गासन *singhāsan*, 777.
 सिङ्घौटा *singhauta*, 602.
 सिङ्गा *singa*, 483.
 सिङ्घ *singh*, 483, 1087.
 सिङ्घा *singha*, 784.
 सिङ्घी *singhi*, 688, 1101.
 सिङ्घवाहा *sinehrāha*, 915.
 सिङ्गकोहडा *sijkoūhra*, 1071.
 सिङ्गो *sinjo*, 489.
 सिङ्गोय *sinjoy*, 489.
 सिङ्गो *sitthi*, 1012.
 सिङ्गाह *sirāh*, 789.
 सिङ्गाहा *sirāha*, 789.
 सिङ्गो *sirhi*, 319j.
 सिङ्गाना *sirhāna*, 638.
 सिङ्गानी *sirhāni*, 637, 638.
 सितलक *sittlak*, 1449.
 सितलपाटी *sitalpāti*, 751.
 सितलबुकनी *sitalbukni*, 1272.
 सितल्ला *sitla*, 765, 1449.
 सितल्ला देबी *sitla debi*, 1449.
 सितली *sitli*, 1456.
 सितारा *sitāra*, 585.
 सितो *siti*, 977.
 सितो सार *siti sār*, 977.
 सितुचा *situa*, 319, 1030, 1267.
 सितुरियापल *situriyāēl*, 1076.
 सितुचा *situha*, 535, 1030, 1267, 1408.
 सिट्टु *sittu*, 1267.
 सिधन्वा *sidhucā*, 195.
 सिधन्वानो *sidhucāni*, 639.
 सिधा *sidha*, 1272.
 सिधांत *sidhānt*, 1354.
 सिंधोरा *sindhora*, 662.
 सिनेह *sineh*, 1314.
 सिनेह के पानि *sineh ke pāni*, 1314.
 सिन्दुर *sindur*, 1334.
 सिन्दुर दान *sindur dān*, 1334.
 सिपवा *sipca*, 195, 243, 1256.
 सिपावा *sipāwa*, 195, 260, 243.
 सिपाहा *sipāha*, 243.
 सिपाही *sipāhi*, 1449.
 सिपौचा *sipaua*, 248.
 सिब *sib*, 1429, 1455, 1456.
 सिब अन्स *sib ans*, 1203.
 सिब नारैनी *sib nārāni*, 1429.
 सिबोतर *sibotar*, 1209a.
 सिमल *simal*, 20.
 सिमल *simmal*, 194.
 सियार *siyār*, 1088.
 सियाह *siyāh*, 976, 996.
 सियाहा *siyāha* 1468a and b, 1470
 1471, 1472; Appendix, 6, 12.
 सिर्हानी *sirhāni*, 637.
 सिर *sir*, 1451.
 सिरकी *sirki*, 815, 1234.
 सिरन्नामा *sirnāma*, 1487.
 सिरनी *sirni*, 1440.
 सिरपचर *sirpachar*, 839.
 सिरपंचमी *sirpanchmi*, 839.
 सिरपाया *sirpāya*, 195.
 सिरमा *sirma*, 638.
 सिरमान *sirmān*, 871.
 सिरवा *sirca*, 243.
 सिरवाँसी *sirvānsi*, 638.
 सिरहट्टी *sirhatti*, 967k, 969.
 सिरहण्ट *sirhant*, 966.
 सिरहत *sirhat*, 57.

- सिरहथ *sirhath*, 55.
 सिरहान *sirhān*, 638.
 सिरहाना *sirhāna*, 638.
 सिरा *sira*, 1014, 1272.
 सिरावर *sirāur*, 835, 1006.
 सिरार *sirār*, 362.
 सिरारा *sirāra*, 364.
 सिरारी *sirāri*, 362.
 सिररी *siri*, 973.
 सिररी केबल *siri kebal*, 973.
 सिरसा *sirua*, 1272.
 सिरुका *siruka*, 1074.
 सिरोर *siror*, 835.
 सिरोरा *sirora*, 1074.
 सिरौर *siraur*, 835.
 सिल *sil*, 404.
 सिलफन्ची *silaphchi*, 699.
 सिलवट *silvat*, 626.
 सिलवे *silve*, 30.
 सिलहट *silhat*, 972.
 सिलहनरा *silahra*, 749.
 सिलावट *silāwat*, 626.
 सिलेबा *sileba*, 1134.
 सिलेबे *silebe*, 1134.
 सिलौट *silaut*, 626.
 सिला *silla*, 383, 487, 573.
 सिल्ली *silli*, 82, 383, 539, 892, 894, 1265.
 सिवाती *sivāti*, 1082, 1084.
 सिष्कटन्नी *siskatni*, 875.
 सिसकोहन्डा *siskoāhra*, 1071.
 सिसफल *sisphul*, 762.
 सिसुआ *sisua*, 985.
 सिसुआ गोडमा *sisua gohuma*, 985.
 सिहरा *sihra*, 1381, 1384.
 सिहोरन्नी *sihorni*, 319e.
 सिहोड़ा *sihora*, 1183.
 सिहोर *sihor*, 1183.
 शीक *sik*, 648, 652.
 शौक *sink*, 447, 546.
 सीकर *sikar*, 33, 107, 198.
 सौकर *sinkar*, 33.
 सीका *sika*, 648, 651.
 सौका *sinka*, 648.
 सीख *sikh*, 447, 711.
 सौख *sinkh*, 447, 474, 546.
 सीठ *sith*, 848.
 सीठा *sitha*, 937, 952.
 सीड़ा *sira*, 789.
 सीही *sirhi*, 429.
 सीतल *sitat*, 1449.
 सीधा *sūtha*, 1272.
 सीना *sina*, 1011.
 सीपतन्नी *sipatni*, 1211.
 सीपी *sipi*, 770, 1267.
 सीम *sīm*, 1073.
 सीरक *sirak*, 731.
 सीरग *sirag*, 731.
 सीरा *sira*, 1015, 1465.
 सील *sil*, 581, 626, 1451.
 सीस *sīs*, 958, 986.
 सीसा *sīsa*, 383, 561, 958.
 सीसा धरेवाला *sīsa dharewāla*, 561.
 सुचरा *suara*, 1183.
 सुआ *sua*, 957.
 सुआ आवे है *sua āve hai*, 957.
 सुआग्रब *suācb*, 987.
 सुआसिन *suāsīn*, 1295.
 सुइयाइल *suīai*, 1004.
 सुइया *suīga*, 957, 987.
 सुइया गैल *suīga gail*, 957.
 सुइला *suila*, 657.
 सुई *sūi*, 499, 503.
 सुकरन्वाँत *sukarwānt*, 1173.
 सुकल *sukl*, 1081.
 सुकल पख *sukl pakh*, 1081.
 सुकला *sukla*, 1087.
 सुख *sukh*, 1090.
 सुखठा *sukhtha*, 1074.
 सुखड़ा *sukhra*, 1074, 1458.

सुखभामि *sukhbhāmi*, 1173.
 सुखराती *sukhrāti*, 1090, 1423.
 सुखले *sukhle*, 1088.
 सुखवन *sukhvan*, 1030.
 सुख सुख *sukh sukh*, 990.
 सुखार *sukhār*, 1077.
 सुखैनी *sukhaini*, 1458.
 सुगन्द *sugand*, 468.
 सुगन्द कोकिला *sugand kokila*, 468.
 सुगन्ध वाला *sugand wāla*, 468.
 सुगन्ता *sugra*, 789.
 सुगन्वा *sugwa*, 1000.
 सुगही *sugahi*, 411.
 सुंगार *sungār*, 1006.
 सुग्गी *suggi*, 856.
 सुजग्नी *sujñi*, 637.
 सुष्ठा *sunda*, 1074.
 सुतरियाप्रल *sutariyāpral*, 1076.
 सुतरी *sutri*, 123, 243, 362.
 सुतल्ली *sutli*, 123.
 सुतन्वान *sutwān*, 503.
 सुतारी *sutāri*, 482, 589.
 सुताली *satāli*, 482.
 सुतिहार *sutihār*, 1244.
 सुतुहा *sutuha*, 319c.
 सुतेमान *sutemān*, 503.
 सुतिहा *suttiha*, 923.
 सुत्तो *sutti*, 922.
 सुथग्नी *suthni*, 1060.
 सुथरी *suthri*, 123.
 सुंदरी *sundri*, 1074.
 सुध *sudh*, 1289, 1486.
 सुधाबधा *sudhabadha*, 1286.
 सुधाबधा करब *sudhabadha karab*, 1286.
 सुन *sun*, 29, 1451.
 सुनु *sunu*, 1084, 1085, 1087, 1088.
 सुने *sune*, 1486.
 सुन्न *sunu*, 408, 922.
 सुन्नत *sumnat*, 386, 1415.
 सुपनिया *supatiya*, 1262.

सुपची *supahi*, 912.
 सुपारी *supāri*, 1056.
 सुपौचा *supaua*, 414.
 सुफेद *suphed*, 1016, 1138.
 सुफेद बगइछा *suphed bagchhalla*, 1138.
 सुमकट्टी *sumkatti*, 388.
 सुमङ्गली *sumangli*, 1328.
 सुमन्तरास *sumtarās*, 388.
 सुमरन्नी *sumarni*, 781.
 सुमिरन्नी *sumirni*, 781.
 सुमुत *sumut*, 877.
 सुमेर *sumer*, 781.
 सुम्बा *sumba*, 582.
 सुम्बा *sumbha*, 413.
 सुम्मा *summa*, 412.
 सुम्मी *summi*, 413.
 सुम्हा *sumha*, 582.
 सुर्तन्वनिघाँ *surtwaniyān*, 238.
 सुरन्का *surka*, 126, 1074, 1272.
 सुरन्का चूरा *surka chura*, 1272.
 सुरन्की *surki*, 571.
 सुरन्खी *surkhi*, 431, 1267.
 सुरन्ती *surti*, 1023.
 सुरपुर *surpur*, 1025.
 सुरन्का *surpha*, 1217.
 सुरन्फान *surphān*, 1217, 1226.
 सुरन्वरिया *surbariya*, 1183.
 सुरन्बार *surbār*, 1183.
 सुरन्मई *surmaī*, 1013.
 सुरन्मा *surma*, 747.
 सुरन्वारी *surwāri*, 1183.
 सुरन्वाल *surwāl*, 727, 746.
 सुरन्मा *sursa*, 414.
 सुराखी *surākhi*, 589.
 सुराही *surāhi*, 697, 713.
 सुरख *surukh*, 1043.
 सुरजकोइछड़ा *surujkoīchra*, 1071.
 सुरजमुखी *surajmukhi*, 1263.
 सुरैतिन *suraitin*, 1280.

सुतन्वनियौ *surtvanigān*, 238.

सुलन्ताम *sullān*, 478, 748.

सुलन्तान लोदी *sullān lorhi*, 748.

सुलभ *sulabh*, 1454.

सुलभ सुगुन *sulabh sagun*, 1454.

सुलाखी *sulākhi*, 589.

सुसन्वा *susura*, 545.

सुहारी *suhāri*, 1272.

सुहाली *suhāli*, 1378.

सुहर *sūar*, 1125.

सुहा *sūa*, 494, 499, 503, 589, 987.

सुहै *sūi*, 24, 589, 644, 1004, 1383.

सुहै फँकलकैक *sūi phenkalkaik*, 1004.

सुक *sūk*, 1008.

सूंग *sūng*, 958, 961.

सुगर *sūgar*, 1125.

सुगा *sūga*, 975.

सुगा पङ्खी *sūga pankhi*, 975.

सूँघ *sūng*, 958, 961.

सुज *sūj*, 494.

सुजी *sūji*, 1272.

सूँद *sūur*, 958.

सूँडा *sūura*, 1074.

सूँडी *sūuri*, 1074.

सूँद *sūur*, 961, 1074.

सूँडा *sūurha*, 961.

सूत *sūt*, 123, 238, 425, 1489.

सूत फिखा *sut sikha*, 736.

सूता *sūta*, 123.

सूति *suti*, 765.

सूती *sūti*, 1234.

सूते *sūte*, 572.

सूद *sūd*, 1475, 1478, 1482.

सूद पर रुपैया काढ़ब *sūd par rupaiya kārhab*, 1478.

सूद भरना *sūd bharna*, 1482.

सूदी *sūdi*, 1475, 1485.

सूदी रुपैया *sūdi rupaiya*, 1475, 1485.

सूप *sūp*, 47, 440, 603, 604.

सूर्त *sūrt*, 238.

सूर *sūr*, 1087.

• सूँसा *sūnsa*, 545.

सेजत *seūt*, 789.

सेजिया *sejiya*, 636.

सेफाली *sephāli*, 713.

सेदन्ना *sedra*, 1236.

सेबारा *sebāra*, 373.

सेमार *semār*, 319.

सेरङ्गा *seranga*, 494. •

सेरन्हा *serha*, 713.

सेरन्ही *serhi*, 912, 194.

सेराण्ड *serāṇḍ*, 1422.

सेवई *sewari*, 1272.

सेवन्टा *sewta*, 860.

सेवन्टा *sewtha*, 860.

सेवन्ता *sewta*, 237.

सेवन्ती *sewti*, 716.

• सेवन्नादा *sewāda*, 1264.

सेवात *sewāt*, 835.

सेवार *sewār*, 319.

सेवार *sewār*, 319.

सेमन्नाम *semanāg*, 1445.

सेऊना *sehūna*, 516.

सेऊनी *sehani*, 516, 539.

सेहोरन्ना *sehorna*, 319e.

से *se*, 235, 1026, 1485.

से *se*, 414, 867, 1183.

सेकी *seki*, 1317.

सेथन *sethan*, 53, 55.

सेहा *serha*, 966g.

सेही *serhi*, 1183.

सेदुर *sedur*, 747.

सेनी *semi*, 467, 711.

सेनुर *senur*, 747, 1308, 1324, 1385,

• 1435, 1483.

सेनुर दान *senur dān*, 1331.

सेब *seb*, 26.

सेम *sem*, 1073

सेमल *semal*, 194.

सेमा *sema*, 1073

सेर *ser*, 1502, 1503.
 सेरङ्ग *serang*, 494.
 सेरी *seri*, 906, 1198.
 सेरी नौसत्ता *seri nausatta*, 906.
 सेल *sel*, 109.
 सेली *seli*, 109.
 सेल्ह *selh*, 1119.
 सेल्हल *selhal*, 1119.
 सेल्हा *selha*, 975, 976, 977, 978.
 सेल्ही *selhi*, 1119.
 सेव *seo*, 26, 1272.
 सेवर *sewar*, 1264.
 सैकन्डा *saikra*, 1479.
 सैनार *sainār*, 949.
 सैरन्वाह *sairvāh*, 949.
 सैरे *saiṛē*, 1274.
 सैक *saik*, 305.
 सैका *saika*, 305.
 सैन्डा *saindha*, 1272.
 सैन *sain*, 711, 949.
 सैन बराप्प *sain barāḍḥ*, 949.
 सैयद् *saīyad*, 763.
 सैयन *saīyan*, 1073, 1183.
 सैर *sair*, 949.
 सैर (चाँड़ or दोस) चलाप्प *sair (chāṇṛ or dhos) chaldāḍḥ*, 949.
 सैरा *saira*, 48.
 सैला *saila*, 15, 236, 938.
 सोइरी *soiri*, 1398, 1402.
 सोइरी लिपाइ *soiri lipāi*, 1402.
 सोइया *soiya*, 923.
 सोकन्ना *sokna*, 965.
 सोगिला *sogila*, 661.
 सोजनी *sojni*, 637.
 सोझौया *sojhaua*, 828.
 सोझौया जोन *sojhaua jot*, 828.
 सोठौरा *sothaura*, 1399.
 सोठौरा *sothaura*, 1399.
 सोतन्ही *sothi*, 923.
 सोन *son*, 1047.

सोनगहुया *songarhua*, 514.
 सोनगहुया सोनार *songarhua son*
 514.
 सोनहला *sonahula*, 1043.
 सोनार *sonār*, 514, 914.
 सोनारी *sonāri*, Appendix, 14.
 सोपारी *sopāri*, 1056.
 सोबरन्ना *sobarna*, 688, 1456.
 सोबन्ना *sobra*, 965o.
 सोमन्नी *somni*, 1125.
 सोमन्ना *somra*, 819.
 सोमाता *somāta*, 839.
 सोरन्ना *sorha*, 882.
 सोरन्ही *sorhi*, 882, 883, 885, 95.
 सोरारी *sorāri*, 1400.
 सोराही *sorāhi*, 697, 711, 713, 7.
 सोलकन्ह *solkanh*, 1217.
 सोहज्जन *sohjan*, 1073.
 सोहथी *sohthi*, 852.
 सोहन्ना *sohna*, 516.
 सोहन्नी *sohni*, 516, 867.
 सोहरन्ना *soharnai*, 319e.
 सोहाइ *sohāi*, 869.
 सोहाग *sohāg*, 1381, 1384.
 सोहाग के अतर *sohag ke atar*, 15.
 सोहाग पुरा *sohāg pura*, 1381,
 सोहागा *sohāga*, 553, 1383.
 सोहागिन *sohāgin*, 1277, 1378.
 सोहागिनि *sohaginini*, 1369, 1383.
 सोहारी *sohāri*, 1272.
 सोहिजन *sohijan*, 1073.
 सोया *soa*, 922.
 सोइ *soi*, 922.
 सोप्पर *soer*, 1398, 1413.
 सोप्पर लिपाइ *soer lipāi*, 1413.
 सोक *sok*, 639.
 सोकन *sokan*, 1134.
 सोखा *sokha*, 1453.
 सोग *sog*, 639.
 सोटा *sota*, 654.

सॉटा *sonṭā*, 103, 377, 390, 654.
 सॉठ *south*, 184.
 सोत *sot*, 922.
 सोता *sota*, 237, 922.
 सोतिन *sotin*, 1276.
 सोन *son*, 1272.
 सोना *sona*, 753, 1090, 1173.
 सोना होला *sona hola*, 1173.
 सोनी *soni*, 514.
 सोने *sone*, 1383.
 सोरा *sora*, 370; Appendix, 14.
 सोहन *sohan*, 403, 591.
 सोहब *sohab*, 867.
 सोहन *sohen*, 403.
 सौदागरी *saudāgri*, 1488.
 सौदागरी के माल *saudāgri ke māl*,
 1488.
 सौ *sau*, 823.

सौंगी *saungi*, 208, 212, 213, 224.
 सौंगी के नारी *saungi ke nāri*, 224.
 सौंगी गारी *saungi gāri*, 148.
 सौत *saut*, 765.
 सौतिन *sautin*, 765, 1276.
 सौथी *sauthi*, 716.
 सौंदर *saundar*, 1263.
 सौफ *saumph*, 1073.
 सौफी *saumphā*, 373.
 सौर *saur*, 1398.
 सौर ह्तिपार *saur hīpāi*, 1402.
 सौरा *saunra*, 1134.
 सौरी *sauri*, 1398, 1409.
 सौसन *sausan*, 585.
 सौसन के टट्टी *sausan ke tatti*, 585.
 साती *sicāti*, 1084, 1090.
 सामी *sicāmi*, 1274.
 सौन *srautra*, 1356.

॥ ह ॥

हः *ha*, 1116, 1275.
 हँकवा *hankva*, 294, 942.
 हँकनिहार *hanknihār*, 942.
 हकमेली *hukmaili*, 1201.
 हक्का *hakkāk*, 538.
 हजाम *hujām*, 383, 1326.
 हजार *hujār*, 585.
 हजार बीन *hujār bīn*, 585.
 हजुरिया *hajuriya*, 733.
 हटका *hatka*, 1256.
 हटवाई *hatwāi*, 914.
 हटवा *hatwa*, 914.
 हटवार *hatwāi*, 914.
 हटवे *hatve*, 914.
 हठा *hattha*, 838, 841.
 हठा बरद *hattha barad*, 841.
 हठीला *hathīla*, 1456.
 हड्डा *hudda*, 1074, 1075, 1183.
 हड्डी *huddi*, 984.

हड़का *harka*, 68.
 हड़वर *harivar*, 812.
 हड़वाय *harwāy*, 131.
 हड़वड़ा *harhara*, 956.
 हड़हा *harha*, 956.
 हड़ा *hara*, 1183.
 हड़िड़ा *harira*, 726.
 हँडिया *hanriya*, 69, 83, 139, 368,
 432, 465, 713.
 हँडोलवा *hanrolva*, 268.
 हँडोला *hanrola*, 713.
 हड़ौड़ी *harauri*, 844.
 हतेयरवा *hategarwa*, 1177.
 हंडा *handā*, 251, 268, 669.
 हण्डा *hondha*, 268.
 हत्ता *hattha*, 64, 307, 363, 416, 510,
 597, 915, 1129.
 हत्ता चरक *hattha charak*, 597.
 हत्थी *hatthi*, 510, 613.

- हथू *hatthu*, 510.
 हथ *hath*, 564.
 हथ अकुरी *hath akuri*, 564.
 थ उकुरी *hath ukri*, 564.
 हथकड़ *hathkar*, 335g.
 हथकड़ा *hathkara*, 335g.
 हथकर *hathkar*, 335g.
 हथकरा *hathkara*, 416.
 हथकल *hathkal*, 416.
 हथकुट्टा *hathkutta*, 431.
 हथगर *hathgar*, 335g.
 हथघिसैठ *hathghiset*, 801.
 हथड़ा *hathra*, 443, 621.
 हथनी *hathni*, 1129.
 हथपानी *hathpāni*, 579.
 हथफेर *hathpher*, 1476.
 हथबरही *hathbarhi*, 116, 930.
 हथबै *hathbai*, 1183.
 हथरा *hathra*, 335g, 416, 443, 621.
 हथवानी *hathwāni*, 579.
 हथवासा *hathwāsa*, 185.
 हथवाँसा *hathwānsa*, 223.
 हथवाँहा *hathwāha*, 915.
 हथहर *hathhar*, 335g, 688.
 हथा *hatha*, 64, 307, 335g, 363, 490.
 हथिनी *hathini*, 1129.
 हथिया *hathiya*, 1074, 1082, 1089.
 हथिया सुन्दा *hathiya sunda*, 1074.
 हथुनी *hathuni*, 1005.
 हथैला *hathaila*, 284.
 हथौषा *hathaua*, 831.
 हथौड़ा *hathaura*, 523.
 हथौना *hathaua*, 378, 713.
 हथौर *hathaur*, 410.
 हथौरा *hathaura*, 397, 410, 523, 552.
 हथौरी *hathauri*, 397, 512, 539, 560,
 410, 589, 552, 624.
 हनुआ *hamua*, 1173.
 हन्य उधार *hanth udhār*, 1476.
 हन्ना *hanna*, 409.
 हफनी *haphni*, 1181.
 हब-साग्रल *habsāul*, 957.
 हबेली *habeli*, 1234, 1254, 1275.
 हम *ham*, 1087, 1092.
 हमचा *hamcha*, 978.
 हमार *hamar*, 859.
 हमार बिहनाद मारल गेल *hamar bihu māral gel*, 859.
 हमहूँ *hamhūñ*, 1084.
 हमाम *hamām*, 706.
 हमाम दिहा *hamām dista*, 706.
 हमार *hamār*, 1116.
 हम्मर *hammar*, 864.
 हम्मर बनुसार भेल *hammar banus bhel*, 864.
 हकैति *harkati*, 363.
 हर *har*, 1, 6, 328, 817, 846, 100
 1087.
 हरका *harka*, 68.
 हरकाह *harkāh*, 1098.
 हरकाहा *harkāha*, 1098.
 हरखी *harkhi*, 867.
 हरखुगानी *harkhugāni*, 840.
 हरखुली *harkhuli*, 840.
 हरखुजल *harkhūjal*, 840.
 हरखोलानी *harkholāni*, 840.
 हरखोलिया *harkholiya*, 840.
 हरखोली *harkholi*, 840.
 हर चलाग्र *har chalāg*, 817.
 हर चाँड़ी *har chāñri*, 24.
 हरजा *harja*, 1488.
 हरजिन्सा *harjinsa*, 806.
 हरजोहार *harjoār*, 840.
 हर जोतब *har jōtab*, 817.
 हरकुटाव *harchhutāo*, 840.
 हरकुट्टन *harchhuttan*, 840.
 हरदा *harda*, 1074.
 हरदी *hardi*, 1073, 1308, 14
 1409.
 हरदी गूड़ *hardi gūr*, 1404, 1409

- हरन्दी चढ़ाप्रब *hardi charhāeb*, 1308, 1311.
 हरन्ना *harna*, 956.
 हर नाधब *har nādhāb*, 817.
 हर नाधा *har nādha*, 17.
 हर पद्धन्टा *har pahta*, 846.
 हरन्फोरन्वा *harphorwa*, 959.
 हरन्फोरन्वा केराव *harphorwa kerāo*, 959.
 हर बहब *har bahab*, 817.
 हरन्बिनार *harbinār*, 840.
 हर भझा *harbhāja*, 846.
 हरन्महन्तर *harmahantar*, 839.
 हरन्महन्तर *harmahutar*, 839.
 हरन्मोहन्तर *harmohtar*, 839.
 हरन्मोतर *harmotar*, 1433.
 हरन्महन्वा *harmāhwa*, 956.
 हरन्रा *harra*, 996.
 हर लधौ *har ladhi*, 17.
 हरन्वत *harwat*, 839.
 हरन्वर *harwar*, 1186.
 हरन्वा *harwa*, 765.
 हरन्वाह *harwāh*, 842, 1184.
 हरन्वाहा *harwāha*, 842.
 हरन्वाही *harwāhi*, 838, 842, 1186.
 हरन्वाँही *harwāñhi*, 838.
 हर सज्जा *har sajjha*, 846.
 हर समत *har samat*, 839.
 हर समौध *har samaudh*, 818, 839.
 हरन्सा *harsa*, 178, 274.
 हर साँग *har sānga*, 3.
 हरन्सोधन *harsodhan*, 1434.
 हरन्हरा *harhara*, 758.
 हराह *harāi*, 835, 843, 1201.
 हराठा *harātha*, 838.
 हराथी *harāthi*, 1096.
 हराम *harām*, 1125.
 हराही *harāhi*, 1201.
 हरि *hari*, 414.
 हरिश्चर *hariar*, 996.
 हरिबन्ध *haribans*, 1451.
 हरिराम बरन्म *harirām barm*, 1456.
 हरिधार *hariyār*, 197.
 हरिस *haris*, 5, 1308, 1349.
 हरिसा *harisa*, 275.
 हरिहर *harihar*, 1201.
 हरिहर नाथ *harihar nāth*, 1456.
 हरिहरा *harihara*, 1201.
 हरिहरी *harihari*, 1201.
 हरिहा *hariha*, 1156.
 हरी *hari*, 1201.
 हरीस *haris*, 5.
 हरेया *hareya*, 841.
 हरेया बैल *hareya bail*, 841.
 हरेठा *haretha*, 994.
 हरीती *harauti*, 1183.
 हरीर *haraur*, 1186.
 हरीरी *harauri*, 842, 1186.
 हल *hal*, 1.
 हलन्का *halka*, 784.
 हलन्खा *halakha*, 385.
 हलन्दी *haldi*, 1073.
 हलन्मचानी *holmachāni*, 233.
 हलन्वाह *hulwāi*, 454.
 हलन्हलाहै *halhalaichhai*, 987.
 हलन्ही *halhi*, 801.
 हलाली *halāli*, 1139.
 हलुआ *halua*, 1272.
 हलुआह *haluāi*, 296, 454, 463.
 हलुक *haluk*, 799, 800.
 हवाह *hawāi*, 585.
 हवेली *haweli*, 1234.
 हशन्तगना *hashtagna*, 451.
 हसर *hasar*, 1451.
 हसर करव *hasar karab*, 1451.
 हंसुआ *hansua*, 73, 328, 377.
 हंसुली *hansuli*, 74, 377, 765, 1439.

हल *hast*, 1082, 1085.
 हस्ती *hasti*, 568.
 हस्तबूदी *hastbūdi*, 1222.
 हाँ *hān*, 1085.
 हाऊ *hāü*, 1458.
 हाँकब *hānkab*, 870.
 हाकिम *hākīm*, 1184.
 हाकिम ऊकमी *hākīm hukmī*, 1184.
 हाकिमी *hākīmī*, 1470.
 हाकिमी हिस्सा *hākīmī hissa*, 1470.
 हाँकी *hānki*, 870.
 हाँको *hānko*, 1087.
 हाँगी *hāngī*, 607.
 हाट *hāt*, 1070.
 हाड़ा *hāra*, 956, 1183.
 हाँड़ा *hānra*, 268.
 हाड़िन *hārīn*, 1197.
 हाड़ी *hāri*, 1197.
 हाँड़ी *hānri*, 69, 139, 430, 432, 506, 713.
 हाँड़ा *hānrha*, 669.
 हाता *hāta*, 832, 1234.
 हाता वाला *hāta wāla*, 832.
 हातुल *hātul*, 416.
 हाथ *hāth*, 356, 655, 1490.
 हाँथ *hānth*, 867, 1451, 1490.
 हाथक *hāthak*, 1070.
 हाँथकल *hānthkal*, 4116.
 हाथड़ *hāthar*, 621.
 हाथर *hāthar*, 443.
 हाँथसे निकाल *hānth seṇ nīkāḍ*, 867.
 हाथी *hāthī*, 1084, 1129.
 हाथे *hāthe*, 478.
 हाँफ *hāmph*, 1181.
 हाबुस *hābus*, 990, 1272.
 हाँमर *hāmmar*, 487.
 हार *hār*, 233, 765, 1391.
 हारवाला *hār wāla*, 1156.
 हाल *hāl*, 163, 222, 802, 827, 964, 1215, 1223.

हाल उपारजित *hāl upārjīt*, 1215.
 हाल हासिली *hāl hāsili*, 1223.
 हावन *hāwan*,
 हावन दस्ता *hāwan dasta*, 706.
 हाशो *hāsho*, 1465.
 हासिल *shāil*, 1076, 1077.
 हासिली *hāsili*, 1223.
 हाँस *hānsu*, 328.
 हिक्का *hikka*, 302.
 हिंगोरी *hīngori*, 662.
 हिच्चा *hichchha*, 447.
 हितुथाना *hinmāna*, 1064.
 हिया *hiya*, 1070.
 हिराबोल *hirāöl*, 851.
 हिरात *hirāt*, 1153.
 हिरांत *hirānt*, 1148.
 हिसाब *hisāb*, 1468a, 1470, 1472.
 हिसाब बिकरी गल्ला *hisāb bī galla*, 1468a, 1470, 1472.
 Appendix, 7.
 हिस्सा *hissa*, 1214, 1470; Appendix, 14.
 हिस्सा खास *hissa khās*, Appendix,
 हिस्सा पटिदारौ *hissa patidārī*, 121
 हिस्सेदार *hissedār*, 1208, 1214.
 ही *hi*, 1446.
 हीँक *hīnk*, 302.
 हीन *hīn*, 1084.
 ऊकमी *hukmī*, 1184.
 ऊकुमत *hukumat*, 1201.
 ऊका *hukka*, 472, 1026, 1452.
 ऊका (or ऊका तामाकु) बन्द करब *hu (or hukka tamāku) band ka* 1452.
 ऊज्जाना *hujtāna*, 1198.
 ऊँडियाना *hundiyāna*, 1474.
 ऊँडियावन *hundiyāwan*, 1474.
 ऊण्डा *hunda*, 903, 1221, 1483.
 ऊण्डा भारा *hunda bhāra*, 1483.
 ऊण्डी *hundi*, 1474, 1487.

ऊषी पत्री *hundi patri*, 1487.
 ऊत्था *huttha*, 653.
 ऊमन्ना *humna*, 12.
 ऊमेल *humel*, 765.
 ऊम्मा *humma*, 1458.
 ऊरन्का *hurka*, 1250.
 ऊर पटेल *hur petal*, 1098.
 ऊरन्ना *hurra*, 653.
 ऊरन्सा *hursa*, 778.
 ऊलुक *huluk*, 585.
 ऊसुमन्दान *husundān*, 711.
 हूर *hūr*, 29, 89, 471.
 हूरा *hūra*, 29, 653, 848, 868.
 हूल *hāl*, 748.
 हंगदहठ *hengaṭha*, 829.
 हंगहो *hengahi*, 33, 118.
 हंगप्रब *hengāṭh*, 830.
 हंग्वती *hengvati*, 808, 1016, 1019.
 हंगा *henga*, 30, 36, 830.
 हंगा चलाप्रब *henga chalāṭh*, 830.
 हंगी *hengi*, 31.
 हेइ *her*, 1124.
 हेर *her*, 1113.
 हेरा *hera*, 1132.
 हेरा जाप्रब *hera jāṭh*, 1132.
 है *hai*, 655, 957, 964, 987, 1001, 1004.

है *hain*, 568.
 हैकल *haikal*, 765.
 हैलक *hailak*, 765.
 होरन्ना *horsa*, 778.
 होरन्हा *horha*, 877, 957, 984, 990, 1272.
 होलन्हा *holha*, 877, 957, 990.
 होहि *hoṭhi*, 1087.
 हो *ho*, 1156.
 होप्रत *hoṭ*, 363.
 होप्रब *hoṭh*, 1158.
 होप्र ला *hoṭ la*, 851.
 होए *ho*, 1088.
 होखे *hokhe*, 965, 1090.
 हो गैल *ho gail*, 1485.
 होत *hot*, 1080.
 होबो *hobō*, 1092.
 होम *hom*, 1332.
 होय *hoy*, 548.
 होला *hola*, 1088, 1173.
 होली *holi*, 1198.
 होली खलार *holi khetār*, 1198.
 हौदरी *haudri*, 323.
 हौज *hauj*, 321.
 हौद *haud*, 316, 321.
 हौदी *haudi*, 314.

